SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2005, with some additions from previous years that we missed in earlier volumes (especially from Attica and the Peloponnesos) and from studies published after 2005 but pertaining to material from 2005.

Responding to enquiries from our colleagues, the editors of *SEG* would like to stress the fact that the online publication of *SEG* by Brill, of which they are not in charge, will not affect the publication of *SEG* in book form.

This year Christina Kuhn (Lady Margaret Hall, Oxford) has joined the editorial board as an assistant editor. For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Richardson and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Kuhn and Richardson, wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Harry Pleket, whose contribution to *SEG* goes far beyond his services as an advisory editor. The four editors have compiled indices I-IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (II-IV). Chaniotis compiled the rest of the Index (V-VIII), with the assistance of Dimosthenis Papamarkou and Irene Salvo. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted a large number of lemmata, primarily concerning inscriptions from Asia Minor and also for other regions and for the 'Varia' section; he has also carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallof has read lemmata nos. 594-625 and 885-1000, making several corrections and providing the numbering of Koan inscriptions in the forthcoming *IG* XII.4.1. Lazzarini and Martin, with characteristic precision read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. They saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud thank Noah Kaye (Berkeley), Ben Millis, Angelos Matthaiou, and Elena Zavvou (Athens), and in particular Randall Souza (Berkeley) for his valuable technical and editorial assistance, which was funded with a generous research grant awarded to Papazarkadas by the Committee on Research (UCB). Chaniotis would like to express his gratitude to G.Kantor (Oxford), who has helped him with publications in Russian and other Slavic languages. Corsten would like to thank P.Özlem Aytaclar (Izmir) for making available several otherwise inaccessible Turkish publications. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Leah di Segni (Jerusalem) for their continued support in

collecting and interpreting the inscriptions from the Iberian peninsula and Palaestina, respectively, and for sending xeroxes of publications that were either inaccessible or unknown to him. W.Günther (Munich), C.Habicht (Princeton), C.Kritzas (Athens), P.Pilhofer (Erlangen), G.Renberg, and H.Solin (Helsinki) have provided information and publications concerning inscriptions in various sections of *SEG*.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant the publication of *SEG* would have been impossible. For the preparation of *SEG* LV, Corsten's position in Heidelberg and Tybout's position in Leiden were funded by the Packard Humanities Institute. Our publisher, Brill, covers part of our operating expenses. The Fédération Internationale des Associations d'Études Classiques (FIEC) has also made a contribution to costs of publication. We are also indebted to Dr Hendrik Muller's Vaderlandsch Fonds for shouldering the costs of copy-editing and publication. We thank Michiel Klein Swormink, who has succeeded Irene van Rossum, as Brill's acquisition editor responsible for Classical Studies, and Caroline van Erp, who maintains direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XXI-XXXVI.

A serious obstacle in our work is the fact that journals of local museums, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can guarantee that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to A. Chaniotis, All Souls College, Oxford OX1 4 AL, United Kingdom; T.Corsten, Lexicon of Greek Personal Names, Ioannou Centre for Classical and Byzantine Studies, 66 St Giles, Oxford OX1 3LU; N.Papazarkadas or R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley CA 94720, USA; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

July 2009

A.Chaniotis
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ABBREVIATIONS

(see p. vi of the Preface)

AAAS	= *Annales Archéologiques Arabes Syriennes*
ACSS	= *Ancient Civilizations from Scythia to Siberia*
ADAJ	= *Annual of the Department of Antiquities of Jordan*
AEMΘ	= *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
Ager, *Arbitrations*	= S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
Agora XXIX	= S.I.Rotroff, *Hellenistic Pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
ala 2004	= C.Roueché, second editionof *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
AMS	= *Asia Minor Studien* (Münster)
Aneziri, *Techniten*	= S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
AO	= R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)
AP	= *Anthologia Palatina*
APF	= J.K.Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)
Arena I-V	= R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
Argosaronikos	= E.Konsolaki-Giannopoulou (ed.), *Άργοσαρωνικός: Πρακτικά*

1ου Διεθνοῦς Συνεδρίου Ἱστορίας καὶ Ἀρχαιολογίας τοῦ Ἀργοσαρωνικοῦ, Πόρος 26–29 Ἰουνίου 1998 (Athens 2003)

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Αττική 2004 = V.Vasilopoulou (ed.), *Αττική 2004. Ανασκαφές, Ευρήματα, Νέα Μουσεία* (Athens 2005)

AvP VIII.3 = C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Bean, *JNLyc* = G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkshrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)

Bresson, *Recueil Pérée* = A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée* (Paris 1991)

Brixhe, *Essai*^{2} = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987^2)

Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)

Canali De Rossi, *Selezione* = F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. *SEG* L 1685]

Chronologies of the Black Sea Area = L. Hannestad, V.Stolba (edd.), *Chronologies of the Black Sea Area* (Rome 2005)

CIGD = L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)

CIPG^2, *CIPG*^{3} = P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. *SEG* LI 1478); *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)

Citoyenneté = P.Fröhlich, C.Müller (edd.), *Citoyenneté et participation à la basse époque hellénistique. Actes de la table ronde des 22 et 23 mai 2004, Paris* (Geneva 2005)

Culasso Gastaldi, *Prossenie* = E.Culasso Gastaldi, *Le prossenie ateniesi del IV secolo a.C.: Gli onorati asiatici* (Alessandria 2004)

The Culture of Thracians = J.Bouzek, L.Domaradzka (edd.), *The Culture of Thracians and their Neighbours. Proceedings of the International Symposium in Memory of Prof. Mieczyslaw Domaradzki, with a Round Table "Archaeological Map of Bulgaria"* (Oxford 2005)

Delemen, *Rider-Gods* = I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn1999)

Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)

EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*

L'écriture publique = A.Bresson, A.-M.Cocula, C.Pébarthe, *L' écriture publique du pouvoir. Table ronde, Bordeaux, 14-15 mars, 2002* (Paris 2005)

EGH = M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533)

Ἐπιτύμβιον Neumann = *Ἐπιτύμβιον Gerhard Neumann. Mouseio Benaki, Suppl.* 2 (Athens 2003)

Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

FHN = T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

Foreign Residents	= M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
Forsdyke, *Exile*	= S.Forsdyke, *Exile, Ostracism, and Democracy: The Politics of Expulsion in Ancient Greece* (Princeton 2005)
Gignac, *Grammar*	= F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
Greek Art in View	= S.Keay, S.Moser (edd.), *Greek Art in View. Essays in Honour of Brian Sparkes* (Oxford 2004)
Greek Romans and Roman Greeks	= E.N.Ostenfeld (ed.), *Greek Romans and Roman Greeks: Studies in Cultural Interaction* (Aarhus 2002)
Hagel-Tomaschitz, *Repertorium*	= S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos, *Macedonian Institutions* I, II	= M.B.Hatzopoulos, *Macedonian Institutions under the Kings* I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
L'hellénisme	= S. Follet (ed.) *L' hellénisme d' époque romain. Nouveaux documents, nouvelles approches (1 er. s.a. C-IIIe s.p.C.). Actes du colloque international à la memoire de Louis Robert, Paris 7-8 juillet 2000* Nouveaux (Paris 2004)
HTC	= A.Bresson, P.Brun, E.Varinlioğlu in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
Hyettos	= R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)
I.Alexandreia Troas	= M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	= F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^er^-III^e^ s. apr. J.-C.)* (Cairo 1994)

I.Alex.Ptol. = E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)

I.Apollonia = P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 2A. Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)

I.Apulum = I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)

I.Aquileia = J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)

I.Arykanda = S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)

I.Beroia = L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.BurdurMus = G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)

I.Byzantion = A.Łajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (*IGSK* 58; Bonn 2000)

I.Caesarea Maritima = C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

Ἰδίᾳ καὶ δημοσίᾳ = V.Dasen, M.Piérart (edd.), *Ἰδίᾳ καὶ δημοσίᾳ. Les cadres 'privés' et 'publics' de la religion grecque antique* (Liège 2005)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II: = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme. Volume I A: Text. Volume I B: Plates* (BAAH vol. 236; Athens 2005)

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris 1995)*

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie = E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)

I.Hermoupolis = E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

I.Ikaria = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)

IJO = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)

I.Kallatis = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure.* Vol. III. *Callatis et son territoire* (Buckarest–Paris 1999)

I.Kaunos = C.Marek, *Die Inschriften von Kaunos* (Vestigia, vol. 53; München 2006)

I.Khartoum = A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)

I.Kibyra = T.Corsten, *Die Inschriften von Kibyra.* Teil I: *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)

I.Kition = M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)

I.Leukopetra = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli,* 2 vols. (Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starcky; Damascus 1949); XI (ed.

J.Teixidor; Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Pal. Tertia Ia/Ib = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia,* vol. Ia. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (Μελετήματα 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia,* vol Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (Μελετήματα 57; Athens-Paris 2008)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereglisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Reggio Calabria = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)

I.Sinope = D.H.French, *The Inscriptions of Sinope*. Part I (*IGSK* 64; Bonn 2004)

I.Sultan Dağı I = L.Jonnes, *The Inscriptions of the Sultan Dağı I (Philomelion, Thymbrion/Hadrianopolis, Tyraion)* (*IGSK* 62; Bonn 2002)

I.Syringes = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)

I.Thespiai = P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie*. I. *Les cités de la valle de l'Enipeus* (Paris 1995)

I.Thrac.Aeg. = L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)

I.Tyr I/II = J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974)*, I, *Inscription de la Nécropole* (Beirut 1977; cf. *SEG* XXVII 995) [= *I.Tyr* I]; id., *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaises, Hors-Série III; Beirut 2006) [= *I.Tyr* II]

I.Varsovie = A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)

I.Velia = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)

Jenseits des Euphrat = R.Merkelbach, J.Stauber, *Jenseits des Euphrat. Griechische Inschriften. Ein epigraphisches Lesebuch* (Leipzig 2005)

JIWE I, II = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)

Kakavoyiannis, *Μέταλλα* = E.Kakavoyiannis, *Μέταλλα εργάσιμα και συγκεχωρημένα. Η οργάνωση της εκμετάλλευσης του ορυκτού πλούτου της Λαυρεωτικής από την Αθηναϊκή Δημοκρατία* (Athens 2005)

Kerameikos VII.2 = E.Kunze-Götte, K.Tancke, K.Vierneisel, *Kerameikos VII.2: Die nekropole von der Mitte des 6. bis zum Ende des 5. Jahrhunderts: Die Beigaben* (Munich 1999 [2000])

Kerameikos XVII	= U.Knigge, *Kerameikos XVII: Der Bau Z* (Munich 2005)
Kramolisch, *Die Strategen des Thessalischen Bundes*	= H.Kramolish, *Die Strategen des Thessalischen Bundes vom Jahr 196 v.Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)
KST	= *Kazı Sonuçları Toplantısı* (Ankara)
Kubinska, *Monuments funéraires*	= J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
Lawton, *ADR*	= C.Lawton, *Athenian Document Reliefs* (Oxford 1995)
Le Guen, *Technites*	= B.Le Guen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001)
LGPN II	= M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names.* Vol. 2. *Attica* (Oxford 1994)
LGPN III.A	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
LGPN III.B	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)
LGPN IV	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)
LIMC	= *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
LSJ	= H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English–Lexicon* (Oxford 1951^{9})
McLean, *Konya Museum*	= B.H.McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
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Malay, *Researches*	= H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergänzungsbände zu den Tituli Asiae Minoris*, 23) (Vienna 1999)
Manganaro, *Sikelika*	= G.Manganaro, *Sikelika. Studi di antichità e di epigrafia della Sicilia greca Sikelika* (Biblioteca di Quaderni Urbinati di cultura classica, 8; Pisa-Roma 1999)
Meisterwerke	= V.M.Strocka (ed.), *Meisterwerke. Internationales Symposion anläßlich des 150. Geburtstages von Adolf Furtwängler* (Munich 2005)
MEP	= *Minima Epigraphica et Papyrologica* (1998→)
Merkelbach-Stauber, *SGO* I-V	= R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart, Leipzig 1998); Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (Munich, Leipzig 2001); Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (Munich 2001); Band IV: *Die Südküste Kleinasiens, Syrien und Palaestina* (Munich 2002); Band V: *Register* (Munich, Leipzig 2004)
Migeotte, *Emprunt*	= L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)
Migeotte, *Souscriptions*	= L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
Μικρὸς Ἱερομνήμων: Μελέτες Jameson	= A.P.Matthaiou, I.Polynskaya (edd.), *Μικρὸς Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H. Jameson* (Athens 2008)
Milner, *Survey*	= N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
La mosaïque gréco-romaine IX	= H.Morlier (ed.), *La mosaïque gréco-romaine* IX (Colloque international pour l'étude de la mosaïque antique; 2 vols.; Rome 2005)
Le monde romain	= J.Desmulliez, C.Hoët-Van Cauwenberghe (edd.), *Le monde romain à travers l'épigraphie: méthodes et pratiques* (Lille 2005)
Müze	= *Müze Kurtarma Kazıları Semineri* (Ankara)

Nachtergael, *Galates,*	=	G.Nachtergael, *Les Galates en Grèce et les Sotéria de Delphes. Recherches d'histoire et d'épigraphie hellénistique*, (Brussels 1977)
NCIDélos	=	C.Prêtre et al., *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
NGSL	=	E.Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)
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Nouv.inscr.d'Antioche	=	M.A.Byrne, G.Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M.Ramsay* (*IGSK* 67; Bonn 2006)
N.Suppl.Epigr.Rh.	=	G.Pugliese Carratelli, Nuovo Supplemento Epigrafico Rodio, *ASAA* 33/34 (1955/56) [1957] 157-181
PA	=	J.Kirchner, *Prosopographia Attica* (Berlin 1901)
Parker, *Polytheism*	=	R.Parker, *Polytheism and Society at Athens* (Oxford 2005)
PAT	=	D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
Perdrizet-Lefebvre, *Memnonion*	=	P.Perdrizet, G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy - Paris - Strasbourg, 1919)
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	=	B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	=	G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951
Philippi II	=	P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)
PG	=	J.-P.Migne, *Patrologia Graeca* (Paris 1857-1963)

Les pierres de l'offrande = G.Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* I (Kilchberg 2001); A.Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* II (Kilchberg 2003)

Pilgrimage = J.Elsner, I.Rutherford (edd.), *Pilgrimage in Graeco-Roman and Early Christian Antiquity. Seeing the Gods* (Oxford 2005)

PIR^2 = *Prosopographia Imperii Romani* (Berlin 1933^2→)

PLRE = A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)

Poddighe, *Antipatro* = E.Poddighe, *Nel segno di Antipatro: l'eclissia della democrazia ateniese dal 323/2 al 319/8 a.C.* (Rome 2002)

Πρακτικά Β΄ Διεθνοῦς Σιφναϊκοῦ Συμποσίου = *Πρακτικά Β΄ Διεθνοῦς Σιφναϊκοῦ Συμποσίου, εἰς μνήμην Νικολάου Βερνίκου-Εὐγενίδη. Σίφνος 27-30 Ἰουνίου 2002, Τόμος Α΄: Ἀρχαῖοι Χρόνοι* (Athens 2005)

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Prosopographie et histoire religieuse = M.-F. Baslez - F. Prévot (eds), *Prosopographie et histoire religieuse. Actes du Colloque Paris-XII octobre 2000* (Paris 2005)

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Rhodes-Osborne, *GHI* = P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323 B.C.* (Oxford 2003)

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Robert, *Hellenica* = L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940–1965)

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Roueché, *Performers* = C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)

Salamine de Chypre XIII.1 = J.Pouilloux, *Testimonia Salaminia* 2 (Salamine de Chypre XIII; Paris 1987)

SBS = *Studies in Byzantine Sigillography*

Scythians and Greeks = D.Braund (ed.), *Scythians and Greeks. Cultural Interactions in Scythia, Athens and the Early Roman Empire (sixth century BC-first century AD)* (Exeter 2005)

Solin-Salomies, *Repertorium* = H.Solin, O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994^2)

TEAD = *The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)

Teseo e Romolo = E.Greco (ed.), *Teseo e Romolo. Le origini di Atene e Roma a confronto: Atti del Convegno Internazionale di Studi: Scuola Archeologica Italiana di Atene; Atene, 30 giugno-1 luglio 2003* (Athens 2005)

Tracy, *ADT* = S.V.Tracy, *Athenian Democracy in Transition. Attic Letter-cutters of 340 to 290 B.C.* (Berkeley-Los Angeles-London 1995)

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Traill, *PAA* = J.S.Traill (ed.), *Persons of Ancient Athens*, 17 vols. (Toronto 1994-)

Transport Amphorae and Trade = J.Eiring, J. Lund (edd.), *Transport Amphorae and Trade in the Eastern Mediterranean. Acts of the International Colloquium at the Danish Institute at Athens, September 26-29, 2002* (Monographs of the Danish Institute at Athens 5; Athens 2004)

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Wessel, *IGCVO* = C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)

Wilhelm, *Abhandlungen* = A.Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde (Kleine Schriften II)*, edd. G.Dobesch, G.Rehrenböck (Vienna 2000–2003)

Word and Image = N.K.Rutter, B.A.Sparkes (edd.), *Word and Image in Ancient Greece* (Edinburgh 2000)

Zacos-Veglery = G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)

Zgusta, *KON* = L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984)

Zgusta, *KP* = L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

Zunino, *Hiera Messeniaka* = M.L.Zunino, *Hiera Messeniaka* (Udine 1997)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
‿	= ligature
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

1. Athens. Athenian inscriptions examined in 1687. L.Beschi, *RAL* 13 (2002) 323-372 (ph., dr.), publishes a critical text with archaeological and historical commentary of an anonymous Venetian description of the antiquities of Athens in December of the year of Morosini's bombardment of the Acropolis. The manuscript is in the Gennadeion Library in Athens (Mss. No. 247). The author acknowledges his debt to George Wheler, *A Journey into Greece in company of Dr. Spon* (London 1682), but apparently examined some of the following inscriptions at first hand. He discusses dates and identities of some of the individuals named in the inscriptions and their historical significance, without copying the texts.

We give a list of the inscriptions discussed in this manuscript with page references to Beschi's text, which is printed on 336-372.

IG II²	Beschi	*IG* II²	Beschi	*IG* II²	Beschi
3042	371	3451	359	6419	352
3056	349	3597	356	***IG* VII**	
3083	349	4217	344	88	356
3163	351	4222	344	***CIL* III**	
3175	366	5185	352	552	359
3251	366, 368	5206	337		

Texts are printed for the following inscriptions: *IG* II² 1100, Hadrian's law on olive oil, translated into Italian (366-368); *CIG* I 518 (*SEG* XXXIII 199; not in *IG*), the names of the winds on the Tower of the Winds (369/370); *CIL* III 549, Hadrianic aqueduct at the base of Lykabettos (353).

2. Athens. Ludwig Ross. The contribution of L.Ross to Attic epigraphy is examined by A.P.Matthaiou, in *Ross und Griechenland* 97-112, who notes that Ross published ca. 350 Attic texts in 12 years, starting with *IG* II² 3270 (in 1832) and finishing with *IG* II² 1072 (in 1844). The Attic output of Ross is exemplified by reference to *IG* I³ 52B, 515, 847, and *IG* I³ 1952; cf. our lemmata nos. 77, 86. Matthaiou adds a brief analysis of Ross's involvement in the publication of the naval catalogues *IG* II² 1604-1632 by Böckh: this caused a huge rift with Pittakys which in the long run damaged the field of Epigraphy [for this dispute see *SEG* LII 143.]

In *Ross und Griechenland* 219-231, H.R.Goette surveys Ross's archaeological and topographical investigations in Attica, including the shrine of Poseidon at Sounion, Porto Raphti, and Rhamnous (see our lemma no. 297). On 227, he reprints a page from Ross' 'Tagebuch', which shows that Ross was the first to identify Thera as the place of origin of Ἀρχέδαμος of *IG* I³ 977/978 of the Vari cave [*SEG* LIV 17].

For Ross elsewhere see our lemmata nos. 375/376, 914, 918, 2013.

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3. Laureotike. Silver mines and inscriptions. E.Kakavoyiannis, *Μέταλλα*, is an important new monograph on the history and archaeology of the mining region in SE Attica [briefly mentioned in *SEG* LIV 246]. Of particular interest for the epigraphist is a chapter entitled 'Inscribed boundary stones of mines and mining installations in Laureotike' (39-85), which includes a list of such documents with Greek text, mostly excellent photos, bibliography, and commentary. Kakavoyiannis distinguishes the following three categories:

1) Boundary stones of mines (30 entries: *IG* II² 2634–2638. *SEG* XXVIII 203-206; XXIX 155; XXXII 233; XXXIV 171; XL 174; LIV 244, 246, 248/249, 251; our lemmata nos. 269-285).

2) Boundary stones of workshops for processing and cleaning ore: *IG* II² 2747/2748; *SEG* XXXII 236; LIV 245; our lemma no. 76.

3) Boundary stones of furnaces: *IG* II² 2750.

Several inscriptions are unpublished, have never been included in any major corpus, or are re-edited by Kakavoyiannis: we report them in individual lemmata.

In chapters 3 (111-144) and 4 (147-214), Kakavoyiannis makes extensive use of literary and epigraphical sources (mainly horoi and the poletai-records, for which see *Agora* XIX), discussing the terms καινοτομία, κατατομή, ἐπικατατομή, συντομή, the mines ἐργάσιμα, ἀνασάξιμα, παλαιὰ ἀνασάξιμα, the expression μέταλλον στήλην ἔχον/οὐκ ἔχον.

English summary (331-339), excellent color photos of archaeological material.

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4. Athens. Kerameikos. Inscribed grave offerings. With considerable delay we hereby cover *Kerameikos VII.2*. We note that some texts have long been known to the academic community. The authors have not printed one single epigraphical text in Greek, but often provide descriptions or transliterations of names, and more importantly excellent ph. and dr., which we have used to compose our lemmata. [We apologize in advance for any duplications, *SEG*.]

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5. Athens. Inscribed objects from Bau Z in the Kerameikos. In *Kerameikos XVII*, U.Knigge, presents the final publication of her excavations for the German Archaeological Institute (1978-1982) in this building framed by the Themistoklean Wall, the Sacred Gate, and modern Hermes Street. Preserved were five superimposed buildings (Z1-Z5) extending in date from ca. 430 B.C. to the end of the 5th cent. A.D. Knigge identifies Z1 and Z2 as domestic houses, replaced ca. 350 B.C. by Z3 a 'Wirtshaus,' probably devoted to weaving. Z4 and Z5

contained banquetting rooms, the latter surviving until the Sullan sack of 86 B.C. Soon thereafter a bronzeworking establishment was built over these earlier structures. Her excavations produced numerous inscribed objects such as pottery, stamped amphora handles, a security horos stone, and other miscellaneous inscriptions, which we cover in separate lemmata.

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6. Athens. Inscriptions and the Panathenaic Stadium. In a pictorial record of the history of this structure, ancient and modern, A.Papanicolaou-Christensen, *The Panathenaic Stadium. Its history over the centuries* (Athens 2003), quotes and illustrates a number of inscriptions found in the region, in the excavations of E.Ziller in 1869/70, and otherwise connected with its history. Among these are *IG* II² 351 (21-23); 674 (24); Christian gravestone (64-66); 2934 (24, 63-65; ph.); 6791 (117/118 ph.); 11329 (118); 12794 (118).

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7. Athens. Finding-places of relief sculpture and inscriptions in the National Museum. In *Ἐπιτύμβιον Neumann* 177-182, M.Salta announces a new project to locate the finding-places of dedicatory reliefs from Athens in the National Museum and to provide a concordance with the catalogues of sculpture in the National Museum and *IG*. This undertaking parallels her invaluable previous projects on the finding-places of Attic gravestones, *Το Μουσείον* 1 (2000) 67-72 (*SEG* L 212); 2 (2001) 81-92 (*SEG* LI 247); 3 (2002/2003) 111-114. On 182 note 80, she briefly notes progress already in locating and identifying *IG* II² 4371, 4429, and 4506. On 182 note 78, she provides a list of relief sculpture from the Asklepieion with inventory numbers of the National Museum. On 181/182 note 77, Salta lists the inventory numbers in the National Museum for the following inscriptions of unknown provenance in B.Forsén, *Griechische Gliederweihungen* (Helsinki 1996) [*SEG* XLVI 2359] *IG* II² 4503, 4506, 4429. [Epigraphists should be doubly grateful to this scholar, for she usually takes care to add references to epigraphic corpora and publications, even when her main focus is on the sculpture. Stroud]

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7 bis. Eleusis. Corpus of inscriptions. *SEG* LIII 43. K.Clinton has now produced *I.Eleusis*, a comprehensive well-illustrated corpus of Eleusinian inscriptions. We were waiting for the third and final volume (Vol. II: Commentary) of this opus before presenting it in *SEG*. Its late publication (2008) did not allow us to make use of it in this volume, but we have already started citing *I.Eleusis*, which we will fully present in 2006; in the meantime see A.Chaniotis, *EBGR* (2005) [2008] 232-236 no. 30.

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8. Athens. Jewish inscriptions. *SEG* LIV 1888. *IJO* I 144-167 nos. Ach26-Ach41 and 335-339 nos. App12-App17 (ph.; translation), presents the Jewish inscriptions from Athens and Peiraieus (Ach26-Ach41) as well as inscriptions, the Jewish character of which is regarded as doubtful by the edd. (App12-App17). Almost all the texts are epitaphs (Ach26-Ach37, Ach40,

App12-17). They include an ineditum (Ach36 bis), a Greek/Hebrew bilingual epitaph, of which only a few letters survive (to be published by Jonathan Price). The collection also includes two honorary inscriptions for Herodes the Great (Ach38/Ach39) and an honorary inscription of a thiasos, which mentions a Σαμαρίτης (Ach41). We provide a comparatio numerorum with corpora and *SEG*.

IG II^2	*IJO* I	*IG* III.2	*IJO* I	*OGIS*	*IJO* I
2943	Ach41	1882	App12	414	Ach38
3440	Ach38	3496	Ach29	427	Ach39
3441	Ach39	3545	Ach28	*CIJ* I/I^2	
8231	Ach31	3546	Ach30	712	Ach28
8232	App13	3547	Ach34	713	Ach30
8358	Ach32	*SEG*		715	Ach34
8934	Ach26	XIV 241	Ach27	715a	Ach26
8938	App16	XVI 228	Ach33	715b	Ach27
9756	App14	XXV 275	App15	715c	Ach33
10219	Ach35	*CIG*		715d	Ach31
10220	Ach36	889	Ach35	715e	App13
10221	Ach37	9313	Ach28	715f	Ach32
10222	App17	9315	App12	715g	App14
10949	Ach27	9900	Ach34	715h	Ach29
12609	Ach33			715i	Ach40

9. Athens. Inscriptions and political regimes. C.Pébarthe, in *L'écriture publique* 169-182, rejects the widespread view that the overwhelming numerical superiority of Athens in surviving ancient inscriptions is a direct reflection of its participatory democratic constitution and the need to inform citizens of public decisions, regulations, financial transactions, etc. He subscribes to the modern theory that the stoichedon style, lack of punctuation and word-division, the bright Greek sunlight [sic], and the multiplication of stelai in the city made reading inscriptions difficult. 'Rien ne permit donc de conclure à une lecture systématique des inscriptions.' (178) 'Le documentation en lui-même est donc pensé en fonction de sa monumentalité et non de son contentu. Il paraît difficile d'en déduire que la stele érigée pour être lue'(179).

10. Athens. The axones and kyrbeis of Drakon and Solon. *SEG* LI 2.* For a brief summary discussion of the form, contents, and location of these objects in the Archaic and Classical periods, see C.Pébarthe, *L'écriture publique* 172-175.

11. Athens. The Εὐπατρίδαι. After examination of literary and epigraphical sources, A.Duplouy, *CCG* 14 (2003) 7-22, submits that the εὐπατρίδαι were neither a *genos* nor the Archaic nobility of Athens in its totality, but the anti-Peisistratean faction of the aristocracy. Only later, in the Classical period, did re-contextualization of the term lead to its identification with the generic nobility. We note Duplouy's citation, translation and discussion of *IG* I³ 502 (epigram for the tyrannicides), 590 (dedication of Chairion), 618 (dedication of Alkimachos), 1234 (funerary epigram for Alkimachos), 1516 (gravestone of Chairion; the earliest attestation of the term εὐπατρίδης), and *SEG* XVII 392 (Chian inscription referring to the tyrannicides).

12. Athens. Acropolis. Patrons, sculptors, and the introduction of the Ionic script to Athens. C.M.Keesling, *Hesperia* 74 (2005) 408-414, contrasts the evidence for the existence of a considerable East Greek clientele for grave monuments in the 6th and 5th cent. B.C. with that for sanctuary dedications of the same period. She finds rather that an Athenian clientele exerted strong influence over the inscribing practices of non-Athenian letter cutters thereby pointing 'toward an awareness of script on the part of both the letter cutters who carved inscriptions on stone and their patrons.'

13. Athens. Archers in pre-Euclidean inscriptions. Primarily via study of literary sources, P.A.Tuci, *Aevum* 78 (2004) 3-18, examines the role of the Skythian archers in 5th cent. B.C. Athens, suggesting for these public slaves a high degree of social integration and democratic sympathies. On 5-8, Tuci points out the occurrence of τοχσόται βάρβαροι and/or hιπποτοχσότες in the casualty lists *IG* I³ 1172, 1180, 1190, 1192 [Tuci only cites *IG* I² and *Agora* XVII. Papazarkadas]. The status of these archers, however, remains controversial; similar problems arise in relation to *IG* I³ 138, L. 3 (τὸς τοχσότας τός τε ἀστ[ὸς καὶ τὸς χσένος]), and the four τοχσόται of the casualty list of Erechtheis *IG* I³ 1147 (Meiggs-Lewis, *GHI* 33).

On 'Skythian' archers on Archaic Attic vases, see A.I.Ivanchik, in *Scythians and Greeks* 100-113, who notes the ethnic and 'speaking' names of such figures, offering some translations but no Greek text (on 106-110). See also our lemma no. 79.

14. Marathon. The Athenian trophy for the battle of Marathon and others. L.Beschi, *RAL* 13 (2002) 52-67 (ph., dr.), illustrates and reviews the ancient literary and archaeological evidence for the tall marble Ionic column and capital that marked the site of this famous trophy. He provides bibliography, phs. and drs. of previous research on this monument, primarily by Vanderpool, Travlos, and Petrakos. To this evidence Beschi now adds an unpublished scale drawing by L.S.Fauvel in the Cabinet des Estampes: Bibliotheque Nationale in Paris, Gb 15, f. 23, of the Ionic capital, labeled 'Arc d'un trophée des Athéniens au milieu de la plaine de Marathon, en marbre blanc de Pentelique.' Below, in Fauvel's own hand, we read 'Restes du trophée des Athéniens au milieu de la plaine de Marathon/en marbre blanc de pentelique, la pièrre des tetes du trophée est de marbre gris decouvert par Petro Revelaki et

mesuré par Fauvel le 30 8br 1819.' After prosopographic notes on Petros Prevelakis, a monk in the Monastery of Karea on Hymettos, Beschi focuses on the representation of a rectangular block to the right of the capital, shown in three-quarter frontal view, bearing near the top of the front surface between two lightly drawn lines the inscription ΤΡΟΠΑΙΟΥ. Fauvel also refers to this inscribed block in a letter of October 2, 1820 sent to Lebrun. Beschi postulates two phases for the trophy, (1) ca. 460 B.C. corresponding to the date of the Ionic column, and (2) a later rebuilding which incorporated the inscribed block with its characteristic letterforms and use of -ου for the genitive. The position of the trophy is recorded on another unpublished plan of Marathon by Fauvel illustrated by Beschi. It is uncertain whether the inscribed block stood alone or was part of a larger structure possibly also inscribed. [With regard to the now lost block inscribed ΤΡΟΠΑΙΟΥ, cf. R.Parker, *Polytheism* 400 note 49: 'There was a trophy at Marathon (E.Vanderpool, *Hesperia* 35, 1966, 93-106), but no reliable trace of a cult of Zeus Tropaios there (S.D.Lambert plausibly proposes ['Απο]τροπαίοι for the received [Διὶ] τροπαίοι in *IG* I³ 255 A 11: *ZPE* 130, 2000, 71-2).' (*SEG* L 54; see however our lemma no. 57) Stroud].

In a second part of this study (68-94), Beschi examines the ancient literary and archaeological evidence, together with more unpublished drawings of Fauvel, for columnar trophy-monuments on Kynosoura on Salamis, on Psyttaleia, at the 'Tomb of Themistokles' in Peiraieus, and on the promontory of Cape Krakari [To Beschi's bibliography on the Kynosoura monument on Salamis, add R.Stefannini, *CSCA* 10 (1978) 160, Stroud].

In her report on the refurbishment of the Museum of Marathon, O. Kakavoyianni, in *Αττική 2004*, 111, briefly refers to the Marathon trophy as 'the most significant find from the area' and provides a good colored ph.

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15. Athens. French translations of Athenian inscriptions, ca. 500-317 B.C. P.Brun has published a collection of some 160 Athenian inscriptions translated into French; no Greek texts, brief individual commentaries and bibliography; concordance, indices: *Impérialisme et démocratie à Athénes: Inscriptions de l' époque classique* (Paris 2005), divided into 11 chapters, 'Les guerres médiques, Les débuts de la ligue de Délos (478-431), La guerre du Péloponnése (431-403), Le redressement d' Athènes (403-378), La seconde confederation (377-338), Les athéniens sous la domination macédonienne (338-317), La vie politique, Finances, comptes et inventaires, La vie religieuse, Phratries, genè, tribus et demes, Citoyens, métèques et esclaves.'

P.Gauthier, *BE* (2007) no. 184, briefly raises some criticisms.

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16. Athens. Inscriptions and the language of Athenian imperialism. Using as a foil the blunt and aggressive tone in which Athenian imperial power and dominance are expressed in Thucydides, P.Low, *JHS* 125 (2005) 93-111 (ph.), finds in two groups of 5th cent. B.C. Attic inscriptions, examined in an epigraphic context, 'a more subtle, nuanced and diplomatic approach to imperial politics.' These are (1) documents which contain the formulation πόλεις ὅσων 'Αθηναῖοι κρατοῦσι or some variation and (2) Athenian official documents imposing

regulations on subject allies for which the latter pay the publication costs. She ranges over a large number of individual inscriptions from both these groups, quoting and translating pertinent passages and illustrating some with ph. Among the documents on which she comments in significant detail are *IG* I³ 37-40, 71, 101, 118, 179 (= *IG* II² 73). She suggests that the choice of the Ionic alphabet for some of these inscriptions is a conscious, Athenian choice aimed at 'a more subtle, homogenizing approach to the construction of power, in which Athens is not so much the enforcer of an Athenian way of life as a facilitator of some wider, perhaps Panhellenic, relationship.'

16 bis. Athens. Archives and archival procedure. See our lemmata nos. 1972 and 1998.

17. Athens. Decrees: enactment- and motion-formulas. Starting from the seminal work of Rhodes, *Boule*, B.Guagliumi, in *La prassi* 27-52, surveys a multitude of Attic decrees in order to investigate apparent irregularities in enactment and motion formulas. First, she adds to Rhodes' list of the 92 unproblematic decrees displaying an enactment-formula ετδ (ἔδοξεν τῶι δήμωι) followed by a motion-formula ψτδ (δεδόχθαι/ἐψηφίσθαι τῶι δήμωι) the following two texts: *SEG* XXXVI 164; LIV 170. Second, she expands Rhodes' list of 80 decrees containing an ετβκτδ (ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι) enactment-formula followed by a P(roboulematic) F(ormula), with the inclusion of the following texts: *SEG* XXVI 98; XXVIII 60, 115; XXIX 116; XXXII 50, 110; XLIX 621. *Agora* XVI 52, 217. *I.Délos* 1497 bis; 1507.

Guagliumi pays particular attention to 'crossbreeds' in which the enactment-formula ετβκτδ is followed by the motion-formula ψτδ: *IG* II² 10, 19, 43, 70, 111/112, 114, 116, 134, 138, 213, 672; *Agora* XV 115. Each text is summarized and briefly discussed. In an appendix (46-48), she collects instances of inexplicable hybrids where the enactment formula ετδ is followed by a PF: *IG* II² 661, 735, 772, 781, 798 + *Hesperia* 4 (1935) 583, 1011, 1028. *IG* VII 4253. *SEG* XV 104; XVI 52. *Agora* XVI 213, 310.

18. Athens. Laws and νομοθεσία in the 4th cent. B.C. J.Atkinson, *AClass* 46 (2003) 21-47, investigates the topic above, especially in the light of Aristotle's complaint about the deterioration of legislative procedures in contemporary Athens (Aristotle, *Ath. Pol.* 41.2) To that effect some epigraphically attested laws are briefly analyzed (*SEG* XXVI 72, law on silver coinage, our lemma no. 134; *SEG* XLVIII 96, grain-tax law, our lemma no. 135; *SEG* XII 87, Eukrates' anti-tyranny law). Atkinson goes on to discuss decrees and their riders, mostly 'innocuous extensions', but sometimes 'contentious clauses', adducing the evidence of *IG* II² 29, 107, 218, 226. Various other inscriptions discussed in passing (*IG* II² 140, 222, 230, 244, 334 + *SEG* XVIII 13) suggest to Atkinson that probouleusis shrank over time and that νομοθεσία was trivialized.

19. Athens. State decrees, 352/1-322/1 B.C. *SEG* LIV 6. We here continue our coverage of the series of papers by S.D.Lambert on this topic, as outlined in *SEG* LIV 6, inserting relevant lemmata now rather than holding them back to correspond to the year of publication. Again, however, because of the great mass of material covered and our own constraints of space, we have had to limit the lemmata in the current volume of *SEG* to those inscriptions treated by Lambert in the third of his papers, 'III. B. Decrees Honouring Foreigners: Other Awards.' *ZPE* 159 (2007) 101-154, reserving 'IV. Treaties and Other Texts,' *ZPE* 161 (2007) 67-100, for *SEG* LVI, where we shall also include all addenda and corrigenda. As noted in *SEG* LIV 6, we have chosen not to follow Lambert's new serial numbers for these documents, preferring to use the numbering of *IG, SEG, Agora* XV and XVI, etc. For honorific decrees related to the theater and the Dionysia, see our lemma no. 20.

On 129/130 Lambert provides a list of all the sculptured reliefs listed by Lawton in *ADR* (17 items) on which no inscribed letter has been preserved, 'but where it can be inferred from physical features and the design of the relief that they are or may be from Athenian state decrees. Most but not all (cf. e.g. Rhodes-Osborne, *GHI* 79), state decrees with relief were honorific. No decree with relief at this period certainly honored an Athenian.' See also our lemma no. 231.

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20. Athens. Polis and theater in Lykourgan Athens: the honorific decrees. Under this title, S.D.Lambert in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 53-85 (ph.), assembles a group of ten previously published Athenian decrees honoring foreigners for their services relating to Attic drama under Lykourgos. On 53-62 he discusses the date, venue, and agenda of the meetings of the ekklesia (in the theater of Dionysos) on the days following the Dionysia, the motivation for the honorific decrees, the status and/or profession of the honorands, the awards granted (none bestowing citizenship), erection clauses (acropolis and near the theater), the proposers (Lykourgos 2 and Demades 2), and interaction of culture and international politics latent in some of these documents. On 63-85 he presents a catalogue of these inscriptions including for each a text based on autopsy, translation, photograph, bibliography, brief commentaries on readings, prosopography, chronology, etc. We have integrated this material into the relevant individual lemmata in the current volume of *SEG*, again rather than holding it back until 2008, the date of publication of *Μικρὸς Ἱερομνήμων*. The inscriptions in question are:

IG II^2 345+Add. p. 659. *Μικρὸς Ἱερομνήμων* 70-73 no. 4 (our lemma no. 166).
IG II^2 346. *Μικρὸς Ἱερομνήμων* 68-70 no. 3 (our lemma no. 167).
IG II^2 347. *Μικρὸς Ἱερομνήμων* 64-68 no. 2. (our lemma no. 168).
IG II^2 348. *Μικρὸς Ἱερομνήμων* 81-83 no. 9 (our lemma no. 189).
IG II^2 351+624. *Μικρὸς Ἱερομνήμων* 73-77 no. 5 (our lemma no. 173).
IG II^2 372+Add. p. 660. *Μικρὸς Ἱερομνήμων* 78/79 no. 7 (our lemma no. 196).
IG II^2 429. *Μικρὸς Ἱερομνήμων* 79-81 no. 8. (our lemma no. 202).
IG II^2 551. *Μικρὸς Ἱερομνήμων* 83-85 no. 10 (our lemma no. 195).
SEG XXXV 71. *Μικρὸς Ἱερομνήμων* 63-64 no. 1 (our lemma no. 169).
SEG XXXVI 149. *Μικρὸς Ἱερομνήμων* 77/78 no. 6 (our lemma no. 171).

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21. Athens. Intercultural exchanges in 4th cent. B.C. Attic decrees. On this topic see K.Hagemajer-Allen, *ClAnt* 22 (2003) 199-246, who aims at a wide-ranging investigation of Athens' diplomatic relations, as attested mainly in the preserved decrees. Of the 263 official foreign-policy documents dating to the period from 403-336 B.C., 125 concern Greeks and only 19 non-Greeks; the rest are too fragmentary to classify. Hagemajer-Allen studies: i) decree types, i.e. honorific decrees and alliances; ii) types of honors, e.g. προξενία, εὐεργεσία, ἀτέλεια, πρόσοδος, ἔγκτησις, and many others; iii) honorands, e.g. individuals, groups of individuals, communities, etc. Statistical analysis, illustrated by numerous graphs, shows Athenian foreign-policy making no real distinction between Greeks and non-Greeks. After a brief examination of honorific decrees as symbolic, sacred, and visual monuments, the author focuses on specific examples: *IG* II^2 31 (honors for Hebryzelmis, king of the Odrysoi), 141 (honors for Straton, king of Sidon; see our lemma no. 136), 212 (honors for the Spartokids of Bosporos; cf. our lemma no. 22), and 226 (honors for Arybbas, king of the Molossians). She concludes (on 242/243): 'Athenian honorific grants for, and alliances with, non-Greek dynasts . . . can be viewed as communications about [Athens' foreign] relationships'; '[t]hese communications are consistently positive'; '[t]he decrees convey a set of attitudes to the "barbarian other" that are diametrically opposite those prevalent in extant literature'.

22. Athens. Diplomatic relations with the Spartokids. G.A.Koshelenko, *Drevnosti Bospora* 5 (2002) 133-138 (in Russian; English summary), discusses the role of Androtion (*Syll.*^{3} 206) and Polyeuktos, son of Timokrates (*IG* II^2 212; Dem. 21.139; [Dem.] 42.11), in shaping the relations between Athens and the Spartokids and the opposition of Demosthenes; see also our lemma no. 21.

23. Athens. Antipatros and the demise of the Athenian democracy, 323/2-319/8 B.C. E.Poddighe, *Antipatro*, has produced an informative monograph on the oligarchical regime imposed on Athens by Antipatros after the end of the Lamian War. The book unfolds through scrutiny of both literary and epigraphical sources. Some of the topics investigated by Poddighe include: the Lamian War, Antipatros' decree restricting Athenian citizenship, exile of the disenfranchised, magistracies (ἀστυνόμοι, ἀναγραφεύς, νομοφύλακες etc.), τίμημα and εἰσφορά. On 141-169, Poddighe appends an epigraphical section, 'Parte I: 322/1-320/19 a.C.', consisting of 14 documents: *IG* II^2 372, 380, 383b, 392-396, 398a-b + 438, 399, 400, 448 (our lemma no. 211), 545; *Agora* XVI 100. Each text is accompanied by up-to-date bibliographical references, Italian translation, and concise commentary. On 191-196, Poddighe offers a shorter epigraphical appendix, 'Parte II: 318/7 a.C.', consisting of *IG* II^2 350 and *Agora* XVI 104 [the latter was treated in more detail by Poddighe herself on a later occasion in an article already reported in *SEG* LIV 184].

24. Athens. The ephebeia from the Mithridatic wars to Hadrian. *SEG* LIV 30; 1849. A conspectus of this topic is offered by É.Perrin-Saminadayar, in *L'hellénisme* 87-103, as a means of reflecting on contemporary Athenian society. In the process, the author detects the following major developments and trends:

a) A quantitative reduction of ephebic decrees following the sack of Athens by Sulla. Of the six such decrees only two, *IG* II^2 1039 and 1043, have been preserved intact, with the latter being the last sample of the genre (38/7 B.C.).

b) A reappearance of ephebic documents in the form of lists of names, starting with *IG* II^2 1963 (13/2 B.C.); such lists proliferate only after the death of Caligula, and reach their peak in the reign of Hadrian.

c) A particularly strong and long-lasting link between certain aristocratic families and ephebeia. Unsurprisingly, members of these families are overrepresented in lists of prytaneis, magistrates etc. In that, Roman ephebeia was hardly different from its Hellenistic predecessor.

d) An elitist transformation of the institution, as evinced in the categorization of ephebes into πρωτένγραφοι, ἐπένγραφοι etc. Similar conclusions may be drawn from the fact that certain well-established offices (e.g. κοσμητής, παιδοτρίβης) become more conspicuous or even permanent.

Perrin-Saminadayar concludes that the local elites almost expropriated the institution, which was only saved by Hadrian's intervention: 'Signe des temps sans doute' (102). The discussion is heavily based on numerous epigraphical documents, too many to single out here.

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25. Athens. Polytheism and society at Athens. Inscriptions naturally form a large part of the source material, along with literary texts, and archaeological remains, in R.Parker's book under this title (Oxford 2005). Among many other topics, too numerous to list here, he throws his focus on Athenian festivals in Part II (155-383) with a tabulation of aitiological myths of Attic festivals (380-383) and 'Attic Festivals. A Check List' in Appendix I (456-487); extended discussion of the Skira (173-177), Dipolieia/Bouphonia (187-191), Oschophoria (211-217), Brauronia (228-249), Panathenaia (253-269), Thesmophoria and Adonia (270-289), Anthesteria 290-316), Dionysia (316-326), Eleusinian festivals 326-368). Part I (9-152) is devoted to different contexts and personnel involved in cult activity and Part III (387-451) is concerned with gods and heroes. We cover different aspects of the book, in which epigraphic evidence is prominent, in individual lemmata.

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26. Athens. Dedications by family groups. In a chapter entitled 'Those with whom I sacrifice,' R.Parker, *Polytheism* 37-49, 419-421, compiles a catalogue of reliefs, inscribed and otherwise, depicting family groups sacrificing to an assortment of deities, especially Pankrates, Asklepios, Brauronian Artemis, Demeter, Nymphs, Herakles, Zeus Melichios, banqueting hero, et al. Discussion of the ὑπέρ-formula; extension of the family group to include kin and friends. Dedications with more than one named dedicator.

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27. Athens. Priestly families in Hellenistic Athens. E.Perrin-Saminadayar, in M.-F.Baslez and F.Prévot (edd.), *Prosopographie et histoire religieuse* 51-67, studies the vicissitudes of a number of priestly families: those of Lysandros, Medeios and Glaukos from the Peiraieus, Sarapion of Melite, Theophrastos and Themistokles of Hagnous, and Leontios of Acharnai. The family-members held both priesthoods (and other religious functions, also in Delphi and on Delos) and magistracies and developed matrimonial strategies in order to secure the continuity of their families in the realm of religion and politics ('une certaine endogamie sociale' (62)). In an Appendix on 401-404 P.-S. presents a list, organized according to demes, of the members of these families recorded in literary sources and, above all, in inscriptions, and a comprehensive stemma illustrating the connections between the various families. The latter strongly adhered to the cults of the traditional gods rather than to those of oriental deities.

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28. Delphi. Athenian Pythaistai. After summarizing the political and religious function of the Pythais in late Hellenistic Athens, K.Karila-Cohen, in *Prosopographie et histoire religieuse*, 69-83, studies the origins of the Πυθαϊσταί, arguing that the prosopographical evidence allows us to recognize local and family traditions, which explain the participation of members of certain demes (Tetrapolis, Ikarion, Erchia) and families (the *genos* of the Πυρρακίδαι, the family of Ἄρχιππος Λεοντίχου Ἀχαρνεύς) in the Pythais; in these cases the participation was determined by a religious motivation.

In *Kernos* 18 (2005) 219-239, K.Karila-Cohen employs a wide range of epigraphic and literary sources in her exploration of 'le discours "mythique"' surrounding the Pythais. Central, of course, are the two hymns to Apollo inscribed on the Treasury of the Athenians at Delphi, *F.Delphes* III.2.137/8; *CID* III 1/2; *SEG* LI 611;* discussion of their dates and contents. Also adduced briefly are Athens, *SEG* XXI 464 (*Agora* XV 9); XXI 469. Delphi, *F.Delphes* III.2.13, 32, 33, 48, 49; *CID* IV.117.

See also R.Parker, *Polytheism* 82-86; K.Karila-Cohen, in J.Couvenhes – S.Milanezi (edd.), *Individus, groupes et politique à Athènes de Solon à Mithridate* (Tours 2007) 365-383 [we will cover this volume in a future *SEG*]: cf. *BE* (2007) no. 205.

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29. Athens. Associations in Roman Athens. M.-F.Baslez, in *L'hellénisme* 105-120, deals with this topic, on the basis of the following documents: *SEG* XXXI 122 (synodos of the Ἡρακλειασταί, late 1st/early 2nd cent. A.D.); *IG* II^2 1339 (eranos of Ἡρωισταί, 57/6 B.C.); 1343 (eranos of Σωτηριασταί, 37/6 B.C.); 1346 (religious association of women); 1351 (orgeones of a goddess, after 170 A.D.); 1368 (our lemma no. 259); 1369 (same synodos as in *SEG* XXXI 122 above); 2361 (orgeones of Εὐπορία; our lemma no. 265); 2963 (Παιανισταί of Μουνίχιος Ἀσκληπιός, 212 A.D.); *I.Délos* 1522 (synodos of Ἀμεινιχῖται, early 2nd cent. A.D.). Baslez discusses the composition of these associations, their titles (e.g. σύνοδος, ἔρανος), and their legal status.

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30. Athens. Elites and religious change in Roman Athens. This topic is investigated by E.Muñiz Grijalvo, *Numen* 52 (2005) 255-282, who by way of a preamble states (257) that 'for Athens we have to rely almost exclusively on epigraphy, probably not the best place to look for change' [since] 'inscriptions show a strongly conservative Athens', and that 'as any history based mainly on epigraphy, the history of Roman Athens is a history of elites' (259). Using sundry inscriptions (e.g. *IG* II^2 337, 1076, 1092, 3678, 3738, 4193, 4692, 4771, 5059; our lemma no. 299), she discusses, amongst others, priesthoods, 'pauperization', Egyptian cults in Attica, and the cults of Asklepios and Zeus Hypsistos. Her basic contention is that religious phenomena, being largely determined by the local elites, were conservative.

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31. Athens. Cult and shrines of Aphrodite. The cult of Aphrodite and associated art is the subject-matter of R.Rosenzweig, *Worshipping Aphrodite: Art and Cult in Classical Athens* (Ann Arbor 2004), who investigates several topics making reasonable use of epigraphic testimonia: Aphrodite Pandemos and Πειθώ (*IG* II^2 2798, 4583, 4596, 5149); Aphrodite ἐν Κήποις, 'in the Gardens,' (*IG* I^3 876; II^2 4585; *SEG* X 27); Aphrodite Ourania (*IG* I^3 1064; II^3 5149; *SEG* XLI 182); other aspects of Aphrodite (*IG* I^3 369, 383; II^2 1261, 1290, 4318). [The epigraphical texts are not devoid of mistakes; the author seems to be unaware of *IG* I^3. Papazarkadas].

N.Robertson, in *Teseo e Romolo* 43-112, offers a lengthy account of the topic. In the process he discusses several inscriptions:

(a) Aphrodite Οὐρανία/ἐν Κήποις in SE Athens: *IG* I^3 381, 948, 964, 1049; *IG* II^2 17, 5185. *SEG* XXI 469C.

(b) Aphrodite Οὐρανία/ἐν Κήποις on the N slope of the Acropolis: *IG* I^3 950, 1382. *IG* II^2 2639. *SEG* XLI 182.

(c) Aphrodite Πάνδημος below the Acropolis entrance: *IG* I^3 832. *IG* II^2 659, 4596, 5131.

(d) Aphrodite ἐφ' Ἱππολύτωι on the southern slope of the Acropolis. *IG* I^3 255, 369, 389. *IG* II^2 1534, 4545, 4371, 4771, 4994, 5098, 5103, 5129-5131. *SEG* LII 48.

(e) Aphrodite Οὐρανία/ἐφ' Ἱππολύτωι at Kolonos Agoraios. *SEG* I 52; XXXIV 95.

We are unable to do justice here to the numerous topographical, iconographical and historical issues he raises, but for individual inscriptions see lemmata nos. 57, 60, 73.

For personifications of females accompanying Aphrodite on Attic vases identified by dipinti, see our lemma no. 2046.

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32. Athens. Agrai and the temple of Artemis Agrotera. *SEG* LIII 14. For a study of the topography, cults, excavation history, and particularly a suggestion that the sculptured frieze blocks usually associated with the Ionic temple on the Ilissos famously recorded by Stuart and Revett, belong rather to an unidentified building associated with Theseus, and that the Ionic temple is not that of Ἄρτεμις Ἀγροτέρα, see A.Pautasso, *RAL* 13 (2002) 773-820. No mention of any of the epigraphic evidence cited in *SEG* LIII 14. For the format of the Lesser Mysteries celebrated here and the administration of the sanctuary of the Mother at Agrai (*IG* I^3 6 B and C; 383 L. 50; 386 LL. 144-146), see R.Parker, *Polytheism* 344-346.

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33. Athens. The cult of Athena Ergane on the Acropolis. After an analysis of Pausanias 1.24.3 and a review of previous topographic and architectural research on the date, location, and character of the shrine of this deity (including arguments that there was no such place), V.Consoli, *ASAA* 82 (2004) [2006] 31-60, endorses the theory of M.Korres that Athena in this aspect was accommodated in a small naiskos fronted by a cylindrical altar originally located immediately north of the Pre-Parthenon and near the rock-cut inscription of Ge (*IG* II^2 4758) and then incorporated within the north peristyle of the Parthenon between the fifth and the eighth exterior columns from the front. On 42-47 she examines the following acropolis dedications of κεραμεῖς, whom she regards as firmly identified as potters, *IG* I^3 620, 628, 633, 824; brief prosopographical notes. The rest of the paper is devoted to the iconography of Ἀθηνᾶ Ἐργάνη and the possibility of associating the seated female marble statue Akr. 625 with a hypothetical cult statue created by the sculptor Endoios and the support given to this cult on the Acropolis by the Peisistratidai.

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34. Athens. Kourotrophos in the Attic sacrificial calendars, 5th/4th cent. B.C. In the course of a discussion of the deities involved in child nurturing at Athens, R.Parker, *Polytheism* 426-433, observing at the beginning that 'Erichthonius . . . established the custom that those sacrificing to any god should first make an offering to Kourotrophos' (Suda κ 2193), provides a table illustrating this point as demonstrated in the sacrificial calendars from Erchia (*LSCG* 18; *SEG* XXI 542; LIV 216*); Thorikos (*IG* I^3 256 bis; *SEG* XXXIII 147; see our lemma no. 58), Marathonian Tetrapolis (*IG* II^2 1358; *SEG* L 138; LIV 216*) and the genos of the Salaminioi (*LSS* 19, LL. 84-85; *SEG* XXI 527; *Agora* XIX L 4a and 4b; see our lemma no. 257). In each case of a sacrifice to Kourotrophos, he lists the associated deities. 'The tendency of the Greeks to appeal to a plurality of gods, to recruit a team, appears in this area of life more clearly than in any other' (428).

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35. Athens. The cult of Poseidon Erechtheus. In his analysis of the exact connection of Poseidon with the legendary king Erechtheus, J.-M.Luce, in *Teseo e Romolo* 143-164, adduces several literary and epigraphical testimonia. On 147-149, he offers majuscule texts and French translations of *IG* I^3 873; II^2 1146, 3538, 4071, 5058 (see also our lemma no. 309). Such evidence and linguistic analysis lead Luce to the conclusion that Ἐρεχθεύς was originally an epithet of Poseidon, which later gave rise to the homonymous heroic figure.

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36. Athens. Attic verse epitaphs and the after-life. R.Parker, *Polytheism* 366-368, in a coda to his discussion of the Eleusinian Mysteries, engages in a moving meditation on the almost total 'panhellenic silence of tombstones' mentioning the promise of a better life to come after death. 'Allusions to the cheerful message received in the *telesterion* are all but unknown in epitaphs, whether from Attica or elsewhere . . . the *Mysteries* derive from things shown and taught by Demeter herself and thus constitute the one great exception to the general truth that Greek religion was not based on revelation.'

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37. Athens. Athletic contests and athletes in southeastern Attica. This topic is succinctly treated by O.Kakavoyianni in *Αττική 2004* 107-110, who provides a useful catalogue of victors of the Olympia and the Great Panathenaia originating from the demes of the area, as well as a compendium of local athletic contests: i) at Brauron; ii) at Sounion in honor of Ποσειδῶν (*SEG* XLVI 802); iii) torch-race at Laureotike in honor of the Thracian goddess Βενδίς (*SEG* XXXIX 210); iv) contests at Oa (*SEG* XIII 31). For the aristocrat participant Stesagoras see our lemma no. 102.

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38. Athens. Religion in the Attic demes. *SEG* LIV 19. R.Parker, *Polytheism* 50-78, presents here a reworking of his earlier investigation, 'Festivals of the Attic Demes' [see *SEG* XXXVII 105), relying heavily, of necessity, on deme decrees (e.g. *IG* II² 1356+*SEG* LIV 214; *IG* II² 1183 = Rhodes-Osborne, *GHI* 63), and the sacrificial calendars particularly of Erchia (*SEG* XXI 542) and Thorikos (*IG* I³ 256 bis, see our lemma no. 58).

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39. Athens. Honorific decrees of the Attic demes. This is the subject matter of C.Lasagni, in *La Prassi* 91-128, who has divided her material applying the typological criterion of the identity of the honorands:

(I) Deme officials: *IG* II² 949, 1173, 1178/1179, 1199, 1203, 1207/1208, 1220. *SEG* XXII 117; XXXIX 148; XLII 116; XLIII 26; XLVI 149, 154; XLIX 141. *AD* 11 (1927/8) 40/41 no. 4.

(II) Non-deme officials: *IG* II² 1156 (LL. 52-63), 1187/1188, 1191, 1201, 1209/1210, 1280, 1313. *SEG* XLII 116. *Agora* XV 45. Petrakos, *Δῆμος τοῦ Ραμνοῦντος II* 2-4, 7, 9, 14-18, 28, 39, 54, 59, 73. *MDAI (A)* 67 (1942) 21/22 no 24; 265-274 no. 51.

(III) Liturgists and ad hoc (αἱρεθέντες) dignitaries: *IG* II² 1178, 1186, 1191, 1197/1198, 1200, 1202, 1205, 1215. *SEG* II 7; XV 112; XXV 155; XXXIV 103; XLI 76; XLVI 153. Petrakos, *Δῆμος τοῦ Ραμνοῦντος II* 6, 28, 31. *MDAI (A)* 66 (1941) 218/219 no. 1; 67 (1942) 8/9 no. 6. *AD* 11 (1927/8) 40/41 no. 4. Exempted are *IG* II² 1191 and *SEG* XV 112, which honor city- rather than deme-choregoi.

(IV) Individuals acting in a private capacity: *IG* II² 1184/1185, 1192, 1204, 1214. *SEG* XXII 116; XXIV 151; XXVIII 103; XXXII 147; XLVII 155. See also our lemma no. 252.

Each section contains concise analysis of the respective decrees, with some singled out as paradigms. See also our individual lemmata nos. 253-255.

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40. The deme Athmonon. In a richly illustrated monograph, *Το Μαρούσι της Αττικής* (Marousi 2004), G.Palles describes the topography, geography, history, cults, festivals, political institutions, cemeteries of this ancient deme with treatment of its later history down to the present day. For Classical antiquity most of his evidence derives from inscriptions and he adduces, quotes, and often illustrates several of these, among which we note *IG* I² 865 A and B, archaistic boundary stone of the temenos of Artemis Amarousia (24); *IG* II² 1203, honorific

deme decree (28); Finley, *SLC* 126 no. 22, security horos stone (29); *IG* II² 2670, security horos stone (30); *IG* II² 12562, epitaph of Pyrrios and Thetale (31); *IG* II² 12553, epitaph of Pythodike (32); *SEG* XXXVII 103, agonistic document (37); *IG* II² 13200, funerary epigram for Appia Annia Regilla (38); *IG* II² 9725, epitaph of Polykarpos (39); *IG* III 3519, epitaph of Hermes and Philina (40). The work is divided into two parts, history (19-98) and description of monuments (99-147).

40 bis. Athens. Terrace and enclosure walls. For a collection of examples of the usage of αἱμασιαί and τειχία in inscriptions (mainly Rhamnous and Sounion), see our lemma no. 1968.

41. Athens. Cleruchies. This category of settlements and the social status of the local, non-Athenian, inhabitants are reviewed by R.Zelnick-Abramovitz, *Mnemosyne* 57 (2004) 325-345, who makes considerable use of literary and epigraphical sources: *IG* I³ 14; 40; 66; 104; 118; 237; 418. *IG* II² 43. *IG* XII.8 4. *Agora* XIX L3. She concludes that locals, often ex landowners, either farmed as lessees of their confiscated property, or were exploited as hirelings.

42. Delos. Athenian cleruchs, 165/4–144/3 B.C. E.Rolando, in *La prassi* 129-187, offers a detailed prosopographic and onomastic analysis of Athenian cleruchs and/or Athenian citizens attested in public documents, in particular Delian decrees, of which 9 are cleruchic (*I.Délos* 1497/1498, 1501/1502, 1504-1507; *SEG* XLVIII 1040), 3 were voted by the Athenian assembly (*I.Délos* 1497 bis, 1499; *SEG* XLVII 1218) and 4 could belong to either rubric (*I.Délos* 1500, 1503, 1508/1509). Cleruchs fall within one of the following categories: i) lessees, borrowers and guarantors; ii) members of the cleruchic Boule; iii) ephebes and their fathers; iv) sacred officials; v) magistrates serving at Delos (ἀγορανόμοι, γυμνασίαρχοι etc.); vi) ambassadors ratifying cleruchic decrees at Athens. The ἐπιμελητής of Delos, however, was in all probability not a cleruch, but a member of an illustrious Athenian family, and the ἱεροποιοί were not always of Athenian stock. Cleruchic status can be affirmed with some certainty only when individuals simultaneously fall under two or more of the categories above. On 144-152, Rolando examines family links, patterns of residence (permanency, mobility) and the socio-economic behavior of the cleruchs, who, by and large, appear to have been well-off. On 152-190, she presents an alphabetic list of 190 individuals directly or indirectly linked to the cleruchy; each entry contains bibliographical references, epigraphical sources, and brief career description. On 178/183, she appends the stemmata of eleven (11) Athenian families.

42 bis. Athens. Political relations with Delos in the Classical period. On this topic and related inscriptions, see our lemma no. 893.

43. Athens. Metics. The system of μετοικία, especially in its closing stage, is surveyed by M.Niku, *Arctos* 38 (2004) 75-93, who makes extensive use of inscriptions. Epigraphical evidence seems to suggest that offspring of mixed marriages routinely became citizens after 229/8 B.C.: *IG* II² 2332, 6720, 9975 (family of Hegemachos); *IG* II² 1001, 9968 (family of Hermagoros); *IG* II² 7721, 7726, 8581 (Leukippos' family, whose stemma Niku convicingly modifies contra some earlier suggestions). The term μετοίκιον is last attested in *IG* II² 545 (late 3rd cent. B.C.), but ἰσοτελής and cognates (in *IG* II² 660; 768+802; *SEG* III 122) provide indirect evidence for the continuation of μετοικία down to the 250s B.C., but not later than 229/8 B.C. The few 2nd/1st cent. B.C. funerary inscriptions preserving the term ἰσοτελής (*IG* II² 7866/7867; 7878) are exceptions. Similarly, εἰσφοραί/προεισφοραί (*IG* II² 505; 834/835) disappeared, probably supplanted by ἐπιδόσεις (*IG* II² 682; 744; 768; 791; 2332; 2334). [See now M.Niku, *The Official Status of the Foreign Residents in Athens, 322-120 B.C.* (Helsinki 2007), which we will cover in a future volume of *SEG*.]

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44. Athens. The Eleven. S.J.Burgess, *Hermes* 133 (2005) 328-336, quotes and translates *IG* II² 1646 L. 12, and *Agora* XIX 24 LL. 44-46 (Agora I 3738) as part of her argument that this board of Athenian magistrates (οἱ ἕνδεκα) goes back at least to Solon, that the odd number was designed to avoid tie-votes in its judicial deliberations, and that in the 4th cent. B.C. at least it had its own lawcourt (the Παράβυστον) in the Agora.

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45. Athens. Money and coinage. In order to examine ancient perceptions of the pair above, M.Faraguna, in G.Urso (ed.), *Moneta mercanti banchieri. I precedenti greci e romani dell'Euro* (Pisa 2003) 109-136, scrutinizes various sources, primarily literary texts. He notes that *IG* XII.9.1273/1274 (*SEG* XLI 725) is probably the earliest attestation of χρήματα in a numismatic context, whereas νόμισμα, to judge from the occurrence of the term in the inscriptions *IG* I³ 52, 90, 383, and 1453, was an Athenian 5th cent. B.C. novelty.

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45 bis. Athens. Banking activities in sanctuaries. On this topic see our lemma no. 1979.

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46. Athens. Hadrian in Athens. A.Karivieri, in *Greek Romans and Roman Greeks* 40-54, gives a rundown on Hadrian's benefactions to Athens, and the emperor's association with Zeus, Theseus, and in particular Dionysos through the iconographic program of the scaenae frons of the Dionysiac Theater. Amongst others, Karivieri cites and/or discusses *IG* II² 3182, 3311-3314, 3321/3322, 5035, 5185.

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47. Athens. The sculptor Demetrios of Ptelea. In an attempt to dispel existing myths about the lifespan and career of the sculptor Δημήτριος Φίλωνος Πτελεάσιος, M.Haake, *ZPE* 153 (2005) 127-130, examines the relevant epigraphical sources, concluding that only *IG* II^2 3782, *IG* II^2 4257, *SEG* XVII 78, and the Messenian base *SEG* XLI 347 refer to this man, and that he certainly thrived in the 2nd cent. B.C. *IG* II^2 3828 and 4895 refer to an earlier (4th cent. B.C.) homonymous sculptor, whereas the 2nd cent. B.C. *SEG* XXI 793 is too fragmentary to allow any definitive conclusions. See also our lemma no. 960.

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48. Athens. Inscriptions on Attic vases. A.Snodgrass, in *Word and Image* 22-34, examines the significance of writing on early (primarily Attic) painted pottery, discussing inter alia καλός, 'bubble', and 'nonsense' inscriptions. Using Immerwahr's fundamental *Attic Script*, 'not . . . an exhaustive list of Athenian painted inscriptions' (26), Snodgrass reaffirms the long observed link between inscriptions and sympotic pottery. Within the time-span ca. 660-350 B.C., Attic dipinti reach the peak of their popularity in the 2nd half of the 6th cent. B.C.; Snodgrass cautiously attributes the trend to the 'synoptic' method of visual narrative on Attic pots [Contra R.Osborne - A.Pappas, in Z.Newby - R.Leader-Newby, *Art and Inscriptions* (Cambridge 2007) 153, Tybout].

In *OJA* 22 (2003) 109-114, J.Boardman critically responds by summarizing and dismissing several theories that see vase inscriptions almost exclusively aimed at being read out at symposia. Statistical analysis of vases by Douris bearing ho παῖς καλός inscriptions shows little correspondence between labels and figures represented. Immerwahr's *Attic Script*, Boardman continues, has often been misused by modern scholars: it is a paleographical guide, not a basis for quantitative analysis. Finally, nonsense inscriptions seemingly contradict the 'reading-out' theories.

Some of the same ground is covered by D.Yatromanolakis, *ZPE* 152 (2005) 16-29, who, inter alia, touches upon signatures of potters, 'nonsense' inscriptions, καλός- and καλή- inscriptions and especially inscriptions referring to Sappho [cf. an earlier article by Y. reported in *SEG* LII 76]. We note that on 21, Y. records the multiple epigraphically attested spelling variants of Sappho's name, e.g. Σαππώ, Σαφό, Φσαφό. See also our lemmata nos. 109/110.

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49. Marathon. Signatures on Corinthian lamps, Hadrianic. I.Dekoulakou, in *Ἐπιτύμβιον Neumann* 213-221 (ph.), publishes representative examples of a large find of unglazed Corinthian clay lamps (about 70) in excavations in the sanctuary of the Egyptian Gods at Brexiza. Each bears confronting busts of Sarapis and Isis in relief on the diskos and many have the following signatures of Corinthian lampmakers (Broneer Type XXVII) on the bottom: Μινικιανοῦ, Σπωσιανοῦ, Κρήσκεντος, Πωσφόρου, Ἀγήμονος, Λουκίου, Ἀπολλοφάνους, Εὐτυχιανοῦ.

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50. Eleusis. List of sacrifices at the Eleusinia, ca. 500 B.C.? *IG* I³ 5. *I.Eleusis* 13. *SEG* XLII 1*. R.Parker, *Polytheism* 328/329, in a discussion of the deities and heroes who receive sacrifices, defends the reading [προτέ]λεια in L. 2 against R.M.Simms' [προτό]λεια, *GRBS* 16 (1975) 272. He urges that this word requires a dependent genitive, 'whereas a connection between τὸς ἱεροποιὸς and 'Ελευσινίον is problematic; *hieropoioi* were not appointed for specific festivals. . .the translation '*hieropoioi* of the Eleusinians' would seem to require τὸς ἱεροποιὸς τὸς 'Ελευσινίον.' Noting that the offering shared by two heroes in L. 4, introduced by reading Τριπ[τολέμοι], is without a parallel, he suggests that the word might have been τρί[ττοιαν], the reading of the pi being very doubtful. He is also sceptical that the sacrifices listed in the state sacrificial calendar Face A. fr. 3 LL. 60-86 (*SEG* LII 48) are to be associated with the Eleusinia rather than with the Mysteries.

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51. Athens. Decree concerning the Sigeians, 451/0 B.C.? *IG* I³ 17. *SEG* XLII 5;* XLIX 26; LII 36. *Agora* XVI 1. After accepting the high date for this decree, L.Gallo, *art.cit.* (cf. our lemma no. 59) 310/311, briefly discusses the turmoil implied in LL. 14-16 in relation to Sigeion's irregular presence in the tribute-quota lists.

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52. Athens. Decree concerning Chalkis, 447/6 or 424/3 B.C.? *IG* I³ 40. *SEG* LIII 48*. C.Carey, *Aevum(ant)* 3 (2003) 488/489, prints and subsequently translates LL. 1-4, 33-36 of this decree, in his discussion of political and legislative terminology as reflected in Athenian drama.

In his wide-ranging discussion of the relationship between the jury and ὁ δῆμος, A.J.L.Blanshard, *Phoenix* 58 (2004) 31/32, reprints and translates LL. 4-16, which contain an oath sworn by the Council of the 500 and the jurors. Without taking sides on the vexing issue of the date of the document, Blanshard stresses the fact that '[i]nvoked three times during the course of the oath, the *demos* proves to be a live concept in the pledge of imperial restraint.' The jurors' promise to refrain from acting ἄνευ τõ δέμο τõ Ἀθlεναίον (LL. 9/10) is a qualification, rather than an 'explanatory gloss' on ἀκρίτο οὐδενός (L. 9). The formulation of the oath proves, according to Blanshard, that '[t]he one thing that the jury is not is the *demos*.' Similar binding oaths were taken in relation to other Euboian cities, as in *IG* I³ 39 (Eretria).

S.Forsdyke, *Exile* 205-207, 210-223, relies heavily on the decree in order to demonstrate that the Athenians 'were utilizing the political institutions, vocabulary, and visual imagery of the Athenian democracy itself to place quite remarkable limitations on their own use of the power of expulsion' (207). She cites and translates extensive extracts from *IG* I³ 40, focusing particularly on the oaths and the rider of Archestratos.

After reprinting LL. 52-57, C.Pébarthe, *Historia* 54 (2005) 84-92, compares hόσοι οἰκο̃ντες μὲ τελõσι Ἀθέναζε (LL. 53/54) with [Ἀθέ]νeloι τελε̃ν of *IG* I³ 1, LL. 2/3, and with several fourth-century B.C. literary occurences of the adverb Ἀθήναζε. He concludes that the phrase refers to transit taxes imposed on commercial ships. After all, Athenian tax collectors were active in the economically crucial Euboian Gulf, as we know from, e.g., *IG* I³ 41 (LL. 67-76

reprinted). Pébarthe offers the following translation of *IG* I³ 40, LL. 52-57: 'Concernant les étrangers à Chalcis, tous les résidents qui ne paient pas en direction d'Athènes, si une atélie leur a été donnée par le peuple athénien, ceux-là paient alors en direction de Chalcis comme les Chalcidiens'. P.Gauthier, *BE* (2005) no. 193, finds Pébarthe's analysis interesting, but notes the irrationality in calling the transitory merchants of P.'s theory 'τὸς δὲ ξένος τὸς ἐν Χαλκίδι'.

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53. Athens. Decree concerning Methone and Macedon, 430 B.C. and later. *IG* I³ 61. *SEG* LI 29;* LII 585; LIV 1831. R.Parker, *Polytheism* 92 note 11, in a discussion of seers and chresmologoi, especially Diopeithes, reviews the condition of the stone at LL. 4/5, where *IG* I³ prints Δ̣[ιοπlεί]θες εἶπε. He reports that 'nothing is visible [in the first letter space] on published photographs or on an Oxford squeeze. Stephen Lambert kindly reports from autopsy that a bottom bar is not visible (though not impossible); a very faint trace of a left diagonal (of Δ, A or M) can perhaps be detected. If the Δ̣ is disallowed, several other restorations become possible.'

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54. Athens. Assessment decree, 425/4 B.C. *IG* I³ 71. *SEG* LIV 43*. Discussing island connectivity in the Aegean, C.Constantakopoulou, *art.cit.* (cf. our lemma no. 968) 26-28, adduces the συντέλεια established between Ἀναφαῖοι and Κερία in the reassessment of the tribute in 425/424 B.C. (*IG* I³ 71, LL. 85/86); Keria may be identified with the homonymous island south-east of Naxos (26). The existence of συντέλειαι explains why numerous small islands never appear in the tribute-quota lists: they must have paid the tribute together with a larger neighbor (e.g. Δονοῦσα and Φάκουσαι together with Νάξος; Ὠλίαρος and Πρεπέσινθος together with Πάρος; Θηρασία together with Θήρα). It is not clear whether such συντέλειαι were imposed by the Athenians or suggested by the islanders themselves (27/28).

In his scrutiny of Pericles' Pontic expedition (Plutarch, *Pericles* 20), D.Braund, in *Scythians and Greeks* 80-99, reaffirms that Olbia featured in the missing part of *IG* I³ 71 [contra A.Avram, reported in *SEG* LIV 43], given the inclusion of Apollonia (col. IV, L. 128), a neighboring place of arguably lesser importance. Moreover, the plausibly restored Κιμ[μερικόν] or Κιμ[μερίς] (col. IV, L. 166), and Πάτ[ρασυς] (col. IV, L. 168), almost certainly imply that Pericles sailed to the Crimean Bosporus in order to impress the local rulers (85/86).

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55. Athens. Law regulating the Council of the 500, ca. 409/8 B.C. *IG* I³ 105. *SEG* L 50.* S.Forsdyke, *Exile* 215-217, argues that the phrase ἄνευ τô δέμο τô Ἀθεναίον πλεθύοντος, which appears eight times in this fragmentary inscription, is similar to the phrases ἄνευ τε̣̄[ς] βο[λε̂ς τε̂ς | Ἀθε]ναίον καὶ τô [δ]έ̣μο (*IG* I³ 14, LL. 28/29) and ἄνευ τô δέμο τô Ἀθεναίον (*IG* I³ 40) respectively. 'It is clear, therefore, that by the mid-fifth century, the phrase ἄνευ τô δέμο τô Ἀθεναίον πλεθύοντος denoted reference to a popular court, with the court standing by synecdoche for the Athenian demos itself.'

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56. Athens. Proxeny decree, 430-415 B.C. *IG* I^3 167. *SEG* XXXIII 10*. In an appendix dealing with Euphemos, proposer of the amendment in *IG* I^3 11, L.Piccirilli *art.cit.* (cf. our lemma no. 99), finds the legible text of *IG* I^3 167 (L. 4: -]υφεμ̣[-) too fragmentary to restore [Ε]ὔφεμ̣[ος] (cf. *SEG* X 105).

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57. Athens (now in Chalkis). List of sacrifices, ca. 430 B.C. *IG* I^3 255. *SEG* L 54*; LII 817 bis. N.Robertson, in *Teseo e Romolo* 100/101, proposes to read [Ποσειδôνι ⁝ προσ]τροπαίοι ἐν Κυνο[σούραι], assuming supplication to the god of the sea in the middle of winter. Concerning LL. 4-7, he dates sacrifices to [Ἀφροδί]τει, Ἔροτ[ι], [hιππ]ολύτοι τô[ι - - -] to the month Maimakterion; the fact that the latter shrine needed further specification implies that there was more than one such sanctuary in Attica. On 101 note 209, he briefly suggests that LL. 11/12, [hερ|ακ]λεῖ ἐν τôι Ἐλαιεῖ may refer not to the homonymous deme, but to some olive-grove, and that the cult in question might even have been located at the famous Herakleion in the Marathon plain [on which see *SEG* LI 48, Papazarkadas]. See also our lemma no. 14.

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58. Thorikos? (now in Malibu). Sacrificial calendar of the deme of Thorikos, ca. 430-420 B.C. *IG* I^3 256 bis. *SEG* LIV 60.* *NGSL* 1. R.Parker, *Polytheism* 71, 77/78, in discussing the cults and festivals on this calendar, places special emphasis on the particularly rich mythology of Thorikos, the connection of its personnel with local topographic features, and the strong possibility that its festival calendar can be seen as 'an independent descendant of that of an Ionian *polis*.' For sacrifices to Kourotrophos in this calendar, see our lemma no. 34.

E.Lupu, in *NGSL* 1, contends that a date in 380-375 B.C., as already suggested by G.Daux (*SEG* XXXIII 147), would bring the document close to the other Attic sacrificial calendars: 'I am not entirely convinced that the lettering precludes it' (124/125).

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59. Athens. Tribute-quota lists, 454/3–414/3 B.C. *IG* I^3 259-290. *SEG* LIII 58-62;* LIV 63. Assessing the presence of Aiolian cities in these lists, L.Gallo, in A.Mele, M.-L.Napolitano, A.Visconti (edd.), *Eoli ed Eolide tra madrepatria e colonie* (Napoli 2005) 307-314, sees relative political tranquility. Detailed discussion of the cases of Kyme (including her obligation to pay ἐπιφορά), Abydos, Sigeion (cf. our lemma no. 51).

S.Psoma, *art.cit.* (cf. our lemma no. 683) 238, collects the information provided by the lists *IG* I^3 259-261, 263-270, 272, 276-280, 282 for the tribute paid by Galepsos, and argues that this evidence shows that this Thasian colony was more important than Neapolis.

For the tribute paid by Torone, see our lemma no. 720.

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60. Athens. Accounts of the logistai, 426/5–432/3 B.C. *IG* I^3 369. *SEG* LIII 14, 63,* 123, 153. Meiggs-Lewis, *GHI* 72. N.Robertson, in *Teseo e Romolo* 77 note 121, takes issue with the traditional restoration of L. 66, Ἀφροδίτες ἐν hιππολυ[τείοι], which is 'adopted nowadays

without misgivings . . . being carried over from earlier editions', considering it more likely that the correct early form would have been ἐφ' ἱππολύτωι. On 93-95, after exploring several etymological aspects, he suggests that ἱππόλυτος or ἱππόλυτον, 'horse-unbridling', was a designation of the hill, or part of the hill, later known as Κολωνὸς Ἀγοραῖος. In the olden times, horsemen returning to the city would have unbridled their horses there: '[l]ater it was known solely in the phrases ἐν, ἐπὶ ἱππολύτωι and ἐπὶ ἱππολύτου'. Ultimately Robertson argues that the shrine in LL. 66, 85/86 is the same as that in LL. 233/234 of *IG* I³ 383 ([Ἀφροδ]ίτες ἐ[πὶ ἱπ]πολύτο), i.e. the shrine on Kolonos Agoraios. On the contrary, the shrine in *IG* I³ 369, L. 80 ([Ἀφροδί]τες ἐν Κέποις) is that in southeast Athens.

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61. Athens. Building accounts of the Parthenon, 447/6-433/2 B.C. *IG* I³ 436-451. *SEG* XL 19; XLVIII 71; XLIX 57; LIII 13.* E.Lanza, in *La prassi* 1-28 (ph.), offers a useful overview of these financial documents. A detailed tabulation of payments by recipient (in dative, e.g. λιθοτόμοις, τέκτοσι, ὑποργοῖς etc.) or work concerned (in genitive, e.g. λιθαγογίας Πεντελε͂θεν, χσυλοργίας) suggests to Lanza that such differentiation might reflect different emoluments, with the genitive corresponding to remuneration for contracted work and the dative referring to recipients of μισθός (daily wage) or καταμένια (monthly salary). On 11 note 44, she provides corrections to the texts of the corpus: *IG* I³ 437 L. 61, read Δ̣Δ̣𐅃[ΣΣ etc. ; 440 L. 140, read τιμέ; 443 L. 233, read Λαμφσ[ακενοί]; finally, the correct inv.no. of the opisthographic fragment G is EM 6678. On 12-18, she pays particular attention to *IG* I³ 439 L. 77 (frag. J = EM 6676) —which is printed as παρὰ τρ[ιεροποιο͂ν] in the corpus, but which has been corrected in Addenda et Corrigenda, p. 966 into παρὰ τε̣[ιχοποιο͂ν]— and also scrutinizes the accompanying sum. After minute analysis of the earlier bibliography, close study of a good ph. and consultation with C.Karapa of the EM, Lanza favors the reading [...⁵..]Δ̣ παρὰ τρ[ιεροποιο͂ν], and notes the possibilities for restoring the missing amount: from a minimum of 190 drachmas ([Η𐅄ΔΔΔ]Δ̣) to a maximum of 90,010 drachmas ([𐅇ΜΜΜΜ]Δ̣). On 16/17, she follows an old idea of Ċavaignac and tentatively sees in *IG* I³ 439, L. 106 a reference to ἐπιστ[ύλια], whereas *IG* has ἐπιστ[ατ- - -]. On 18-22, detailed analysis is offered on the surplus ÅÅ+ recorded in *IG* I³ 437 L. 40, 442 L. 173 (and restored elsewhere), which is usually taken to denote 2x10000 drachmas, but which could also designate 2x10 minas.

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62. Athens. Accounts for the statues of Athena and Hephaistos, 421/0-416/5 B.C. *IG* I³ 472. *SEG* XLIV 12*. In a discussion of statue bases attributed to Pheidias and his circle, O.Palagia, in *Word and Image* 53-78 (ph.), takes issue with E.Harrison's interpretation of the ἄνθεμον recorded in these accounts. She suggests that in L. 142 we read dual τὸ ἀνθέμ[ο] since 'the ending of the crucial word τὸ ἄνθεμ[ον] in IG i³ 472, line 142, containing a very large amount of tin, is restored' (57). This would account for the huge quantity of tin bought for the two anthemia, of which τὸ ἄνθεμον hυπ̣[ὸ] | τὲν ἀσπίδα (LL. 146/147) was only one.

In *Ariadne* 9 (2003) 7-29, Palagia returns to her previous suggestion, this time reprinting LL. 139-150 of *IG* I³ 472 (on 16, note 64). Without cross-referencing her 2000 article, she once

more advocates the reading of a dual noun, since 'the final ν of the word τὸ ἄνθεμον is missing.' [What P. claims about what is preserved of the crucial word in L. 142 contradicts the authority of the text in *IG*, where the N is dotted. Papazarkadas].

63. Athens. Building accounts of the Erechtheion, 407-405 B.C. *IG* I³ 477. *SEG* XXXI 26,* 277; XXXV 12; XLVI 52, 189; L 69. R.Parker, *Polytheism* 464, in a discussion of the Χάλκεια festival, suggests that LL. 7/8 be restored as [*v* εἰς θυσίαν τοῖς Χα]|λκείοις rather than [τοῖς 'Αν]|ακείοις, on the grounds that this would be a more fitting festival for a sacrifice by the Erechtheion workmen than an athletic festival such as the Anakeia, for which we should also have expected ['Αν]ακίοις. Stephen Lambert has kindly inspected the stone, and reports that it breaks halfway down the letters read as AK: the traces hitherto interpreted as a crossbar of an alpha could arise from accidental damage.' [The letter before K should probably be printed with an underdot. Stroud]

64. Athens. Acropolis dedications, Archaic and Classical. C.M.Keesling, *Hesperia* 74 (2005) 395-426 (ph.), examines selected inscribed monuments of this genre from this place and time with particular reference to (1) additive sculptural groups produced by the contributions of multiple dedicators (2) collaboration between East Greek sculptors and Athenian patrons (3) dedications that have been erroneously identified as belonging to Athenian potters and vase painters. We deal with the individual monuments in the separate lemmata nos. 66-68.

65. Athens. Acropolis. Dedication to Athena Hygieia, 430-420 B.C.? *IG* I³ 506. *SEG* XLIX 62, 64; LIII 13; LIV 71. In an article employing the anthropological concept of 'iconatrophy', C.Keesling, *ClAnt* 24 (2005) 42-80, attempts to unravel the confused tradition about the votive statue of Athena Hygieia set up by the Propylaia (on 64-70). She focuses on the base *IG* I³ 506 [erronesously labelling it *IG* I³ 824], of which she provides a thorough description, a translation, ph., but no Greek text. Keesling endorses the theory that the dedication postdates the beginning of the Peloponnesian War and possibly the last outbreak of the plague (426 B.C.), but she further suggests that it predates the introduction of the cult of Asklepios and of personified Hygieia in 420/19 B.C.

The text of *IG* I³ 506 is reproduced by Tanoulas, *art.cit.* (our lemma no. 86) 94, who briefly notes that the inscription was first published by L.Ross, and who speculates on the connection between Athena Hygieia and the inscribed clamps and dowels of the Propylaia.

66. Athens. Acropolis. Dedications of vases? Archaic. *IG* I³ 614 (*SEG* XIV D 209); 631, 690 (*SEG* XLIX 39), 718 (*SEG* L 1712). *SEG* XXXVI 39. C.M.Keesling, *art.cit.* (our lemma no. 64) 415-421 (ph.), after closely examining the prosopography of the dedicators and the physical characteristics of the bases, rejects the theory of A.E.Raubitschek, *DAA* 42, 48, 53,

209, that these dedications consisted of ceramic, stone, or bronze vases set up by potters. The bases of *IG* I^3 614, 631, and 718 probably supported stone statues and although *IG* I^3 690 probably held a metal vase, there is little justification for identifying the dedicator as a potter. See also our lemma no. 304.

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67. Athens. Acropolis. Dedications of Chares and Tychandros, ca. 500-480 B.C.? *IG* I^3 695. *SEG* XIV 12, D 210. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 403-407 (dr.), examines the cuttings on the top surface in an attempt to reconstruct the size, form, and position of the two statues once supported by this base, concluding that they were possibly both marble quadrupeds (horses?) of radically different proportions and scale.

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68. Athens. Acropolis. Dedication of Onesimos and his son Theodoros, ca. 500-480 B.C.? *IG* I^3 699. *SEG* XLIX 39; L 1712. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 401-403 (ph., dr.), attracted to the identification of Ὀνήσιμος as the red-figure vase painter, reconstructs the cuttings on the top surface as belonging to an original dedication of a single statuette or perhaps three statuettes set equidistant from each other in cuttings 1, 2, and 3 and, in a second phase, another statuette, corresponding to the top line of the inscription, dedicated by Theodoros. She offers alternative reconstructions, suggesting that the statuettes may have represented quadrupeds or striding Athenas in the Promachos pose.

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69. Athens. Acropolis. Dedication of the potter Euphronios to Athena, ca. 475 B.C. *IG* I^3 824. *SEG* LI 43*. *CEG* 271. *DAA* 225. C.Keesling, *art.cit.* (our lemma no. 65) 68, briefly records S.Aleshire's restoration [Ἀθεναί]αν [h]υγίεια[ν] in L. 6, before dismissing it on formulaic and metrical grounds. Citing her own *The Votive Statues of the Athenian Acropolis* (Cambridge 2003) [reported in *SEG* LIII 13 bis], Kessling finds it more plausible that Euphronios had prayed to Athena to preserve his health or the 'health' of his pots, hence '[h]υγίεια[ν]'.

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70. Athens (Klepsydra). Joint dedication to Apollo, 500-480 B.C.? *IG* I^3 950. *SEG* LIV 75.* In an examination of joint dedications from the Acropolis (33 surviving examples) C.M.Keesling *art.cit.* (cf. our lemma no. 64) 399/400 (ph.; dr.), observes that since this block was turned over and reused in the Hellenistic period, its place of finding in the Klepsydra cannot be used as evidence for the location of a sanctuary of Apollo. She identifies the four small round dowel holes on the top surface as mountings for a bronze quadruped statuette added by a second dedicator, Δίφιλος, of the inscription.

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71. Agios Andreas (Nea Makri). Inscribed marble discus, Classical? In a brief report of the settlement excavated at the site of the summer camp of the Ministry of Health and Care in

the area of Agios Andreas/Zoumberi, M.Oikonomakou, in *Αττική 2004*, 41, also mentions a marble discus with the following inscription:

Δικαῖος ἀνέθεκεν

Majuscule text, no measurements, no. ph., no date [we assume a pre-403/2 B.C. date because of the Attic spelling, Papazarkadas]. Ed.pr. speculates that this is a dedication by an athlete at a local sanctuary. The site is provisionally identified as the deme of Προβάλινθος or of Φηγαία; on the topographical issue cf. *SEG* LIII 254 bis.

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72. Athens. List of eponymous archons, 425-400 B.C. *IG* I³ 1031. *SEG* LII 59.* C.Pébarthe, *RBPh* 83 (2005) 25-53, returns to this document, printing and transliterating the names preserved and/or restored on frgs. a and c. His treatment contains abundant modern bibliographical references and analysis of sundry chronological issues, including the archonships of Solon and Peisistratos the Younger. Pébarthe's primary aim is to establish whether, on the basis of the restoration [Κ]λεισθένες (L. 16), the famous Alkmeonid really held office under the Peisistratids in the year 525/4 B.C. Making extensive use of modern theories on orality, historiography, and individual and collective memory, Pébarthe accepts the historicity of Kleisthenes' archonship, even though he contends that the official anti-tyranny ideology that prevailed in Athens in the late 6th/early 5th cent. B.C. obliterated the memory of the Alkmeonids' connection to the tyrants.

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73. Athens. Boundary stone of a sanctuary, 5th cent. B.C. *IG* I³ 1049. *Agora* XIX H1. After etymologizing Athena's epithet Ἰτωνία from the iterative verb ἰτάω, N.Robertson, in *Teseo e Romolo* 50 note 15, insists that the traditional restoration [Ἰτ]ονείας is linguistically impossible.

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74. Athens. The boundary stones of the Agora and the Kerameikos. *IG* I³ 1087-1090. *SEG* LIII 64.* *SEG* XLI 122; LII 155. *Agora* XIX H30/31. *SEG* LIII 193.* K.Hitzl, in *Ἐπιτύμβιον Neumann* 101-112, argues that since the Archaic boundary stones of the Agora were no longer visible at the time of the visit of Pausanias, he drew the incorrect inference from the still surviving boundary stones of the Kerameikos that the area of the Agora was in fact called the Kerameikos. 'Pausanias war kein Kenner Athens, er wollte es erst werden. Durch einen Zufall der Erhaltung wurde er in die Irre geführt und sorgte mit diesem Irritum seinerseits für eine grosse Verwirrung in der Wissenschaft. Nur eines hat Pausanias garantiert nicht gesehen: eine Alte Agora.'

Cf. C.Ruggeri, '"Innerer" und "Äusserer Kerameikos" von Athen,' *MDAI(A)* 120 (2005) [2006] 233-240.

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75. Laureotike. Boundary stone, 5th cent. B.C. Rupestral inscription found in Agia Triada, in an area adjacent to an unidentified building (farmstead or administrative quarters), a mine and a cemetery of the Classical period. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 64/65, no. XXVIII (ph.): hό(ρος)

76. Laureotike. Boundary stone of a workshop, 5th cent. B.C. Fragment of white marble, now Laureion Museum inv. no. 18. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 67/68 (ph.), who on the basis of the stone's form and find-spot near a workshop ambitiously reads: h[όρος τõ ἐργαστηρίο]

76 bis. Eua. Loukou. Casualty list of Athenian dead from the battle of Marathon, 490 B.C. See our lemma no. 413.

77. Athens. Casualty list for the dead of Drabeskos (?), 464 B.C. *IG* I^3 1144. *SEG* XL 124; XLVIII 82; LI 50. A.P.Matthaiou, *art.cit.* (our lemma no. 2) 100-103 (dr.) discusses the contribution of Ross to the publication of this monument via his facsimiles of fragments b and c from the year 1837. As Matthaiou points out, the editors of *IG* I^3 1144, unlike Kirchhoff and Hiller, ignored the copy sent by Ross to Böckh; as a result of this negligence the format of the inscribed lines of fragment c in the corpus 'is erroneous and has to be rectified'.

78. Halai Araphenides (Velanideza). Epitaph of Aristion with sculptor's signature, ca. 510 B.C. *IG* I^3 1256. *SEG* XLVII 95;* XLIX 39. Without mentioning the above number of this inscription in *IG*, B.Schmaltz, *MDAI(A)* 120 (2005) [2006] 163-171 (ph.), after a minute analysis of the sculptured relief, argues that this stele originally carried a figure of a nude youth that was later reworked into the existing depiction of a hoplite. The youth's name was Ἀριστίων. The reworking was carried out by the sculptor Ἀριστοκλῆς and Schmaltz leaves it as an open question whether or not the unusual ἔργον in inscription II refers to this process.

79. Athens. Kerameikos. Epitaph of Getes, ca. 450-425 B.C. *IG* I^3 1376. *SEG* LI 15. B.Bäbler, in *Scythians and Greeks* 119/120, describes this monument, and [without ever citing *IG*] translates and briefly analyzes the inscription, 'also from the fourth century', in her discussion of the Scythian police force and its survival into the 4th century B.C.

80. Salamis. Epitaph of Chairedemos and Lykeas, ca. 410 B.C. *IG* II² 13030. *SEG* XXXIII 57bis;* LI 19. Clairmont, *CAT* 2.156. For a detailed analysis of the sculptured relief on this stele with particular attention to the nudity of Χαιρέδημος, see J.Daehner, *JDAI* 120 (2005) 202-206 (ph.).

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81. Athens. Decree regulating the use of Athenian coins, weights and measures, date? *IG* I³ 1453. *SEG* LIII 74. D.Braund, *art.cit.* (our lemma no. 54) 85, 202/203 note 23, offers a valuable overview of the fragment *IG* I³ 1453F (now in the Odessa Museum), forcefully arguing in favor of its provenance from Olbia, and tentatively connecting it to Pericles' expedition into the Black Sea.

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81 bis. Samos. Boundary stones of the temenos of Athena, after 439/8 B.C. *IG* I³ 1492/1493. See our lemma no. 963.

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82. Athens. Kerameikos. Inscribed stone statuette of a dog, late 5th cent. B.C.? Intact, black stone (basalt?) statuette of a Lakonian hunting dog 'im Moment des Aufnehmens einer Spur angespannt vorgebeugt. Die Schnauze ist durch einen Steg mit der Basis verbunden.' On the bottom surface of the oval base, incised, Ἀπολλlοδώρω. Found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 209/210 no. 793 (ph.; dr.), who collects several examples of Lakonian hunting dogs on Attic grave reliefs, especially the stele of the brothers Apollodoros and Lakon in Basel ca. 400 B.C. (*IG* I³ 1322 bis). She traces all of these back to a Classical statue of ca. 400 B.C. that served as their 'Vorbild' and identifies the sculptor by the inscription on the bottom of the basalt statuette, which designates 'nicht nur dem Besitzer, sondern auch den Hersteller des kleines Kunstwerkes.' He is the bronze sculptor Apollodoros, ὁ μανικός, whose portrait statue was made by Silanion (Pliny, *NH* 34.81, 86), and who was part of the circle of Sokrates.

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83. Vari. Abecedarium, 6th cent. B.C. (ca. 550 B.C.). Cf. *SEG* XLIX 2. M.K.Langdon, *Kadmos* 44 (2005) 175-182 (ph., dr.), presents a rock-cut inscription that he discovered in one of his numerous excursions in the Attic upland. The abecedarium, consisting of twenty-four letters of the old Attic script, was carved boustrophedon in two undulating lines on bedrock on the hill Barako or Keramoti to the east of the plain of Vari; interestingly, the area has produced more than fifty rock-cut inscriptions so far (see our lemmata nos. 84/85). After minute analysis of the letters, including shape, size, and disposition on the rock-surface, Langdon provisionally suggests a date ca. 550 B.C., 'while allowing a liberal margin of time before and after' (179).

ΑΒΓΔΕFΖΗΘΙΚΛΜΝΟΠ ←
ϺϘΡΣΤΥΧΦ

Note the letter 'san', after pi and before qoppa, in its first Attic occurrence. The co-existence of the sibilants san and sigma, known only from Etruscan abecedaria, is also startling. Langdon rejects the hypothesis that the abecedarium might have been inscribed by, e.g., a teacher, and instead prefers to envisage a shepherd killing time while herding his flock; see also our lemmata nos. 84/85. On other abededaria see our lemma no. 2122.

84/85. Vari. Two graffiti concerning shepherds, undated (Archaic?). M.K.Langdon, *art.cit.* (our lemma no. 83) 179, reports that the majority of the 50 or so graffiti discovered by him on the Barako or Keramoti hill are written retrograde (cut into the rock, not scratched), and that they mostly consist of personal names. He offers, however, two examples of a more advanced type:

84. [- - -]σθινο εἰμὶ μνε̑μα ποιμαί[νοντος - - -]

[In this context μνε̑μα, 'memorial', does not have funerary connotations, Langdon.]

85. [- - -] γιγνόσκιν, ὁ͂ ποιμένε[ς - - -]

[In a very enlightening lecture delivered at Berkeley in November 2008, Professor Langdon confirmed that the two rock-cut inscriptions above date to the late Archaic period. Papazarkadas].

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86. Athens. Inscribed iron clamps and dowels in the Propylaia, 437/6-433/2 B.C. *SEG* LII 85. T.Tanoulas, in *Ross und Griechenland* 94-96 (dr.), revisits his own 1998 discovery of inscribed clamps and dowels in the south wall of the eastern stoa of the Propylaia. Subsequently, he reports that investigation of the north wall brought to light one iron clamp and one dowel, both of them inscribed ΑΘΕ in archaizing script (squared theta with an encased cross). Given that the inscriptions on all the examples are incised, rather than cast, Tanoulas considers them as the manifestation of piety of one or more masons towards Athena Hygieia [This interpretation arguably suggests that Tanoulas has now abandoned for good the reading Ἀθε[ναίον] in favor of Ἀθε[νᾶς] or, more likely, Ἀθε[ναίας], Papazarkadas]; see also our lemma no. 65.

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87. Athens. Kerameikos. Miniature lead sarcophagus inscribed with a curse and inscribed voodoo-doll, ca. 420-410 B.C. *SEG* XXI 1093; XLI 1843; XLIX 319.* Briefly mentioned by E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 48 no. 148.3 (dr.; ph.), whose dr. seems to confirm Costabile's reading of Χαμαῖος Χαρίσανδρος in L. 5. The doll has the inscription Μνησίμαχος on the right leg ('erste bekannt gewordene Bleipuppe mit Namensaufschrift'). On the basis of the archaeological context, the authors give the date above, which is somewhat earlier than that of ed.pr.

Following the early-4th cent. B.C. date, R.Parker, *Polytheism* 125, publishes a ph. of this assemblage and discusses the practice of inscribing curses in an excellent introduction to

'magic' in classical Athens (122-133). 'Magic . . . refers to no objective reality; magic differs from religion as weeds differ from flowers, merely by negative social evaluation.'

88/89. Athens. Kerameikos. Official bronze measuring cups, ca. 425-400 B.C. U.Knigge, *Kerameikos* XVII, publishes these two cylindrical bronze measuring cups found in her excavations of Bau Z1; inscriptions in pointille on the wall.

88. 130 no. 152 (ph.; dr.) Δεμόσιον Ἀθεναίον, two stamps below, one of which is an owl.

89. 130 no. 153 (ph.; dr.) Δεμόσιον

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90. Athens. Ostracism. *SEG* LIV 87-91.* The long-standing problems of the quorum (majority or a total of 6000 ostraka?) and of the duration of ostracism (five or ten years?) are examined by G.Cuniberti, *Polis: Studi interdisciplinari sul mondo antico* 1 (2003) 117-123.

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91. Athens. Ostraka. *SEG* LIV 87-91.* The institution of ostracism within the wider framework of political exile and democratic power is the focus of S.Forsdyke, *Exile.* A version of her chapter 4, 'Ostracism and exile in democratic Athens', had already appeared in print [see *SEG* LII 71]. On 154-158, she briefly mentions ostraka bearing such characterizations as traitor (προδότες), asshole (καταπύγον), horse-breeder (ἱπποτρόφος), adulterer (μοιχός), money-grubbing (φιλάργυρος), sorcerer (βάσκανος), black (μέλας), ὑπέ<γ>γαιο<ν> ἄγος (earthly pollution, for Themistokles). For Forsdyke's treatment of individual ostraka and inscriptions see our lemmata 52, 55, 93, 95.

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92. Athens. Ostraka. Ostrakon against Megakles, 487/6 B.C. *SEG* XLI 16d; XLVI 95; XLVII 99. M.Berti, *Syngraphe* 3 (2001) 41-57 (ph.), rejects the view that this text was written stoichedon. She reads the incompletely preserved letter at the beginning of L. 3 as epsilon and restores [χώρ]ε̣ι ἔχσω (imperative). The negative admonition μὲ 'ρετρι̣άζε means 'don't act like the Eretrians,' 'don't emulate the luxury and treason of the Eretrians.' Hence [Μεγ]ακλε̂ς : με 'ρετριάζε | [Hιππ]οκράτος | [χώρ]ε̣ι ἔχσο | [μὲ 'π]εισέλθεις. 'Megakles figlio di Hippokrates | Vattene fuori! | Non rientrare! | Non eretrizzare!.'

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93. Athens. Ostrakon against Xanthippos, 484 B.C. *Agora* XXV 1065. *CEG* I.439. Forsdyke, *Exile* 156/157, reprints, translates, and briefly discusses this metrical ostrakon, apparently unaware of bibliography post 1990 [cf. *SEG* XLVI 87; S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/153].

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94. Athens. Ostraka for Kallixenos, 483 or 482 B.C. A.Consogno, *Acme* 58 (2005) 343-355 (ph. dr.), proposes the above dates for the 'candidacy' of this member of the Alkmeonidai on the basis of the fact that the majority of the 278 surviving ostraka cast against him were found together with those for Aristeides and Themistokles. She examines the prosopography of his family, sees the tag [ho πρ]οδότες P3786 as linked to Herodotos' story (6.115, 121) about the Alkmeonidai showing a shield signal to the Persians at Marathon, and interprets the leafy branch incised on P7103 not as a suppliant bough, symbolic of the guilt of the Alkmeonidai for the murder of the followers of Kylon in the 7th cent. B.C., but as representing a squill or bulb of a sea-onion plant commonly used for purification and here symbolic of Kallixenos as a scapegoat. Also partly preserved is the incised head of a fish, which Consogno interprets as a red mullet, a common offering to Hekate and hence lending to the ostrakon a magical tone similar to that of a defixio. In the end she speculates that Kallixenos was in fact ostracised in 483 B.C.

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95. Athens. Ostrakon against famine, 471 B.C. Kerameikos inv. no. O 5886 = S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/75. In her discussion of ostraka cast against famine 'via the scapegoating ritual', Forsdyke, *Exile* 157, focuses on this text (Λιμὸς Εὐπ[ρ]ατρίδες), which she translates as 'Famine son of Noble Father'; in her own words, the reading is uncertain.

96/97. Athens. Kerameikos. Ostraka against Kleippides, 445 B.C.? U.Knigge, *Kerameikos* XVII publishes these two ostraka found in the excavations of Bau Z.

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96. 120 no. 90 (ph.), from below Bau Z1. Κλει[ππίδης]

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97. 166 no. 444 (ph.), from Bau Z2. Κλειππίδης | [Κλ]εινίο

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98. Athens. Kerameikos. Ostrakon against Thoukydides, 471-443 B.C. U.Knigge, *Kerameikos* XVII 185 no. 557 (ph.), publishes this ostrakon found in the excavations of Bau Z3: Θουκυδίδες

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99. Athens. Ostracism and Phaiax. L.Piccirilli, *Kokalos* 41 (1995) 3-22, re-examines the life of Phaiax of Acharnai, relying for the most part on literary sources but using some epigraphic material too. On 11-13, he cites a number of ostraka (mainly from *Agora* XXV) in discussing Phaiax's role in the ostracism of 416 or 415 B.C., and argues that Ἐρασίστρατος, the ἑλληνοταμίας of *IG* I^3 377 L. 4 may or may not have been Ph.'s nephew, but could not have been his son, who would have been too young.

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100. Athens. Ostraka. Ostrakon against Androkles? 416 B.C. *Agora* XXV 1140. *SEG* LIV 89-91.* G.Cuniberti, *Syngraphe* 3 (2001) 59-77, examines the literary sources for the career of the demagogue Androkles of Pithos, especially Thucydides 8.65.2, Aristophanes, *Wasps* 1186-1190, and several comic fragments. She proposes to attribute this ostrakon to 416 B.C. and to restore ['Ανδρο]κλέες | [- - -]ο | [Πι(τ)θ]εύς

101. Athens. Kerameikos. Graffito on a SOS amphora, late 7th cent. B.C. *SEG* XVI 37; XXVIII 37 (4). *Kerameikos* VII.1; *LSAG²* 77. The inscribed amphora is republished by E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 117 no. 468 (dr.), who provide bibliography, but no transcription of the name Χαροπίο.

102. Merenda (Myrrhinous). Inscribed pyxis, ca. 535 B.C. *SEG* LIV 34. O.Kakavoyianni, in *Αττική 2004*, 110 (ph.), briefly mentions the pyxis painted by Exekias, found in an Archaic tomb at Merenda, and identifies the figure labelled Στεσαγόρα as Stesagoras II, brother of the general Miltiades, and member of a most illustrious family from Philaidai [For an old solid discussion of this Stesagoras and of the pyxis from Merenda, see H.R.Immerwahr, *TAPA* 103 (1972) 181-186].

103. Athens. Fragment of inscribed hydria, ca. 550-525 B.C.? While examining the 'masterpieces' of Exekias, H.Mommsen, in *Meisterwerke* 267/268 (ph.) publishes a sherd of a black-figured hydria found a long time ago in the excavations of the Nymphaion, now kept in the Acropolis Museum no. NA-1959-NAK 162. A palmette-and-lotus ornament is partly preserved, as are the front legs of a horse, before which one can read a retrograde label: [Κ]αλιφορά. This horse-name is known from other works by Exekias (see H.Mommsen, *Exekias* I. *Die Grabtafeln* [Mainz 1997] 45).

104. Athens (now in Malibu). Verse-scrap on a kylix by Epiktetos, ca. 510 B.C. P.Anderson, *TAPA* 135 (2005), 267-277, revisits an inscription painted on the tondo of a kylix by Epiktetos, now kept at the Getty Museum (Malibu 86.AE.279). Noting the satyr-like features of the reclining symposiast, Anderson dismisses earlier interpretations of this dipinto inscription as nonsensical, and argues that it is a verse-scrap preserving one of the earliest examples of the Dionysiac ejaculation εὐοῖ. The second half of the inscription is more problematic. Amongst various possibilities, Anderson finds the following to be the most attractive [we transcribe in Attic script]: εὐοῖ· ἐõς ἒς ('Euoi! At dawn you were'). The Dionysiac shout εὐοῖ would explain the use of the Doric imperfect. Alternatively, ἕος ἒς ('As long as you were').

105. Athens. Inscribed cup by Euthymides, ca. 520-500 B.C. D.J.R.Williams, in *Meisterwerke* 271-283 (ph.), studies a cup by the painter Euthymides, probably from a tomb at Cerveteri, now broken in fragments scattered in private collections all over the world. Some fragments bear inscriptions. We give Greek texts in lieu of Williams' transliterations: [Πο]σιδο̃ν; [Εὐ]θυμίδες | ἔγραφσεν; [Ἀ]πόλο[ν] [rather than Euthymides' 'father's name, Pol[l]ios' (sic), according to Williams]. A retrograde inscription, thought by Beazley to belong to the potter's signature (so and so [ἐπ]οίε), should probably be read as ῥεῖ, referring to wine flowing from an oinochoe.

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106. Athens. Graffito on a black-glazed oinochoe, early 5th cent. B.C. *Agora* XXI Ha 1. H.R.Immerwahr, *ZPE* 151 (2005) 100-104, re-examines this inscription and rejects the epigraphical transcription by M.Lang (μηέτριο): the second letter is certainly a heta rather than an eta. Given the find-spot of the vase near the alleged site of an early Metroon, he tentatively suggests Mhε̄τρ<ό>ιο only to withdraw it owing to dearth of evidence for an early public cult of the Mother of Gods. On the basis of similia (*Agora* XXI Ha 12; our lemmata nos. 477 and 905), Immerwahr sees here a form of μέτριος referring to a moderate, considerate portion of wine. Of the three possibilities, μhε̄́τριο<ν>, μhε̄́τριο<ς>, μhετρίο̄, he favors the third one, 'a genitive of content: μετρίου οἴνου, sc. ἀγγεῖον.' (104).

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107. Athens and Cerveteri (now in Malibu). Vase inscriptions on a cup of Onesimos, 500-490 B.C. D.Williams, *Greek Vases in the J.Paul Getty Museum* 5 (1991) 41-64 (ph.), after an illustrated summary of the career of Onesimos, publishes a large fragmentary Type C cup in the Getty Museum (inv. 83.AE.362), which bears a painted signature on the reserved edge of the foot, [Ε]ὐφ[ρόνιος ἐποίε]σε[ν], and a very crowded Ilioupersis scene on the tondo and zone with numerous painted labels: Νεοπτόλεμος, 'Ἀστυάναχς (retrograde), Πολυχσένε, [-]ΑΙΦΟΝΟΣ, Ηερκείο on an altar of Zeus Herkeios, [Δε]μοφο̃ν, Σθέλελο[ς], Η[...$^{4-5}$..]Ε (a woman), Καττάνδρα (retrograde), ΟΦΡΥ.[.]Σ (retrograde) Ὀφρυνος, 'a man from Ophryneion, a city in the Troad, which later boasted the grave of Hektor' [according to the *Inventory of Archaic and Classical Poleis*, the ethnic is Ὀφρυνεύς, Papazarkadas], 'The Greek warrior's name ends in . . .]ΕΥΣ and one immediately thinks of Odysseus.' An old woman, [Θεαν]ό?, Μενέλεος (retrograde), Ηελένε, a warrior [- - -]ς, a woman ΑΝ[- - -]. On the exterior, [Πά]τροκλος, Α[- - -] 'surely Achilles', Θέ[τ]ι[ς], [Ἀθε]ναία (retrograde), Αἴας, 'Ἀπόλλον, Ἔρος. Under the foot is the Etruscan graffito published by J.Heurgon, *Greek Vases in the J.Paul Getty Museum* 4 (1989) 181-186.

M.J.Anderson, *JHS* 115 (1995) 130-135 (ph.), urges a strong visual and thematic unity among the nine scenes of slaughter on this cup. He suggests that the inscription [- - -]αίφονος is not a 'slight slip' (Williams) on the part of the painter for [Δ]αίφοβος, but an alternative figure. Anderson compares another Ilioupersis vase by Onesimos (Vatican no inv. no. and Berlin 2280/2281, Beazley, *ARV*^{2} 19.1 and 2), where he interprets the inscription [- - -]ΝΟΣ, as a label

for the fallen warrior [Δαΐφο]νος. For the labeled female figure, H[...$^{4-5}$..]E, who could be Hekabe, he proposes the identification of a Trojan, perhaps belonging to the royal house.

In two papers in *BdA Supplemento al 101/102* (1997) 65-84, illustrated by magnificent color phs., M.A.Rizzo traces the history of the discovery and early publications of the fragments of this vase and claims of a provenance in the 'European Art Market,' in attempting to establish its origin in the sanctuary of Herakles at Cerveteri. She provides a detailed description of the painting and the painted labels of the figures, as well as the Etruscan inscription on the underside of the foot. For the most part her readings of the inscriptions follow those of Williams, including his interpretation of –ΑΙΦΟΝΟΣ. She intersperses her discussions of individual scenes with numerous quotations from Homer.

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108. Athens. Dipinti on a stamnos, ca. 480 B.C. G.Ekroth, *AK* 48 (2005) 9-29, publishes a study of blood in Greek sacrifices, in which she briefly discusses (on 13) painted names on the red-figure stamnos by the Triptolemos painter, Basel Antikenmuseum BS 477 (*ARV*^{2} 361.7): hέκτορ and Achilles (unlabelled) fight, with a lamb labelled ΠΑΤ[- (almost certainly Πάτ[ροκλος]) lying on its back between them (cf. M.Schmidt in P.Zazoff (ed.), *Opus Nobile. Festschrift zum 60. Geburtstag von Ulf Jantzen* (1969) 141-152; A.Griffiths, *BICS* 32 (1985) 49/50). On 24/25, discussing bloodstains on altars, Ekroth cites *I.Magnesia* 100 on the refurbishing of altars with stucco.

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109. Florence. Dipinti on a red-figure cup, ca. 500-475 B.C. D.Yatromanolakis, *art.cit.* (our lemma no. 48) 24, briefly discusses a fragmentary Attic cup in Florence, no. 10 B 106 (= *ARV*^{2} 326, no. 91). Side A has a scene of naked reclining women and a wineskin with an inscription on it: hε παῖς [according to Y., the inscription, reported for the first time, was first detected by H.Immerwahr]. On side B a female *kottabos* surmounted by a fragmentary inscription: hε παῖς κ̣[αλέ?].

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110. Bochum. Dipinti on a krater by the Tithonos Painter, ca. 480-470 B.C. This red-figure vase, now in the art collection of Ruhr-Universität Bochum (Inv.no. S 508), has been studied and published anew by D.Yatromanolakis, *art.cit.* (our lemma no. 48) 18-25 (ph.). On the front Sappho holding a *barbitos* and a *plektron* identified by the retrograde label: Σαφφό; '[t]he omicron is followed by two traces of uncertain letters. After this, there is a delta or lambda, and then the right-hand stroke of another letter' (21). On the reverse there is a second, orthograde, inscription that has not been detected before: hε παῖς. Citing numerous parallels, contextualizing and taking a highly theoretical approach, Y. suggests that the second inscription would have triggered 'the assimilation of Sappho into a pederastic paradigm' (25).

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111. Athens. Kerameikos. Graffito (owner's inscription) on skyphos, ca. 480-470 B.C. *SEG* XLI 239. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 13/14 no. 14.5 (ph.; dr.), give a more detailed account of this Corinthian skyphos (described as kotyle by Kübler; cf. *SEG* XLI 239). The graffito, running all the way around the skyphos, is hesitantly described as 'Besitzerinschrift'. Based on ph., dr. and parallels, we provisionally transcribe:

[- - -]έλο εἰμί δικạίος

[For parallels see *Agora* XXI F 131, F 132, F 139, F 154. If the second preserved letter is an Attic gamma rather than lambda, then very few personal names could be restored, e.g. Στρατέγο or Χορέγο. Papazarkadas].

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112. Athens. Acropolis. Dedication of the potter Kallis to Athena Hygieia, ca. 470 B.C. Fragment of a red-figure vase (krater?) with a graffito on the shield of a spear-holding figure (probably Athena). Ed.pr. P.Wolters, *MDAI (A)* 16 (1891) 154 (dr.); also mentioned by B.Graef & E.Langlotz, *Die antiken Vasen von der Akropolis zu Athen, II* (Berlin 1933) 119 no. 1367, who provide the date above; Beazley, in *ARV²* p. 1556: 'Early classic'; *PAA* 559610: '480-450 B.C.'

[.] . . . [- - -]
[Ἀ]θενα[ίαι]
[h]υγιẹί[αι]
[Κ]αλλὶς
ẹ̓ποίεσ[ε]
καὶ ἀνέθ[εκεν]

[We provide dotted letters on the basis of Wolters' sketch. In line 1 'sind nur drei Striche erhalten.' Graef & Langlotz]

C.Keesling *art.cit.* (our lemma no. 65) 68, describes and translates the inscription, dismissing it, however, as evidence for the cult of Athena Hygieia in the early 5th cent. B.C.

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113. Athens. Inscriptions on vases of the Achilles Painter, ca. 450-445 B.C. J.H.Oakley in *Greek Art in View* 63-77, collects new vases by this painter, among which he includes a καλός inscription for ['Αλκίμ]αχος | καλὸς | 'Επιχάρο[ς] (72); *LGPN* II, s.v. no. 3 and *SEG* XLVIII 91 (on 73/74).

114-125. Kerameikos. Various graffiti. E.Kunze-Götte, K.Tancke, K.Vierneisel, *Kerameikos VII.2*, briefly report the following inscribed vases:

114. Lekythos, ca. 600-550 B.C. *Kerameikos VII.2*, 6. Shaft-grave no. 3 contained three vases, of which lekythos no. 2, of eastern (Samian?) origin, has a graffito (dr.): E

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115. Black-figured lekythos, late 6th cent. B.C. *Kerameikos VII.2*, 155 no. S97 (ph.). A hoplite is depicted standing amongst four spear-holding men dressed in mantles. A graffito on the shoulder of the vessel (dr.): E

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116. Small cup, ca. 500 B.C. *Kerameikos VII.2*, 20 no. 43.3; graffito (dr.): B

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117. Black-glazed miniature saltcellar, ca. 490-480 B.C. *Kerameikos VII.2*, 21 no. 44.7. Found in an amphora containing a child-burial; a graffito in the interior (dr.): O

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118. One-handler, early 5th cent. B.C. *Kerameikos VII.2*, 22 no. 47.3. The vessel accompanied the burial of a child in an amphora. A graffito on the base (dr.): Λ ['lambda-ähnlichem Graffito' according to the edd., but it could also be an Attic gamma, Papazarkadas]

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119. Pyxis, 480-470 B.C. *Kerameikos VII.2*, 25 no. 61.3. Grave offering from a child burial. A graffito below the handle (dr.): NI

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120. Black-glazed olpe, ca. 460-450 B.C. *Kerameikos VII.2*, 133 no. 512.2. A graffito underneath (dr.): KA

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121. Black-glazed mug, ca. 450 B.C. *Kerameikos VII.2*,148 no. 604.2, is a mug with a partly preserved graffito underneath (dr.): ΑΣΟ [The dr. shows two vertical lines at some distance before the surviving letters; they may be the remnants of some other letter(s). The sigma is three-barred. Papazarkadas]

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122. One-handler, ca. 440-430 B.C. *Kerameikos VII.2*, 131 no. 498.3. A graffito in the interior (dr.): X

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123. Pyxis with a lid, ca. 430-420 B.C. *Kerameikos VII.2*, 112 no. 443.6. A barely legible graffito in the interior (dr.) [possibly an alpha or, less likely, a delta. Papazarkadas].

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124. Black-glazed one-handler, ca. 425-400 B.C. *Kerameikos VII.2*, 37 no 95.2. A graffito underneath (dr.): Φ [more likely a phi than a ligature of alpha with rho without tail. Papazarkadas]

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125. Black-glazed saltcellar, ca. 425-400 B.C. *Kerameikos VII.2*, 147 no. 599.5 (ph.; dr.) Underneath there is a graffito [probably a 3-bar sigma, Papazarkadas]

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126. Kerameikos. Vase dipinto, ca. 460-450 B.C. Red-figured lekythos deposited as a burial offering in the pit grave HTR 40. Ed.pr. by E.Kunze-Götte, K.Tancke, and K.Vierneisel,

Kerameikos VII.2, 14 no. 16.1 (ph.; dr.). A seated woman holding either a woolen band or a wool thread; above her right hand a dipinto: καλή

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127. Kerameikos. Vase dipinto, ca. 440 B.C. Red-figured askos inv. no. 1063, published in E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 132 no. 499.2. Erotic scene of two copulating couples and a dipinto: καλέ· καλέ

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128. Athens. Kerameikos. Panathenaic amphora, ca. 430 B.C. Found in Bau Z1; ed.pr. U.Knigge, *Kerameikos* XVII, 136 no. 202 (ph.): τôν 'Α[θένεθ]εν ἄθλ<ο>ν

129-129 ter. Athens. Kerameikos. Inscribed vases, ca. 430-420 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 97/98 no. 383 (dr.), publish the offerings from burial H 157, including three vases with the same graffito. Ed.pr. interpret all three as either owner's signatures or indications of workshops.

129. Black-glazed one-handler. Inv. no. 1512; a graffito underneath: ΕΥ

129 bis. Black-glazed one-handler. No inv. no.; a graffito underneath: ΕΥ

129 ter. Black-glazed saltcellar. Inv. no. 1509; a graffito underneath: ΕΥ

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130. Athens. Kerameikos. Dipinto on an amphora, ca. 450-400 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 49 no. 155.1 (ph.; dr.), publish a partly-preserved conical amphora which contained a child-burial. A dipinto on the shoulder: A

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131. Athens. Kerameikos. Inscribed bowl of Andromachos, ca. 425-400 B.C. *SEG* XLI 214. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 141/142 no. 559 (ph., dr.), publish the contents of burial no. 170, including the black convex-concave bowl inv. no. 1032. Without printing a text, the authors mention an inscribed name, that of the 'Besitzer', who jealously re-affirms his ownership of the bowl. Based on both ph. and dr. we transcribe without hesitation: Ἀνδρομάχο. Again without printing a text, the authors mention a second graffito, AN, which we interpret as Ἀν(δρομάχο). [The name is not very common, and the only known contemporary Ἀνδρόμαχος seems to be the slave of Alcibiades who informed on his own master concerning the alleged profanation of the Mysteries of 415 B.C. (*PAA* 128425). Is this the grave of the traitor? Incidentally, based on defective information from K.Kübler, *Kerameikos VII.1*, 193, we reported in *SEG* XLI 214 that this was a gravestone. Papazarkadas.]

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132. Athens. Kerameikos. Inscribed pyxis by Gaurion, late 5th cent. B.C. *ARF*² p. 1360. In their description of the offerings of the cremation-burial no. 184, E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 139 no. 541 (ph.; dr.), publish a cylindrical pyxis (inv. no. 1065). The letter A has been incised twice, on the lid and under the foot of the pyxis. In addition the lid is decorated with a red-figure dog and the artist's signature in dipinto: Γαυρίων | ἐποίεσεν.

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133. Athens. Decrees in honor of Komaios of Abdera, late 390s B.C.? *IG* II² 77 + addenda p. 658. *SEG* XXXIX 324; XLV 231; XLIX 501; LIV 624. M.Zaio, in *La prassi* 53-74 (ph.), scrutinizes this little known double decree, after reproducing the text as printed in the Addenda of *IG* II². Inspired by the peculiar publication arrangement, Zaio treats related issues as attested in other Attic decrees and concludes that the first decree (LL. 1-8) was passed later than the second one (LL. 9-18). On 63/64, amongst other useful prosopographical suggestions he observes that in L. 4 the name of the proposer could be restored as Ξε[νόδη]μος, although the received restoration Ξε[νότι]μος is statistically more likely; similarly, in L. 10 Πυ[ρετ]ί[δη]ς, instead of Πυ[θόν]ι[κο]ς, is epigraphically possible, but not probable. After a conspectus of the datings hitherto suggested, Zaio proposes the chronology above on historical grounds (Thrasyboulos' championing of Athenian imperialism in the Aegean) and epigraphic considerations (prescripts, honorific formulas, diction).

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134. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG* XXVI 72; LIV 107.* In discussing imitations of silver Athenian tetradrachms found in Sicily, H.Nicolet-Pierre, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 124-136, makes some of the same points about this inscription as in her paper in *AE* 142 (2003) [2005] 139-154 (*SEG* LIV 107), adding 'Loi qui pourrait, concernant le cas qui nous occupe, reprendre les dispositions d'une autre qui l'aurait précédée, en 378 (G.Stumpf 1986) [*SEG* XXXVI 145], ou même avant.'

D.T.Engen, *Historia* 54 (2005) 359-381, reprints a largely unrestored text of LL. 3-18, with translation, and provides a summary of the various positions taken by scholars on how these lines should be restored and what was the general purpose of this law. 'Regardless of which proposed restoration of line nine of the law of Nikophon one prefers and regardless of which approved currency in line sixteen consumers are required to accept on threat of punishment, Athens still did not confiscate non-debased imitations and allowed them to circulate freely.' (374) It was vital for Athens to ensure at home at least the quality of all coins of Athenian type, whether struck officially or not, that circulated in the Athenian market and could be taken abroad by traders. The law had an economic and political purpose of maintaining the high reputation of Athenian silver coinage while 'complementing Athens' long retention of its archaic type.' Nikophon's law 'facilitated commerce, fostered a market economy, and promoted exports.'

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135. Athens. Agyrrhios' law on the grain tax in the islands, 374/3 B.C. *SEG* LIV 108.* In addition to his remarks on the πεντηκοστή, noted in *SEG* LIV, R.Descat in B.Marin & C.Virlouvet (edd.) *Nourrir les cités de Méditerranée: Antiquité—Temps modernes* (Paris 2003) 589-612, highlights the grain tax law as an important early manifestation of state intervention in the grain trade, leading to an increase in 'public grain' and agreements by cities with importers for the purchase of entire cargoes at a 'negotiated price,' καθεστηκυῖα τιμή. This latter practice is reflected in the numerous honorific decrees for grain merchants attested, for instance, at Athens after the 330's B.C. Descat links it to the increase in the number of σιτοφύλακες in Athens, (Aristotle, *AP* 51.4), not as a reaction to a crisis or grain shortage brought about by the victory of Macedon but as 'une politique nouvelle qui est le prolongement et le développement de celle instaurée par Agyrrhios en 374. Nous assistons en fait au cours du IV^e siècle à une transformation de l'attitude de la cité qui intervient de manière plus nette vis-à-vis des importateurs de grains.' (600).

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136. Athens (now in Oxford). Decree in honor of Straton of Sidon, 365-352 B.C. *IG* II^2 141. *SEG* XLV 1210;* XLIX 47; LII 1929; LIV 5E, 2180. Culasso Gastaldi, *Prossenie* no. 5 (360s B.C.); Rhodes-Osborne, *GHI* no. 21 (dated ca. 378-376 B.C.). J.Elayi, *'Abd'astart I^{er}: Straton de Sidon: un roi phénicien entre Orient et Occident;* Supplement 12, *Transeuphratène* (Paris 2005) 99-105, computing the regnal years of this king as 365-352 B.C. and favoring a date near the beginning of his reign, possibly 364 B.C., for this decree, analyzes the motivation, the timing, the privileges awarded to the king and his subjects, particularly Sidonian merchants in Athens, and the amendment of Menexenos (LL. 29-36).

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137. Athens. Honorific decree, ca. 350 B.C. *IG* II^2 303. S.D.Lambert, ZPE 159 (2007) 101 no. 57 (ph.), observes that the father of the honorands in L. 7 was not Ἀγαθοκλέ[ους] as in *IG* II^2, but either Ἀγλαοκλέ[ους] or Ἀγλαοκλε[ίδου], on the evidence of the Berlin squeeze.

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138. Athens. Honorific decree for exiles, ca. 350 B.C. *IG* II^2 254. S.D.Lambert, *ZPE* 159 (2007) 101 no. 58, pubishes a ph. of this inscription.

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139. Athens. Honorific decree for Akarnanians from Astakos, ca. 350 B.C. *IG* II^2 266. *SEG* XXXVII 70. S.D.Lambert, *ZPE* 159 (2007) 101 no. 59 (ph.), reports after autopsy that the preserved heading reads, [- - up to ca. 13 - - ἐκγ]όνοις Ἀκα<ρ>νᾶσι ἐξ Ἀσ[τακοῦ]; lapis ΓΝΑΣΙ.

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140. Athens. Honorific decree, ca. 350 B.C. *IG* II^2 271. S.D.Lambert, *ZPE* 159 (2007) 101 no. 60 (ph.), after autopsy points out that the reading of [K]τησι[κράτην] in L. 5 cannot stand, for the correct reading is ΓΗΣΙ, indicating a name [Ἡ]γησι[—] or [Ἀ]γησι[—].

141. Athens. Honorific decree, ca. 350 B.C. *IG* II^2 211. Tod, *GHI* 2.166. S.D.Lambert, *ZPE* 159 (2007) 101 no. 61 (ph.), rejects the two attempts of A.Wilhelm, *CRAI* (1900) 524-532, and *WS* 58 (1940) 74/75, to restore this decree as concerning Olynthos and Methone respectively, observing that 'the line length can not be established and the decree can not be dated other than approximately by letter forms to around the middle of the 4th century.'

142. Athens. Honorific decree for - - - son of Aristoteles, ca. 350 B.C. *IG* II^2 275. Veligianni, *Wertbegriffe* A 132. S.D.Lambert, *ZPE* 159 (2007) 101 no. 62, notes that 'Tracy per ep. kindly informs me that the cutter is the same as *IG* II^2 125=R(hodes)O(sborne) 69, which probably dates to 348 or 343.' The decree confirms honors already granted and now instructs the generals and the [archons] in the Chersonese to take care of the honorand, whose identity is not clear. His father in L. 2, Ἀριστοτ[έλο]υς Ọ[---], could have been from Olynthos, but the definite article following his name cannot be excluded.

143. Athens. Decree, ca. 350 B.C. *IG* II^2 294. S.D.Lambert, *ZPE* 159 (2007) 121 no. 113 (ph.), notes that this may not be a state decree; ἐπιμεληταί were the chief officials of tribes.

144. Athens. Honorific decree, ca. 350 B.C. *IG* II^2 296. Veligianni, *Wertbegriffe* A 137. For a ph. of this inscription, see now S.D.Lambert, *ZPE* 159 (2007) 121 n. 115.

145. Athens. Honorific decree for Hegel-, ca. 350 B.C. *IG* II^2 302. S.D.Lambert, *ZPE* 159 (2007) 121 no. 114 (ph), observes that if one restores L. 6 as καλέσαι δὲ Ἡγέλ[οχον ἐπὶ ξένια], the honorand would have been a foreigner, perhaps an envoy. One could also restore Ἡγέλ[εω ἐπὶ δεῖπνον], i.e. an Athenian.

146. Athens. Honorific decree, ca. 350 B.C.? *IG* II^2 311. Noting that the stone is now illegible, S.D.Lambert, *ZPE* 159 (2007) 122 no. 122, suggests that Kirchner's Θη]βαιω- could also be read as the personal name, Εὐβαίων or the month, Ἑκατομβαιών.

147. Athens. Honorific decree, ca. 350 B.C.? *IG* II^2 313. S.D.Lambert, *ZPE* 159 (2007) 122 no. 121 (ph.), restores ἐκ] τῶ̣ν ε[ἰς τὰ κατὰ ψηφίσματα ἀναλισκομένων τῶι δή]μωι :Ͱ:

διδόναι (stoichedon 41) and speculates about other spacing if the crowns beneath were placed symmetrically.

148. Athens. Three fragmentary decrees, ca. 350 B.C. *IG* II^2 314-316. S.D.Lambert, *ZPE* 159 (2007) 121/122 nos. 118-120, publishes ph. of these three frustulae.

149. Athens, Decree, ca. 350 B.C. *IG* II^2 323. *SEG* XXXIII 284. S.D.Lambert, *ZPE* 159 (2007) 121 no. 116 (ph.), observes that the left side is preserved and that in L. 4 ο προξε[ν - - - could refer to an existing proxenos and does not necessarily mark this as a proxenos decree. He finds that Kallias (L. 3) is too common a name to support the connection with the Καλλίας Α[- --] of *SEG* XXXIII 284, proposed by P.Charneux, *BCH* 107 (1983) 266.

150. Athens. Honorific decree, after ca. 350 B.C. *SEG* XVI 51. Veligianni, *Wertbegriffe* A 121. S.D.Lambert, *ZPE* 159 (2007) 102 no. 63, suggests the above date on the basis of the 'hortatory intention' in LL. 2-5 [cf. A.S.Henry, *ZPE* 112 (1996) 106-108] and doubts many of the proposed restorations, suggesting πο[λλάκις - - - τὰ] συνφέροντ[α] or πο[ιῶν - - - τὰ] συνφέροντ[α] as possible in LL. 9-11, and that the honors may have been for assistance rendered to Athenians in the Hellespont, Ἀθη[ναίων τῶν ἀφικνουμένων ε]ἰς Ἑλλήσπο[ντον, 'as persuasively restored by Veligianni,' in LL. 12/13. He also registers reservations about assigning Fr. C to this decree on the grounds that it is most comfortably restored with a stoichedon line of 31 letters, not 30 as in Fr. A and B.

151. Athens. Honorific decree for Dioskourides of Abdera and his brothers, 346/5 B.C. *IG* II^2 218. *SEG* XXIV 94; XXXI 74; L 1690; LIV 110, 624. J.Atkinson, *art.cit.* (our lemma no. 18) 40/41, briefly analyzes and evaluates the rider of Diopeithes as 'hawkish in intent with regard to Philip, but an act of compromise with regard to the internal politics of Athens'. S.D.Lambert, *ZPE* 159 (2007) 102 no. 64 (ph.), reports that in LL. 9 and 29 the readings are τεῖ and Διοσκουρίδει respectively. In L. 14 his autopsy yields the reading ἐπε[ιδὴ εὐ]εργέται [ἦσαν τõ δή]μο τοῦ Ἀθηναίων. 'The honorands may stand in some relation to the Χάρμος . . . and Ἀναξίπολις who were mint magistrates on Abderan coins at this period. See J.F.May, *The Coinage of Abdera* (London 1966), Period VIII, Group CXXVI; Period IX, Group CXXIX . . . In 345 the city may recently have aligned with Philip, obliging our honorands to go into exile.' Cf. L.Bliquez, *Eranos* 79 (1981) 65-69.

152. Athens. Honorific decree for Elaiousians (?), 345/4 B.C. *IG* II^2 219. *SEG* XXXII 76; XXXIV 261. S.D.Lambert, *ZPE* 159 (2007) 102 no. 65, notes that in LL. 5/6 up to 16 letters are available for restoration of the prytany date, which creates 'several other possibilities' than the

restorations of Schweigert and Hansen. In L. 2 he finds the restoration of the heading, Ἐλα̣[ιο(υ)σίων] more attractive than a personal name 'since there is insufficient room for the expected father's name and/or ethnic.'

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153. Athens. Honorific decree for envoys from Pellene, 345/4 and 344/3 B.C.? *IG* II² 220. *SEG* XXXIV 261. A.D.Rizakis, *Achaie* I (1995), 345/346 no. 615. In *ZPE* 159 (2007) 102/103 no. 66 (ph.), S.D.Lambert after autopsy observes that since the original left side is preserved on Fr. B, 'the letter printed in *IG* II² at the end of every line should be shifted to the beginning of the next one. In l. 1 read [. . . . . . . ¹⁰. . . . ἐγραμμάτευ]εν̣· [. . ⁴. .] In l. 23 read [ἐπὶ Ε]ὐβούλο[υ not ἐπ'. In L. 7, as Köhler noted, the last preserved letter (of the name of the proposer of decree I) may be O or Ω and the name should be left unrestored. In 27 ff. (prescript of decree 1) read:

[τῶ]ν προέδ[ρων ἐπεψήφιζεν . .]
[. . .⁵. .]ης Εἰτ[εαῖος· Ἀριστ̣O . . . ⁵. .]
[. . .⁵. .]τονίκ[ου- - εἶπεν - - -]'

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154. Athens. Honorific decree, 343/2 B.C. *IG* II² 224. Tracy, *ADT* 83. S.D.Lambert, *ZPE* 159 (2007) 103 no. 69 (ph.), notes that L. 7 may be restored as [Κεφαλλ]ήνων or [Λαμψακ]ηνῶν and that the fragmentary text seems more like an honorific decree than a treaty.

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155. Athens. Honorific decree, ca, 350-340 B.C. *IG* II² 257+300. *SEG* XL 70.* Tracy, *ADT* 70. S.D.Lambert, *ZPE* 159 (2007) 122 no. 123 (ph.), notes that inclusion of a hortatory intention clause suggests a date after 350 B.C. and that since [ἂν καὶ οἱ ἄλλοι ἄρχον]τες φιλοτιμῶνται, as in *IG* II² 488 (= *SEG* L 143) LL. 19-20, is preferable to Kirchner's restoration in *IG* II², which lacks a parallel, the decree honored one or more Athenian officials.

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156. Athens. Honorific decree for an allied city, ca. 340 B.C. or slightly later. *IG* II² 543. S.D.Lambert, *ZPE* 159 (2007) 103, 111-113 no. 73 (ph.), after autopsy prints a new text which differs from that in *IG* in the following respects: L. 1, [- - - ᶜᵃ· ⁹- -]ωκρ[ατ- - -], L. 5, ἐνπ̣[όριον], L. 6, [Μ]οιροκ[λ- -], L. 8, Πειραεᾶ̣, L. 9, ἐπαινέσ̣α̣ι, L. 14, [- - ²⁻³] ΒΓ̣Γ̣[- - -]. Of these the greatest gain is Moirokles in L. 6, whom Lambert identifies as the well-known politician of Eleusis who carried a decree against those harming traders, probably those who brought grain into the market in Peiraieus, Demosthenes 58.53 and 56. Lambert suggests that the state honored in this decree was one that complied with the admonition of Moirokles' decree to help guard against wrong-doers. The proposer of this decree may have been Μοιροκλῆς Εὐθυδήμου (*PAA* 658490). Lambert favors a date before the Battle of Chaironeia.

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157. Athens. Honorific decree, 340/39 B.C.? *IG* II^2 234. *SEG* XLVI 119. S.D.Lambert, *ZPE* 159 (2007) 103 no. 71 (ph.), observes that the Χῖοι mentioned in L. 6 in the context of a siege could be those who assisted at Byzantion, Diodoros 16.77.2.

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158. Athens. Decree in honor of citizens of Tenedos, 340/39 B.C. *IG* II^2 233. *SEG* XLV 61; XLVIII 25. Rhodes-Osborne, *GHI* no. 72. S.D.Lambert, *ZPE* 159 (2007) 103 no. 72 (ph.), notes that the precise connection of this inscription with *IG* II^2 232 (our lemma no. 159) is obscure.

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159. Athens. Decree for citizens of Tenedos, 345-338 B.C. *IG* II^2 232. *SEG* XLV 61; XLVIII 25. S.D.Lambert, *ZPE* 159 (2007) 103 no. 67 (ph.), supports the above date and notes that the precise connection of this inscription with *IG* II^2 233 (our lemma no. 158) is obscure.

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160. Athens. Honorific decree for Theophantos, 339/8 B.C. *SEG* XVI 52; LIV 136. S.D.Lambert, *ZPE* 159 (2007) 123 no. 134a, rejects Woodward's readings in L. 2 and, with Schweigert, reads the name of the secretary as [. . . . . .$^{12-13}$. . . . . .]ωνος Χο̣λ̣λε̣ί(δης) IV. He speculates on why the name of the archon is not preserved in the prescript. In LL. 5/6 he reads [περὶ ὧν | λέ]γει Θ̣ε̣ό̣φ̣α̣ντος, ΕΟΦΑ occupying 3 stoichoi, and again rejects Woodward's variant. In 8/9 L. restores π̣ρ̣ο̣σ̣[αγαγεῖν Θεόφαντο|ν]. Theophantos, the probable honorand, was either an Athenian, as in *IG* II^2 243, or a foreigner, as in *IG* II^2 109. It is uncertain whether he is the Theophantos honored in *IG* II^2 344 and 368 [for which see *SEG* LIV 183].

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161. Athens. Honorific decree, after 337 B.C. *IG* II^2 283. *SEG* LIV 141*. S.D.Lambert, *ZPE* 159 (2007) 105 no. 85, defends the restoration [ἐσιτ]ήγησεν ἐξ Αἰγύπτου, L. 2, and the commercial (grain) context against the military (Humphreys in *SEG* LIV 141).

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162. Athens. Honorific (?) decree regarding Lemnos? 337/6 B.C. *SEG* XXXV 63; LIII 93.* *Agora* XVI 72. S.D.Lambert, *ZPE* 159 (2007) 124 no. 135, urges caution both in the association of the two surviving fragments, since the length of line in Fr. b cannot be established, and in the interpretation of this as an honorific decree concerned primarily with Lemnos, for other places may have been named in L. 19. Also, [Πεισ]θέτα[ιρος] would be a possible restoration in L. 7.

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163. Athens. Honorific decree, 340/39 or 335/4 B.C. Fragment of white marble from a relief stele, broken on all sides, depicting Athena and two or possibly three smaller male figures, found in the Agora Excavations in front of the south end of the Stoa of Attalos in 1937,

Agora I 4514. Ed.pr. Lawton, *ADR* no. 166 (ph.), who observes 'All that remains of the inscription is part of the first line with the last two letters (OY) of the archon's name, but the subject of the relief indicates that it was an honorary decree.' In *ZPE* 159 (2007) 122 no. 130, S.D.Lambert reports, 'I read: [ἐπὶ Θεοφράστ]ου (340/39) ἄ[ρχ]οντο[ς ἐπὶ τῆς - - - | - - - πρυτανείας] ἧι ["Ασπ]ε[τος or Εὐαινέτ]ου (335/4) ἄ[ρχ]οντο[ς ἐπὶ τῆς - - - | - - - πρυτανείας] ἧι [Πρό]ξ[ενος...' Cf. *IG* II^2 219.

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164. Athens. Honorific decree proposed by Lykourgos, 336/5 or 335/4 B.C. *IG* II^2 328. *SEG* XXXII 79;* XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 106, 119-121 no. 86 (ph.), noting that no known Athenian male was named Εὔπορ- before the 1st cent. B.C. and hence the honorand was almost certainly a foreigner, proposes that this decree can be assigned to 335/4 B.C. by adopting the following restoration of LL. 1-6.

[ἐπὶ Εὐαινέτου ἄρχοντος ἐπ]ὶ τῆς Ἀ[κ]- stoich. 28
[αμαντίδος τετάρτης πρυτ]ανείας ἧ-
[ι Πρόξενος Ἀχερδούσιος ἐ]γραμμάτ-
4 [ευεν· Μαιμακτηριῶνος τετ]ράδι φθί-
[νοντος, ἕκτει καὶ τριακοστ]ῆι τῆς πρ- 29 letters
[υτανείας· τῶν προέδρων ἐπ]εψήφιζε

The decree was probouleumatic implying that Lykourgos was on the Council that year. Lambert observes that there is now no extant law or decree proposed by Lykourgos, which certainly predates the beginning of his first tenure ἐπὶ τῆ διοικήσει (336 B.C.) or 335 B.C., Knoepfler's date for the acquisition of Oropos following the settlement of Alexander. He compiles a list of 11 enactments of Lykourgos attested epigraphically.

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165. Athens. Honorific decree, 335/4 B.C. *SEG* XXXV 67. *Agora* XVI 76. S.D.Lambert, *ZPE* 159 (2007) 124 no. 139, suggests that the prytany may have been Πανδιονίς rather than Ἀκαμαντίς and tentatively reads LL. 7/8 as follows:

[*v* Δημάδης] Δημέου Παιανιε[ὺς εἶπ]-
[εν· ἐπειδὴ Κ]ạλ̣[λίξ]ενọ[ς *etc.*

but warns that the dotted letters are too slight for confidence.

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166. Athens. Honorific decree for a son (?) of [Eud]emos of Plataia, 332/1 B.C. *IG* II^2 345+Add. p. 659. *SEG* XXV 239; XXXIX 89, 324; XLV 231; LIV 152. Lawton, *ADR* no. 44; Tracy, *ADT* 84. In *ZPE* 159 (2007) 107 n. 96, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 70-73 no. 4 (ph.),

where he reprints the text of *IG* II^2 LL. 1-14 with translation and then gives his own readings of the rest of the stone from autopsy. He stresses close parallels with *IG* II^2 351+624 (our lemma no. 173) in the physical form of the stele, letter sizes and stoichedon grid, both proposed by Lykourgos, Plataian honorands probably related to each other, both begin with a reference to a previous benefaction and continue with a reference to a current one in identical language.

[.........20.........]ν καὶ ν̣[ῦ]ν̣ [ἐ]πι-
[δέδωκεν ....13......]Υ̣ΣΤ̣[....]Γ̣ΟΥ
[.........21.........]ΑΣ̣Σ̣Α̣[...]ΗΚ
[.........21.........]Ι̣Σ̣[....]Ν̣ΤΟ
[.........19......... ἐστ]εφ̣[άνωσ]αν?
[...........23...........]ΟΣ[..]υ̣ ἐπ-
[...........24...........]αθ[η]ν̣αι-
[......12...... δεδόχθαι τῶι] δ̣ή̣μ̣ωι ἐπ-
[αινέσαι ......11.... ή̣μου Πλατα]ιέα̣
- -

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167. Athens. Honorific decree for ---os son of Aristeides, 332/1 B.C. *IG* II^2 346. *SEG* XXXV239; XXXIX 78, 89; XLIX 101. Tracy, *ADT* 77. S.D.Lambert, *ZPE* 159 (2007) 107 no. 95, collects the bibliography on this decree and speculates that the honorand had rendered service to the Athenian theater. He returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 68-70 no. 3 (ph.), where he prints the *IG* text (except for L. 3, which he reads κα]λέσαι δ[ὲ αὐτὸ|ν]), translation, and brief notes. In L. 17 he suggests ὑπ̣ε̣[κρίνατο]. See our lemmata no. 20, 189.

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168. Athens. Decree in honor of the poet Amphis, 332/1 B.C. *IG* II^2 347. *SEG* LII 94*. S.D.Lambert, *ZPE* 159 (2007) 132, collects the bibliography on this inscription, noting that it was passed on the same day as *SEG* XXXV 71; *Agora* XVI 79. In *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64-68 no. 2 (ph.), he reprints the text, with translation, and brief notes on readings.

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169. Athens. Honorary decree for an actor? 332/1 B.C. *SEG* XXXV 71; LIV 152.* *Agora* XVI 79. S.D.Lambert, *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64/64 no. 1, reprints the text with translation and brief notes. See our lemma no. 20.

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170. Athens. Honorific decree for Rheboulas, brother of Kotys I, king of Odrysian Thrace, 331/0 B.C. *IG* II^2 349+Add. p. 659. *SEG* LI 81,* 908; LIII 37. Tod, *GHI* II 193. S.D.Lambert, *ZPE* 159 (2007) 107 no. 97 (ph.), collects the bibliography on this inscription,

publishes a ph., and provides the improved reading ⟦: Σεύθου :⟧ in L. 1. He speculates that Ῥηβούλας received Athenian citizenship in the deme of Angele, and was possibly living in exile perhaps occasioned by the assassination of his brother. 'In L. 10 read perhaps the common formula [π]ερὶ ὧν ὁ δῆμος προ̣[σέταξεν τῆι βουλῆι]. The absence of the secretary from the prescript may imply that the decree was erected at private initiative and expense.'

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171. Athens. Honorific decree, ca. 330 B.C. *SEG* XXXVI 149; LIV 156.* S.D.Lambert, *ZPE* 159 (2007) 107 no. 98, collects the bibliography on this decree and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 77/78 no. 6, where he reprints the text with translation and notes that a connection with *IG* II^2 351+624 (our lemma no. 173) is indicated by the reference to the σκηνή in L. 3 and the identical inscribing clause (LL. 11-13) 'which might suggest that the secretary (i.e. year) or proposer (i.e. Lykourgos) were the same.'

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172. Athens. Law and decree on the Lesser Panathenaia, ca. 335/4—330/29 B.C. *IG* II^2 334 + *SEG* XVIII 13. *SEG* LIV 158.* *LSCG* 33; *Agora* XVI 75; Rhodes-Osborne, *GHI* 81. In a discussion of the παννυχίς at the Panathenaia, R.Parker, *Polytheism* 257, observes of the provision in B LL. 31-34, 'to perform as fine a *pannychis* for the goddess as possible, and dispatch the procession at sunrise,' that 'it is hard to resist the implication of that juxtaposition that the one thing led to the other.' On 265-267, he examines the occasions, the scale, and the distribution of the meat of the several sacrifices to Athena Hygieia, Athena Nike, and Athena Polias in B LL. 8-10, 20-23, suggesting that these took place on the day of the procession and that in general 'the law is not introducing new sacrifices but adjusting their funding arrangements or scale.'

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173. Athens. Honorific decree for Eudemos of Plataia, 330/29 B.C. *IG* II^2 351+624. *SEG* LII 97;* LIV 156. Rhodes-Osborne, *GHI* 94. In *ZPE* 158 (2006) 133 no. 42, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 73-77 no. 5 (ph.), where he reprints the text as in Rhodes-Osborne, *GHI* (except for *vacats* at the ends of LL. 15/16, 18/19, 22, 24, 28-32, 38/39), provides a translation and notes on the dislocation of the calendar in 330/29 B.C., the meaning of the term 'stadium and Panathenaic theater' in LL. 16-17, where '"Panathenaic" may have been attached to the wrong noun.' Comments on the unusual arrangement of the text, stoichedon but with systematic use of crowding and vacats at line-ends to achieve syllabified breaks.

A.P.Matthaiou in E.Semantone-Boumia et al. (edd.), *Ἀμύμονα Ἔργα. Τιμητικὸς τόμος γιὰ τὸν καθ. Βασ. Κ. Λαμπρινουδάκη* (Athens 2007) 501-508, defends the text as preserved on the stone, without any 'displacement' of τοῦ Παναθηναϊκοῦ, and interprets τοῦ θεάτρου as designating that part of the Panathenaic stadium where the spectators sat. He brings this use of the word into play with τὸ κεφάλαιον τοῦ ἀντιπροσώπου θεάτρου in Xenophon,

Hipparchikos 3.6/7, which he sees as the seating area of the original site of the Panathenaic stadium before it was rebuilt on the same spot by Lykourgos.

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174. Athens. Honorific decree, 330/29 or 329/8 B.C. Not in *IG* II^2 or *SEG*. O.Walter, *Beschreibung der Reliefs im kleinen Akropolismuseum in Athen* (Vienna 1923) 16/17 no. 17 (ph.); Lawton, *ADR* no. 129 (ph.). Small fragment of a relief depicting Athena (?), Herakles honoring a figure at the right, 'perhaps a resident of a city for which he [Herakles] was the eponymous hero' (Lawton). Remains of an inscription on the architrave interpreted by Walter as the name of the archon Aristophon (330/29 B.C.) or Kephisophon (329/8 B.C.). Republished by S.D.Lambert, *ZPE* 159 (2007) 125 no. 143, who suggests that the honorand was a 'Herakleot?' and detects the traces in L.2 printed below.

[- - - - - - - -]ΦΩΝ[- - - - - - - - - - -] On the architrave
[- - - - - - - -]ΣΤ[- - - - - - - - - - - - -]

2. [- - - ἐπὶ τῆς - - - ίδο]ς τ[ρίτης or τ[ετάρτης πρυτανείας] Lambert. [! Stroud]

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175. Athens. Honorific decree for a citizen of Larisa, 329/8 B.C. *IG* II^2 353. *SEG* XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 108 no. 100 (ph.), endorses the restoration of the calendar equation, which yields an assembly on the day of the Chalkeia. He reads the name of the proposer of the decree from autopsy as possibily Α̣[ύ]σ[ι]ππος and prefers [Εὐμ]οίρου as an alternative for the name of the proposer's father.

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176. Athens. Honorific decree, 328/7 B.C. *IG* II^2 452. *SEG* LIV 163.* S.D.Lambert, *ZPE* 159 (2007) 125 no. 146 (ph.), reads in L. 12, possibly a name, Ἐπιμε[ν- - -]?

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177. Athens. Honorific decree for Mnemon and Kallias of Herakleia, ca. 337-326 B.C. *IG* II^2 408. *SEG* XL 1172; LIV 1831. Culasso Gastaldi, *Prossenie* 297. S.D.Lambert, *ZPE* 159 (2007) 105, 113/114 no. 81 (ph.), in an extended discussion of the calendar equation in LL. 1-8 and with a new reading in L. 3, proposes the following text 'with some hesitation' [and we reprint it with more hesitation. Stroud].

333/2 [ἐπὶ Νικοκράτους ἄρχοντος ἐπὶ τῆς Πανδιο]- stoich. 34
[νίδος δευτέρας πρυτανέας ἧι Ἀρχέλας Χαι]-
[ρίου Παλληνεὺς ἐγραμμάτευε· Μετα]γ̣ε[ιτνι]-
[ῶνος . . . .^{22}. . . . .]ι καὶ δεκ̣[ά]-
[τηι τῆς πρυτανείας· ἐκκλησία· τ]ῶν προέδρ[ω]-
[ν ἐπεψήφιζεν Φανόστρατος Φι]λ̣αΐδης· ἔδο[ξ]-

[εν τῶι δήμωι· ...... ^{14} ......]λου Ἐρχιεὺ[ς]
8 [εἶπεν·

Lambert proposes alternate restorations in LL. 2-4. He notes that Πυρρίας is incorrect as the name of the second honorand in LL. 15, 18, for traces survive that confirm Καλλίας. An alternative proposer in L. 7 would be [Θράσων Θρασυβού]λου, cf. *LGPN* II, Θρασύβουλος (11), Θράσων (19), *APF* 7303/4, 7384.

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178. Honorific decree for two brothers, 327/6 B.C. *IG* II² 113. *SEG* XXXIX 91.* S.D.Lambert, *ZPE* 159 (2007) 109 no. 102, collects the bibliography on this inscription and publishes a ph.

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179. Athens. Honorific decree for Memnon of Rhodes, 327/6 B.C. *IG* II² 356+Add. p. 660. *SEG* XXIII 57;* XXXV 239; XXXIX 78. Tod, *GHI* II.199; Rhodes-Osborne, *GHI* no. 98. S.D.Lambert, *ZPE* 159 (2007) 109 no. 103, collects the bibliography on this inscription and publishes a ph.

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180. Athens. Honorific decree, 326/5 B.C. *IG* II² 800. *SEG* XXI 289; XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 125 no. 147, notes that S.Dow's dating of this decree was confirmed by the publication of *SEG* XXXV 74.

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181. Athens. Honorific decree or dedication? ca. 350-325 B.C. *IG* II² 4630. *SEG* XXIX 188; XXXIX 324; XLIII 1294; XLV 231; XLVII 30; LIII 205. National Museum inv. no. 2407. *LIMC* I, 434/435 no. 2, s.v. Academos; III, 379 no. 46, s.v. Demos. Lawton, *ADR* no. 133 (ph.), 'Nothing remains of the body of the inscription, but the apparent traces of the invocation *theoi* on the frame of the relief suggest that it belonged to a public document, probably an honorary decree. All three figures preserved in the relief, Athena, Herakles, and Demos, are identified by labels on the entablature above them.' S.D.Lambert, *ZPE* 159 (2007) 122, 129 no. 126, 'I doubt Lawton's reading [θεο]ί̣ above the names. This might be an honorific decree for a Herakleot...but other interpretations are possible.'

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182. Athens. Honorific decree, ca. 350-325 B.C. *Agora* XVI 69. *SEG* XLVII 2. S.D.Lambert, *ZPE* 159 (2007) 122 no. 124, adopts the above date on the advice, *per ep.*, of S.V.Tracy and reads in L. 1 [Π]α̣λληνεύ̣[ς], the demotic of the proposer. He reads LL. 1-5 as follows:

[- - - - - - - Π]α̣λληνεὺ̣[ς εἶπεν· ἐπειδὴ- -]
[- - πρότερόν] τε πρὸς τὸν δη̣̃[μον - - - - -]
[- - - - - - - - -]ππος ΤΟΥΣΤΕ̣[- - - - - - - -]
[- - - - - - - - -]ν ἐστεφάνω̣σ̣[εν- - - - - - - -]
[- - - - ἐψηφί]σ̣ατο ὁ δῆμος[- - - - - - - - -]

'-ππος was the honorand or possibly an ancestor and there had been a previous crowning and decree in his favour.'

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183. Athens. Honorific decree, 350-325 B.C. *SEG* XLI 134. *LIMC* III, 146 no. 1, s.v. Boule. Lawton, *ADR* no. 142 (ph.). Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 129.

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184. Athens. Honorific decree, ca. 350-325 B.C. Not in *IG* II^2 or *SEG*. O.Walter, *JAOI* 18 (1915) Beibl. 91/92 (ph.); Lawton, *ADR* no. 126 (ph.): 'Only a few letters of the very fragmentary inscription are preserved, but it is clear from the subject of the relief that it was an honorary decree.' Athena and Demos (?) crowning two smaller figures. Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 125, no text.

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185. Athens (now in London). Honorific decree, 350-325 B.C. Not in *IG* II^2 or *SEG*. British Museum inv. no. 773. A.Smith, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities, British Museum* I (London 1892) 356 no. 773. Lawton, *ADR* 140 no. 137 (ph.). 'Architrave inscribed Θ[ΕΟΙ] . . . None of the inscription is preserved, but the subject of the relief, which depicts Athena crowning a male figure, indicates that it belonged to an honorary decree.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 127.

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186. Athens. Honorific decree or dedicatory relief, 350-325 B.C. Not in *IG* II^2 or *SEG*. National Museum inv. no. 2947. L.von Sybel, *Katalog der Sculpturen zu Athen* (Marburg 1881) no. 5993; W.Peek, *MDAI(A)* 67 (1942) 6 no. 2; Lawton, *ADR* no. 139 (ph.), 'taenia inscribed [ΘΕ]ΟΙ . . . Peek read all four letters and commented on their irregular spacing . . . Although the inscription is entirely broken away, the subject of the relief suggests that it was an honorary decree or a victory dedication.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 128.

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187. Athens. Honorific decree, ca. 326/5 B.C. *IG* II^2 359. *SEG* XXXVI 156;* XXXVII 230. S.D.Lambert, *ZPE* 159 (2007) 109 no. 104 (ph.), notes that the first preserved line is a heading [Ἀ]στυ- and that the top of the stone is not preserved and it is possible that another line preceded it.

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188. Athens. Honorific decree, 337-323 B.C. *IG* II² 434. S.D.Lambert, *ZPE* 159 (2007) 104 no. 79, publishes a ph. of this inscription.

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189. Athens. Honorific decree for an actor, 337-323 B.C. *IG* II² 348. *SEG* XXVI 76; XXXV 329; LIV 152/3. Veligianni, *Wertbegriffe* 89 A148; Tracy, *ADT* 114. S.D.Lambert, *ZPE* 159 (2007) 104 no. 78, notes that the current restorations cannot stand, the identity of Νικόστρατος on the moulding is uncertain, and the year cannot be determined. He takes this inscription up in more detail in *Μικρὸς Ἱερομνήμων: Studies Jameson* 80-83 no. 9 (ph.), where he prints the following new text with translation and commentary:

- - - - - - - - - - - in tympanon of pediment
M.[- - - - - - - - -] non-stoich.
ἐπὶ δέ[κα - - - - - - -]
ἐκκλησί[α ἐν Διονύσου· τῶν προέδρων]
ἐπεψήφιζ[εν -]

Νικόστρατος.[- -] on moulding
Φιλέας Ἀντ̣[- - - - - - - - - - - - - - - - - - εἶπεν·] stoich.
ἐπειδὴ Π̣[- -]
ὁ ὑποκρ[ιτής - - - - - - - - - - - - - - - - - - ὑπεκ]-
[ρ]ίνατ[ο -]
[.]ΣΤΙ[- -]
ἐψη̣[φίσθαι -]
- -

For the arrangement of the beginning of a decree inscribed on the pedimental moulding, Lambert compares *SEG* XXXIX 91. Wilhelm's restoration of L. 3 seems justified by the fact that the decree honors an actor and was passed between the 13th and 19th of the month, but Lambert warns that the text in the pediment is non-stoichedon and probably abbreviated, hence calendric restorations, such as those of Wilhelm, are very speculative. The name in L. 5 could be either the secretary or the honorand. In L. 7 the Berlin squeeze shows ΠΕ̣[- - -. After repinting the supplements of Wilhelm and Veligianni in LL. 8-10, Lambert suggests perhaps καὶ νῦν ἐ]στί[ν] answering to πρ̣[ότερόν τε] in L. 7.

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190. Athens. Honorific decree, 324/3 B.C. *SEG* XXXV 75; XLV 78. *Agora* XVI 92. Lawton, *ADR* 48; Tracy, *ADT* 124; Veligianni, A177. S.D.Lambert, *ZPE* 159 (2007) 125 no. 148, observes that the relief partly preserved on Fr. a indicates that it probably honored a foreigner since reliefs at this period are not normally found on decrees honoring Athenians. Veligianni's suggestion that Meritt's restoration [δικαιοσύνης] in the ed. pr. of Fr. c, normally found in honors for Athenians, should be replaced by εὐνοίας, regular for foreigners, would

throw out the restoration of this Fr. to accord with the line length of Fr. a and 'raise doubts about whether the two fragments are from the same inscription.' Lambert finds that certainty is impossible also in the attribution of Fr. b to the same stele.

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191. Athens. Honorific decree mentioning Asklepiodoros in a diplomatic context involving Phokians, 323/2 B.C. *IG* II^2 367. *SEG* XXXII 91;* XXXIV 261; XXXV 239; XXXIX 324; XLV 231; LIII 37. Lawton, *ADR* 49 (ph.). S.D.Lambert, *ZPE* 159 (2007) 126 no. 149, rejects the view of A.N.Oikonomides, *AncW* 5 (1982) 123-127, that Askepiodoros was an Athenian envoy to Phokis since a parallel for such a decree at this time is lacking and the relief probably indicates a foreigner. More likely is an honorific decree for Asklepiodoros, a Phokian envoy to Athens, or perhaps some connection with the Macedonian embassy to Phokis mentioned in Diodoros 18.11.1.

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192. Athens. Honorific decree, ca. 340-322/1 B.C. *IG* II^2 293. *SEG* XXXVII 70; XXXIX 69. S.D.Lambert, *ZPE* 159 (2007) 123 no. 132 (ph.), observes that the use of -ει in λιθίνει in L. 4 is suggestive of a date after ca. 340-330 B.C., Threatte, *GAI* I, 378.

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193. Athens. Honorific decree for Artikleides, 335/4–322/1 B.C.? *IG* II^2 171. *SEG* XXXIX 324; XLV 231; LI 17; LIII 216; LIV 23. Lawton, *ADR* 153 (ph). S.D.Lambert, *ZPE* 159 (2007) 124, 128/129 no. 138, stressing Lawton's stylistic date in the last quarter of the 4th cent. B.C. for the surmounting relief, finds most comfortable a date in the above period of Athenian control of the Amphiareion. He rejects Köhler's and Kirchner's dating of the letter forms to the first half of the century and finds the script compatible with the above date. He calculates the width of the inscribed portion of the stele as consistent with a line length of either 32 or 31 letters. Lambert proposes restorations of the calendar equations in LL. 3-5 that would fit 328/7 B.C. or 335/4 B.C., noting that 336/5 and 331/0 B.C. are also possible. The name of the honorand (possibly a foreigner) appears to be a *hapax*.

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194. Athens. Honorific decree for a citizen of Kos, 334/3-321 B.C. *IG* II^2 416b. *SEG* XLV 77. S.D.Lambert, *ZPE* 159 (2007) 106 no. 88 (ph.), points out that since ὁ δῆμος ὁ ἐν Σάμωι (L. 3) is among those who have reported favorably on the honorand, the inscription predates the end of that Athenian cleruchy in 321 B.C.

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195. Athens. Honorific decree for Nikostratos, ca. 329/8-322/1 B.C. *IG* II^2 551. *SEG* XXIV 109. S.D. Lambert, *ZPE* 159 (2007) 108 no. 101, collects the bibliography on this inscription and discusses the date, which, because of the grant of enktesis, is probably after ca. 329 B.C., and before the abolition of the choregia by Demetrios of Phaleron. The identity of the

inscribing officer rules out a date during the oligarchy of 321-318 B.C., but a date during the brief democracy of 318/7 B.C. is possible. He proposes new supplements in LL. 5-8. In *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 83-85 (ph.), he presents the following new text, with translation and notes on readings, restorations, and date, as well as references to other actors or poets named Nikostratos.

- -
[. . .] Νικοστρατ[. . . . .^{17}. . . . . .]
[. .] δεδόχθαι τῶι δήμ[ωι, ἐπειδὴ Νικόσ]-
[τρ]ατος διατελεῖ περ[ὶ τὸν ἀγῶνα τὸν]-
[Δι]ονυσίων φιλοτιμο[ύμενος καὶ περ]-
[ὶ τ]ὴν αὐτοῦ ἐπιμέλεια[ν καὶ τοῖς χορη]-
[γο]ῖς τοῖς αἰεὶ χορηγο[ῦσιν προθύμως]
[ὑ]πηρετῶν τὰ περὶ τοὺ[ς. . .^{6}. . . ἐπαινέ]-
[σ]αι Νικόστρατον Κη[. . . . . .^{13}. . . . . .]
[.]την καὶ στεφανῶ[σαι αὐτὸν . . .^{6}. . . σ]-
[τ]εφάνωι· εἶναι [δὲ . . . .^{15}. . . . . . .]
[κα]ὶ ἐγγόνοι[ς καὶ γῆς καὶ οἰκίας ἔγκ]-
[τ]ησιν κατ[ὰ τὸν νόμον· ἀναγράψαι δὲ τ]-
[όδε] τὸ ψ[ήφισμα ἐν στήλῃι λιθίνηι τὸ]-
[ν κα]τὰ [πρυτανείαν γραμματέα- - - - -]

6. περὶ τοὺ[ς χοροὺς] Lambert, [θεούς] Koumanoudes, [αὐλούς] Wilhelm. ‖ 9. [.]την occupation or ethnic; [αὐλη]τήν Wilhelm. The honorand was perhaps a metic (D.Whitehead, *Metic* 29-30).

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196. Athens. Honorific decree, 322/1 B.C. *IG* II^2 372 + Add. p. 660. *SEG* XLVIII 105.* *Agora* XVI 95. Tracy, *ADT* 152. S.D.Lambert, *ZPE* 159 (2007) 126 no. 150, notes that like *IG* II^2 346 (see our lemma no. 167), this decree was proposed by Demades in the assembly in the theater after the City Dionysia. In *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 78/79 no. 7, S.D.Lambert reprints the *IG* text, without the names of the days in L. 5, with translation. 'The honorand (l.10) was perhaps Ε]ὔκο- or Λ]υκο- or Ε]ὔκρ-.'

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197. Oropos (now lost). Honorific decree, 322/1 B.C. *IG* II^2 375. *SEG* XXXV 239; XXXVII 81; XLVII 487. *I.Oropos* 300. S.D.Lambert, *ZPE* 159 (2007) 126 no. 151, observes that this may be the last decree of the Classical Athenian democracy; i.e. the last before the establishment of the oligarchic regime, which employed citation of the anagrapheus in the prescript in 321/0 B.C. There are serious calendric problems with this text, however, since the date of ἕνηι καὶ νέαι Thargelion=prytany X 3(?) is 'anomalous. Thargelion is in error on the stone for Skirophorion.' Lambert places the decree on the last or penultimate day of the year

and discusses consequent restorations of LL. 4-6. For the possible connection of this decree with the transfer of Oropos out of Athenian control after the Lamian War, Lambert cites C.Habicht, *Athens from Alexander to Antony* (Cambridge MA 1997) 46 and *SEG* XXXII 158.

198. Athens. Decree in honor of exiles, 345-320 B.C. *IG* II^2 435. In *ZPE* 159 (2007) 103 no. 68 (ph.), S.D.Lambert adopts the above date and reports after autopsy that the end of the text should be printed as follows:

16 [. . . . .^{18}. . . . .].ονος Ε[. . . . .^{21}. . . . .]
[. . . . .^{19}. . . . .] vacat 0.015 m.
[. . . . .$^{ca. 23}$. . . . .]Σ.[- - - - - - - - - -]

In L. 16, perhaps [Ἐπαμεί]ν̣ονος. The traces in L. 18 might be from the beginning of the supplementary decree of the Boule envisaged in LL. 7-9.

199. Athens. Honorific decree for Pant-, ca. 345-320 B.C. *SEG* XXXIII 101. Tracy, *ADT* 78. S.D.Lambert, *ZPE* 159 (2007) 123 no. 131, observes that it is uncertain whether the honorand was an Athenian or a foreigner. A non-state decree is also possible. In L. 7 [δοῦ]ναι is also possible.

200. Athens. Honorific decree for Asklepiodoros, ca. 340-320 B.C. *IG* II^2 276. *SEG* LIV 140*. S.D.Lambert, *ZPE* 159 (2007) 104 no. 77 (ph.), points out that Schweigert's restoration of this decree to the same day as *IG* II^2 243, 337/6 B.C.? (cf. *SEG* LIV 140) has to face three technical obstacles, which are not in themselves insurmountable, 'but together they induce some unease.' Lambert finds that the occasion for the honor of this decree, 'fighting the enemy, sailing on the trireme of Chares of Aixone,' is probably distinct from the syntrierarchy on *Amphitrite*, which Χάρης held between 356 and 346/5 B.C., *IG* II^2 1622 L. 751. 'As Wilhelm noted, Φίλων Ἀσκληπιοδώρου ἰσοτελής on the funerary monument *IG* II^2 7879, may well be his son. Cf. Whitehead, *Metic* 11-13, 29-30.'

201. Athens. Honorific decree for [---]kles of Amphipolis, ca. 340-320 B.C. *IG* II^2 421. *SEG* XXXIX 99. In *ZPE* 159 (2007) 104 no. 74 (ph.), S.D.Lambert suggests the above date on the basis of the appearance of ἐκκλησία in L. 2. The proposer, Δημόφιλος Δημοφίλου Ἀχαρνεύς was active in the 320s B.C. (*APF* 3675).

202. Athens. Honorific decree for an actor, ca. 340-320 B.C. *IG* II^2 429. *SEG* XXVI 77; XXXIX 91; LIV 152. Veligianni, *Wertbegriffe* 104 A172, who suggests that the honorand may

have been a foreigner. Tracy, *ADT* 98. S.D.Lambert, *ZPE* 159 (2007) 104 no. 75, suggests that the subject matter of this decree may indicate that it was passed at the Assembly following the City Dionysia. In *Μικρὸς Ἱερομνήμων: Studies Jameson* 79/80 no. 8 (ph.), he reprints the text (with a few small additions) and brief notes.

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203. Athens. Honorific decree for a Delian? ca. 340-320 B.C. *IG* II² 539. *SEG* XXXIII 83. Tracy, *ADT* 99. S.D.Lambert, *ZPE* 159 (2007) 123 no. 133 (ph.), rejects Köhler's reading in L. 10 in favor of that of S.A.Koumanoudes, *AE* (1886) 110 no. 20, and restores τὸ πρότερο]ν ψήφι[σμα] 'and a requirement to inscribe the decree placed on τὸν κατὰ πρυ]ταν[είαν γραμματέα (l. 11).'

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204. Athens. Honorific decree, ca. 340-320 B.C. *SEG* XXXIX 78. *Agora* XVI 81. S.D.Lambert, *ZPE* 159 (2007) 123 no. 134, finds that too little text is preserved to accept Walbank's reconstruction of this as a decree bestowing honors for ransoming captives. In L. 1 'one might alternatively have to do with (a person from?) Ἐλευθεραί or Ἐλεύθερνα or even with Zeus Ἐλευθέριος or Dionysos Ἐλευθερεύς and ΜΕ[.]Α̣ΥΤ[is a possible reading in l. 9 (alpha lacks cross-bar in l. 4).'

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205. Athens. Regulations for a festival, ca. 340-320 B.C.? *SEG* XXXII 86; LIV 182.* R.Parker, *Polytheism* 457, briefly notes that a new reading by S.D.Lambert per ep. in L. 33, [κα]πηλίοις [now reported in *SEG* LIV 182], may strengthen the case for associating this inscription with the Ἀμφιάραια, cf. *I.Oropos* 290 L. 18.

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206. Athens. Honorific decree, 337-320 B.C. *IG* II² 312. *SEG* XXXIX 324; XLV 231. S.D.Lambert, *ZPE* 159 (2007) 104 no. 80, infers from the relief of a prow of a ship and projecting stalks of grain, that the decree honored two (from the number of the crowns?) men for the importation of grain, similar to other decrees dating to this same period. In the right crown Lambert reads from autopsy ἡ βουλή, ὁ δῆμος, not ΒΟΥΛΕ, Kirchner.

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207. Athens. Honorific decree for Potamos of Miletos and others (?), ca. 337-320 B.C. *IG* II² 409. *SEG* LIV 1831. Tracy, *ADT* 34; Veligianni, *Wertbegriffe* A151; Culasso Gastaldi, *Prossenie* 297. S.D.Lambert, *ZPE* 159 (2007) 105, 114/115 no. 82 (ph.), prints the following conservative text warning that 'where the text for the most part does not follow fixed formulae and where the right edge can not be determined, continuous restoration of the type attempted by Wilhelm [*IG* II² 409 and *Attische Urkunden* V] is methodologically unsound.' The nature of the embassy in LL. 10-13 cannot be determined from the traces on the stone. Lambert provides detailed notes on new readings and doubtful traces. The above date accords with that for honors for other grain merchants at Athens in this period.

ΣΙ.[-]
τὸ λ[οιπὸν - - - - - - - - - - - - - - - - - -]
ιοις ..[- - - - - - - - - ἐμπόρων καὶ ? ναυ]-
κλήρων [- - - - - - - - - - - - - - - δεδόχθ]-
αι τῶι δή[μωι ἐπαινέσαι ? - - - - - κα]-
ὶ Ποτάμων[α - - - - - - - - - - - - - - - - ἐν]
τῶι : πρόσ[θεν χρόνωι - - - - - - - - - ?ὄν]-
τες καὶ εὐν[- - - - - - - - - - - - - - - - - σῖ]-
τος ἐξάγετα[ι - - - - - - - - - - - - - - - τῶι]
δήμωι· χειρο[τονῆσαι δὲ - - - - - - - - ἄν]-
δρας αὐτίκα μ[άλα - - - - - - - - - - - - οἵτι]-
νες ἀφικόμεν[οι - - - - - - - - - - - - - - -]
ιν τὸν δῆμον τ[ὸν - - - - - - - - - - - - - - -]
αι ὅπως ἂν σῖ[τος - - - - - - - - - - - - Ἀθήν]-
αζε καὶ ὅτι [- - - - - - - - - - - - - - - - - - ο]-
υσιν ὄντε[ς - - - - - - - - - - - - - - - - - - Μι]-
λήσιοι α.[-]
ων καὶ ου[- - - - - - - - - - - - - - τοῦ δήμου]
τοῦ Ἀθη[ναίων - - - - - - - - - - - - - - - - -]
δῆμον τ[ὸν- φ]-
ίλοι ὄ[ντες -]
ν ἐπε[-]
ΛΙΤΙ[-]
Ἀθη[ν -]
ΟΤ[-]
- -

[The preserved part is inscribed stoichedon. Stroud]

208. Athens. Honorific decree for Pandios of Herakleia, 337-320 B.C. *Agora* XVI 82. S.D.Lambert, *ZPE* 159 (2007) 105 no. 83, warns that the text is very fragmentary and the restorations of Schweigert in the ed. pr., *Hesperia* 9 (1940) 332/333 no. 39 (ph.), and Woodhead in *Agora* XVI are somewhat speculative. He reads [---]εν ὁ στρ|[ατηγός] in LL. 11-12. In LL. 7/8 σιτηγῶ[ν] and the honorand's ethnic tend to confirm his identity as a grain trader. His name is 'distinctly Attic' and is not attested outside of Attica, 'suggesting a family or other close connection with Athens.'

209. Athens. Honorific decree for Kythnians, ca. 330-320 B.C. *IG* II^2 549+306. *SEG* XLV 69,* 220. S.D.Lambert, *ZPE* 159 (2007) 107/108 no. 99 (ph.), confirms Tracy's tentative association of these two fragments (*ADT* 36 no. 2, 98/99, 103; his Cutter of *IG* II^2 244, 340/39-

320 B.C.) on physical grounds. Lambert thus separates this decree from the liberation of Kythnos from the pirate Glauketes in 315/4 B.C., *IG* II² 682 LL. 9-13, and favors the context of the Lamian War. The sequence τὸν δῆμον τὸν τῶν + ethnic is very rare, but cf. *IG* II² 34 L. 12; 35 L. 9. Lambert finds LL. 12-16 'overconfidently restored' in *IG* II², and suggests possibly the name Ἄρμενος. He rejects the restoration [ἥκουσι παρὰ τοῦ δήμ]ου τοῦ Κυθ[νίων] on grounds of spacing and traces of letters and suggests instead τοῖς ἰ[οῦσι παρὰ τοῦ δήμ]ου τοῦ Κυθ[νίων].

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210. Athens. Honorific decree for Dionysios, 337-318 B.C. *IG* II² 363 + *SEG* LI 72. *SEG* XXXV 239; XL 1172; XLII 248. M.H.Hansen, *GRBS* 23 (1982) 344 no. 5; Tracy, *ADT* 31; Culasso Gastaldi, *Prossenie* p. 297. S.D.Lambert, *ZPE* 159 (2007) 105, 115-119 no. 84 (ph.), associates these two non-joining fragments and prints a new text which differs from that in *IG* and *SEG* in the following respects:

[. . . . . 21 . . . .]Η[. . . 7 . . .] stoich. 29
[. . . . . 21 . . . .]ΛΓΟ̣[. . 5 . .]
[. . . . . 21 . . . .].Ο̣.[. . 5 . .]
[. . . . . 19 . . . . τῆ]ς πρυ[τανε]-
[ίας· ἐκκλησία κυρία· τῶν π]ροέδρω[ν ἐπ]-
[εψήφιζεν . . .]Σ[. . . . 9 . . . .]εύς· vacat
[ἔδοξεν] τῶι δήμω[ι· Πολύευκ]τος Σωσ[τρ]-
[άτου Σφ]ήττιος ε[ἶπεν·

In L. 11, perhaps [- - - καὶ εὐεργέτ]ηκεν; in L. 24, below the last line printed in *SEG* LI:

in corona	[*in corona*]
[ὁ δῆμος]	[ἡ βουλή]

Working from the above 'conservative text of the prescript,' Lambert meticulously examines all possible restorations of the date already proposed, including many irregularities in spelling, spacing, etc. and anomalies in the calendar, for 336/5 (intercalary), 335/4 (ordinary), 331/0 (ordinary) and 326/5 B.C. (ordinary). 'On balance 331/0 seems to be the strongest possibility. 336/5 is possible. 335/4 and 326/5 can not be ruled out, but are much weaker options.' The honorand, whose name is too common for identification, was a metic trader in grain.

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211. Athens. Two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C.? *IG* II² 448. *SEG* LIII 8 bis, 37, 95*; LIV 175, 183. E.Poddighe, *Antipatro* 141-147, reprints this inscription, with Italian translation, secondary bibliography and useful succinct commentary. E.Culasso Gastaldi, in A.Barzano et al. (edd.), *Modeli eroici dall'antichità alla cultura europea* (Roma 2003) 66-68, also cites it and paraphrases extensively. A.J.L.Blanshard, *JHS* 124 (2004)

10/11, reprints and translates LL. 8-12, arguing that they correspond to the relief of Demos, aegis-clad Athena, and sword-strapped Euphron, which he describes on 8/9 (ph.). Blanshard sees the close link between text and sculptural composition as the only distant parallel to the similar link he spots in the case of Eukrates' anti-tyranny law [for which see *SEG* LIII 94].

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212. Athens. Honorific decree for a citizen of Pharsalos, 334/3-314/3 B.C. *IG* II^2 430. *SEG* XLV 71.* S.D.Lambert, *ZPE* 159 (2007) 106 no. 90, has examined the Princeton squeeze of this now lost stone and identifies the cutter as that of Tracy's (*ADT* 128) Cutter of EM 12807. In LL. 2/3 it is possible that the honorand was the Pharsalian people, not an individual Pharsalian.

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213. Athens. Honorific decree for Iatrokles, 334/3-314/3 B.C. *IG* II^2 264. *SEG* XLV 66.* S.D.Lambert, *ZPE* 159 (2007) 106 no. 91, publishes a ph. of this inscription.

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214. Athens. Honorific decree, 334/3-314/3 B.C. *IG* II^2 414 frag. C. *SEG* LI 84. Culasso Gastaldi, *Prossenie* pp. 297/298. S.D.Lambert, *ZPE* 159 (2007) 106 no. 92, collects the bibliography on this inscription.

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215. Athens. Honorific decree, 334/3-314/3 B.C. *IG* II^2 414b. *SEG* LI 89. *Agora* XVI 94, Fr. k. S.D.Lambert, *ZPE* 159 (2007) 124 no. 142, points out that δωρεάς in L. 4 suggests an honorific decree for a foreigner or perhaps for an Athenian if we restore, e.g. [ὅπως ἂν καὶ οἱ ἄλλοι χ]ειροτο[νηθέντες- - - φιλοτιμῶνται περὶ τὸν δῆμον τὸν Ἀθηναί]ων εἰδό[τες ὅτι - - -] δωρεὰς - - -; cf. e.g. *IG* II^2 330+445.

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216. Athens. Honorific decree, 334/3-314/3 B.C. *IG* II^2 601. Tracy, *ADT* 124. S.D.Lambert, *ZPE* 159 (2007) 124 no. 140, prints a ph. of this stone.

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217. Athens. Honorific decree, 334/3-314/3 B.C. *SEG* LI 87. S.D.Lambert, *ZPE* 159 (2007) 124 no. 141, notes that προγ[- - - in L. 5 may refer to ancestors in an honorific decree for a foreigner.

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218. Athens. Decree in honor of Asandros, 314/3 B.C. *IG* II^2 450. XLIX 106*; L 1705, 1716. In a treatment of vase representations of the tyrannicides, A.Ermini, *BA* 101 (1997) 22, note 21, cites and briefly discusses the clause prohibiting the placing of Asandros' statue near

the tyrannicide group. He also cites a similar prohibition from the decree in honor of Herodoros (*IG* II² 646, LL. 37-40).

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219. Athens. Honorific decree, ca. 350-300 B.C. *IG* II² 269. *SEG* LI 78.* S.D.Lambert, *ZPE* 159 (2007) 126 no. 152 (ph.), cites the hortatory intention clause as an indication of a date after 350 B.C., noting that *IG* II² 515 is a duplicate text of this inscription (cf. *SEG* LI 78). A possible reading of L. 1 is [πρόξε]νον ε̣ἶ̣ν̣[αι, and in L. 2]ει εἶναι Ἀθ[is correct, as against Wilhelm's restoration reported in *IG*. In LL. 9/10 Lambert suggests εἰδῶσιν πάντες [οἱ ἄλλοι ὅτι ἐπίστατα]ι ὁ δῆμος.

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220. Athens. Honorific decree for Lampyri---, ca. 350-300 B.C. *IG* II² 270. *SEG* LII 99.* Culasso Gastaldi, *Prossenie* p. 298. S.D.Lambert, *ZPE* 159 (2007) 110 no. 109 (ph.), casts doubt on Walbank's efforts to date the text in the period of the oligarchic anagrapheis, observing that the letter before the phi in L. 1 seems more likely to be N or M and that the *IG* text is overrestored. The right side is not preserved, formulas are not recognizable from the preserved text, and the line length cannot be determined. He notes that τῆς ἐλευθερία]ς τῶν 'Ελλ[ήνων] (LL. 6/7) could indicate the Lamian War, but στρατευομένου]ς τῶν 'Ελλ[ήνων is no less likely.

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221. Athens. Honorific decree, ca. 350-300 B.C. *IG* II² 424. S.D.Lambert, *ZPE* 159 (2007) 111 no. 112 (ph.), prints the following text of LL. 3-8

[. . .]ΟΛΙ ΑΜΦ[. . . . . .²⁰. . . . .]
[.ἀνα]κτα 'Απολ[. . . . . .¹⁸. . . . .]
[. . .], Ἀ̣πολλᾶν Ἀπο[λ. . . . . . . .¹⁵. . . . . . .]
[. .] 'Α̣κ̣άμαντος, 'Αντ[. . . . . . . .¹⁵. . . . . . .]
[. .] 'Απ̣ο̣λ̣λόδωρον Ο̣[. . . .⁷. . . . καὶ στεφα]-
[νῶ]σα̣ι ἕκαστον αὐτ̣[ῶν

He suggests that the recurrence of Apol- names may indicate members of the same family and probably from the Peloponnesos, West or North Greece.

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222. Athens. Honorific decree, ca. 350-300 B.C. *IG* II² 427. S.D.Lambert, *ZPE* 159 (2007) 127 no. 158 (ph.), suggests in L. 4, σίτο Τ[- -] and LL. 7-9, καλέσαι - -]αριν ἐπὶ [- - - εἰς τὸ πρυτανεῖον εἰς αὔ]ριον, e.g. [Δημόχ]αριν.

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223. Athens (now lost). Honorific decree, ca. 350-300 B.C. *IG* II^2 431. Veligianni, *Wertbegriffe* A174. S.D.Lambert, *ZPE* 159 (2007) 127 no. 157, points out that the last letter in L. 2 need not be the beginning of a name but also possible is δεδ|[όχθαι τῶι δήμωι ἐπαινέσαι τ]ὸν δῆμ|[ον τὸν- (or name + patronymic -]ον Δημ|[ο -) καὶ στεφανῶσαι.

224. Athens. Honorific decree, ca. 350-300 B.C. *IG* II^2 432. S.D.Lambert, *ZPE* 159 (2007) 127 no. 156 (ph.), notes that it is not certain if the honorand may have been an Athenian or a foreigner.

225. Athens. Honorific decree? ca. 350-300 B.C. *IG* II^4 439. S.D.Lambert, *ZPE* 159 (2007) 127 no. 155 (ph.), notes that since the decree mentions envoys (L. 10: πρεσβε-) it might have been honorific or e.g. from a treaty.

226. Athens. Honorific decree for Mytileneans? ca. 350-300 B.C. *IG* II^2 444. S.D.Lambert, *ZPE* 159 (2007) 127 no. 154 (ph.), observes that 'the fragment might be from a monument (stele? base?) commemorating a crown awarded by the Mytileneans (and others?), cf. *SEG* XIX 204, or from an Athenian decree (or other monument?) commemorating a crown awarded to the Mytileneans.'

227. Athens. Citation for Eupatas in a crown from an honorific decree, ca. 350-300 B.C. *IG* II^2 446. S.D.Lambert, *ZPE* 159 (2007) 111 no. 111 (ph.), notes that Εὐπάτας is the only known name that will fit from a state that used the Doric dialect.

228. Athens. Honorific decree, ca. 350-300 B.C. *IG* II^2 544. S.D.Lambert, *ZPE* 159 (2007) 127 no. 159 (ph.): 'The damaged state of the stone and the small number of surviving letters precludes confident dating.' In LL. 2-4, he suggests possibly ἐπαινέσ]α[ι] Θεο[- - - καὶ - - -]α.[. .] ἀρε⟦σ⟧τῆ[ς ἕνεκα καὶ φιλοτιμίας καὶ] στεφανῶσαι. 'It is uncertain whether this is a decree of the state or other body and, if the former, whether the honorands were Athenians or foreigners.'

229. Athens. Honorific decree for the Tenians, ca. 350-300 B.C. *IG* II^2 660 Decree I. *SEG* XLII 94, 97;* LIII 105. S.D.Lambert, *ZPE* 159 (2007) 110 no. 110 (ph.), observes that the grant of ἰσοτέλεια is renewed in Decree 2 on this stone, 281/0 B.C. In LL.7/8 he reads Ἀθήνησ[ι ....^{21}.........]| .ΤẸ[.........^{25}............] and in LL. 9/10 [- - - -ἐπαινέσαι- - -]|[- - - - - - - - - - καὶ στ]- omitting Kirchner's restoration of ambassadors here on the grounds that they may alternatively have been named Tenian officials. The number of lines to be restored between Fr. A and B is uncertain.

230. Athens. Decree?, ca. 350-300 B.C. *SEG* XXXV 76. *Agora* XVI 135. S.D.Lambert, *ZPE* 159 (2007) 127 no. 153, 'It is uncertain whether this tiny fragment is from a decree [cf. the doubt expressed in *SEG* XXXV 76]. Walbank thinks in l. 1 of εὐεργ]έτης but]ε τῆς is as likely.'

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231. Athens. Decree honoring a priestess of Athena Nike (?), ca. 350-300 B.C. Not in *IG* II² or *SEG*. Lawton, *ADR* no. 164. *LIMC* II, 977 no. 213, s.v. Athena. S.D.Lambert, *ZPE* 159 (2007) 130, points out that since the priestess of Athena Nike was appointed from all Athenians, rather than from a *genos* (*IG* I³ 35/36), this decree is not likely to have been a non-state decree. 'This would, however, be a unique example at this period of an inscribed decree with relief honouring an Athenian.' Since no trace of a stele is preserved below the relief, he suggests that it was a dedication by a priestess 'commemorating a decree of the People honouring her, but not actually inscribed with the decree.'

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232. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. EM 2809. Lawton, *ADR* no. 167. S.D.Lambert, *ZPE* 159 (2007) 127 no. 160, notes that 'Apart from the heading θε[οί] some letters are legible in the first 6 lines of the body of the decree, including δεδό]χθ[αι? (l. 5) and]ι ἐπα[ινέσαι? (l.6).'

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233. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. National Museum 2956. Lawton, *ADR* no. 174 (ph.), 'Architrave inscribed Θ[EOI]. Briefly noted by S.D.Lambert, *ZPE* 159 (2007) 128 no. 162.

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234. Athens. Honorific decree for Philomelos, ca. 340-300 B.C. *IG* II² 423. *SEG* XLVI 2. Culasso Gastaldi, *Prossenie* p. 297. S.D.Lambert, *ZPE* 159 (2007) 104 no. 76 (ph.), notes that in L. 11 the orthography BOYAEI not BOYAHI normally indicates a date after ca. 340-330 B.C., as does the 'hortatory intention.' Kirchner's restoration in LL. 13/14 is not inevitable; ἐν τ[ῶι πρόσθ|εν χρόνωι] and ἐν τ[ῶι πολέμ|ωι] are equally possible. 'Explicit praise for financial services indicate[s] that [the honorand] was a foreigner.'

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235. Athens. Honorific decree, ca. 330-300 B.C. *SEG* XXXVIII 68. S.D.Lambert, *ZPE* 159 (2007) 125 no. 144, noting previous restorations by Peek and Hansen and the date of 347/6 B.C. suggested by the latter, judges the lettering to be later and proposes the following possible restoration:

- -
[- - ἐγραμμάτευεν name+patronymic]
[Ἀχ]αρνε[ύς· τῶν προέδρων ἐπεψήφιζεν]
[Δυ]σνίκη[τος demotic - - - Name]
[. .]ος Ἀρισ[τ- - - demotic εἶπεν ἐ]-
[πε]ιδὴ ἡ βο[υλὴ- - -

The secretary is known to have been from Acharnai in 347/6, 337/6, and 327/6 B.C., but this may be a list of symproedroi, in which case the date was probably no earlier than 333/2 B.C. L. 4 could suggest a decree of the assembly honoring the council.

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236. Athens. Honorific decree, 330-300 B.C. *IG* II^2 548. *SEG* XXI 323. S.D.Lambert, *ZPE* 159 (2007) 125 no. 145 (ph.), notes that the alpha of the demotic Ἀζηνιεύς in L. 1 is visible on the Berlin squeeze, possibly as the demotic of a symproedros; the earliest dated decree naming συμπρόεδροι is *IG* II^2 336B of 333/2 B.C. The emphasis given to the proposer by the long vacat at the end of L.3, though it occurs earlier, is especially common 307–301 B.C.

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237. Brauron. Law of the nomothetai, ca. 300 B.C.? *SEG* XXXV 83; LIII 103.* H.R.Goette, *AA* (2005.1) 25-38, adducing cuttings in the bedrock under the chapel of St. George that have nothing to do with the structure of this church, postulates two temples on the terrace in the southwest corner of the sanctuary corresponding to the ἀρχαῖος νεώς and the Παρθενών of this inscription, the former on the south side, the latter on the north. There is thus no need to apply these two terms to two separate rooms of one temple. He also discusses the οἶκοι of the law, the Ἀμφιπολεῖον, and the stables, pointing out that since not all the structures listed in the inscription are located within the excavated area, their remains must be sought elsewhere; cf. the criticism of A.Chaniotis, *EBGR* 2005 [2008] 241 no. 63.

In an extended treatment of all aspects of the Brauronia—myth, cult, topography, iconography, history, dedications, the ἄρκτοι, etc.—R.Parker, *Polytheism* 228-252, examines the proposed identifications and locations of the Παρθενών and the ἀρχαῖος νεώς, even raising the possibility that one of these perhaps lies 'in an unexcavated part of the sanctuary.' He also considers whether or not the palaistra and gymnasium in this inscription could have been used by the 'bears.'

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238. Athens. Fragmentary decree, 296/5 B.C.? *IG* II^2 644. *SEG* XXXV 84; XXXVI 167; XXXIX 114; XLVIII 108. P.Thonemann, in O.Hekster-R.Fowler (edd.) *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 63-86, examines the actions of Demetrios Poliorketes at Athens after his return to mainland Greece, paying attention to the prescript of *IG* II^2 644 (LL. 1-7 reprinted and translated), for which he advocates the date above. Citing literary and epigraphical evidence (*SEG* XXXIX 10; *IG* VII 522), he understands

ὑστέρ[ου] to designate the 'second archon of two within a single year.' T. contends that in Elaphebolion 296/5 B.C. the eponymous archon was replaced, the Boule dissolved and a new mini-year began (with Νικίας ὕστερος). He associates this change with the fall of Lachares and the capture of Athens by Demetrios, which conveniently happened around the celebration of the Dionysia, thus giving birth to the 'new' festival of Dionysia and Demetrieia. Several other documents are discussed (*IG* II² 645-647, 1713. *SEG* XXXVI 165; XXXIX 101. Agora XV 251; *I.Delos* 1647-1649, 2075), and points about calendrical equations are made. See also our lemmata nos. 239/240. For a critical response see M.J.Osborne, *AncSoc* 36 (2006) 69–80, which we will cover in *SEG* LVI.

239. Athens. Fragment of a decree, 296/5 B.C.? *Agora* XVI 165. P.Thonemann, *art.cit.* (cf. our lemma no. 238) 67/68 note 9, registers Tracy's uneasiness about the reading Ṇ[ικίου] in L. 1 (Tracy, *ADT* 158: 'Gamma or pi appears to be a more likely reading on purely epigraphical grounds'), but claims that on autopsy he 'would not be prepared to rule out *nu* categorically'. After pondering the possibility that a series of vacats had been left in L. 1, he simply advocates caution and notes that the decree was not passed on the same day as *IG* II² 644/645.

240. Athens. Fragment of a decree, 296/5 B.C.? *SEG* LIII 98. In an addendum, P.Thonemann, *art.cit.* (cf. our lemma no. 238) 86, briefly raises the possibility of reading L. 1 as [ἐπὶ Νικίου ἄρχοντος ὑστέρ]ọυ· ἐ[πί - - -]. The surviving letters in LL. 2-5, however, would suggest that *SEG* LIII 98 was not passed on the same day as *IG* II² 644.

241. Athens. Honorific decree for Emporites/ai? ca. 320-290 B.C. *IG* II² 268. In *ZPE* 159 (2007) 101, note 1, S.D.Lambert reports that S.V.Tracy has informed him per ep. that this inscription is probably by his 'Cutter of *IG* II² 1262', active during the above dates, *ADT* 136; *Athens and Macedon* 38.

242. Athens. Decree regulating the cult of Apollo, 129/8 B.C. *SEG* XXI 469; XXXVIII 113.* *LSCG* Suppl. 14. N.Robertson, in *Teseo e Romolo* 53/54, briefly revisits and attacks some of the traditional supplements, most suggested by A.Wilhelm. On 54, note 28, he suggests restoring 'just one participle (it could be παραστήσας or another word)', at the beginning of L. 54; then 'the priest [sc. of Apollo] goes from the *Pythion* to the Gardens'. In sum, Robertson contends that the numerous choregic monuments found in the area have to be attributed not to the sanctuary of Apollo Pythios [which he identifies with the foundations of the Doric temple usually attributed to Apollo Delphinios], but to 'the "Gardens" district outside the city wall' (ἐν Κήποις), where the Thargelia were held.

242 bis. Athens. Honorary decree of Delphi for Chrysis, priestess of Athena, 106/5 B.C. *IG*, II² 1136. N.Andriolo, in *Donna e vita cittadina* -- (cf. our lemma no. 664) 439-445 (ph.), discusses this decree, summarising the function of the priestess of Athena and the honors awarded to Chrysis by Delphi.

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243. Athens. Decree honoring prytaneis, early 1st cent. B.C. *Agora* XV 260. According to M.Kajava, *art.cit.* (cf. our lemma no. 2099) 3 note 6, LL. 16/17 of this inscription could be restored as - - - Βουλαίας Ἑσ]|τίας or - - - βουλαίας ἑσ]|τίας, instead of - - - τὸν ἱερέα τῆς Ἑσ]|τίας. The evidence for the cult of Hestia at Athens, Kajava continues, is so scanty that one might even consider dismissing any mention of Hestia at all.

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244. Ephebic decrees, 38/7 B.C. *IG* II² 1043. *SEG* LIV 198.* É.Perrin-Saminadayar, *art.cit.* (our lemma no. 24) 90-92, pays particular attention to this inscription, 'le dernier décret éphébique daté', noting that the stele bears four decrees. After observing the absence of a publication clause, he focuses on L. 71 (French translation), which singles out the rich ephebe Σῶσις Σώσιδος Ὀῆθεν, for having consecrated the stele on behalf of his fellow ephebes. This could have marked an innovation in Athenian ephebic inscriptions.

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245. Athens. Fragmentary decree, 1st cent. B.C. Inscribed column seen in the church of Ἅγιος Σωτηράκης (probably to the east of the Acropolis), and copied by M.Fourmont, now preserved in *Parisinus Suppl. gr.* 854. Ed.pr. by S.Follet, *REG* 118 (2005) 1-7.

ἀγαθῆ[ι τύχηι]
τῆς βουλῆς [- - - - -]
\ο καὶ [- - - - - - - -]
μαίου [- - - - - - - - -]
ὑπαγο[- - - - - - - - -]
Ω <ἱ>ππι[- - - - - - -]
[τῶ]ν δ[ὲ - - - - - - -]
ἅμα [- - - - - - - - - -]
ας δ[- - - - - - - - - -]
[.]ίκης [- - - - - - - - - -]
[.]ρων Ε[- - - - - - - -]
[κ]αὶ συν[- - - ὁ στρα]-
τηγὸς [- - - - - - - - - -]
δήμο[υ - - - - - - - - -]
δρου Σ[- - - - - - - με]-
γάλω[- - - - - - - - - - -]
Π..Δ[- - - - - - - - - - -]

τὴρ Σ[- - - - - - - - - -]
τως [- - - - - - - - - - - -]
ΟΝΑ[- - - - - - - - - - - -]
τος[- - - - - - - - - - - -]
τοὺς[- - - - - - - - - - - -]
Ε . . . . [- - - - - - - - -]
. . . . . . [- - - - - - - - -]
ν. . . . [- - - - - - - - - -]
ΓΩ . . . . [- - - - - - - -]
τοὺς [- - - - - - - - - - - -]
δέπ[οτε - - - - - - - - - - -]
ΩΝΙ [- - - - - - - - - - - -]
τατ[- - - - - - - - - - - - -]
θαι κ[- - - - - - - - - - - -]
νῦν ὁ [- - - - - - - - - - - -]
ὁμο[- - - - - - - - - - - - - -]
διὰ [- - - - - - - - - - - - -]
σιν τ[- - - - - - - - - - - - -]
ΤΗΣΙ[- - - - - - - - - - - - -]
Σώσα[νδρον? - - - - - -]
- - - - - - - - - - - - - - - - -

3/4. Perhaps [κατὰ Ῥω]|μαίου[ς], F(ollet). ‖ 10. δ̣ίκης or ν̣ίκης, F. ‖ 12-14. Perhaps ὁ στρατηγὸς ἐπὶ τὰ ὅπλα, F. ‖ 16. [με]|γάλω[ς] or [με]|γαλω[στί], F. ‖ 16/17. [ἐ]π[ει]δ[ή], or some form of the verbs ἀποδημεῖν/ἐπιδημεῖν, F. ‖ 36. τῆς ἰ[δίας?] F.

L.1, ἀγαθῆ[ι τύχηι], suggests 116/115 B.C. as a *terminus post quem*. Follet finds parallels with the diction of *IG* II² 1023, and based on L. 37 broaches the possibility of the two fragments belonging to the same inscription. The link could then be LL. 30/31, if read as [ἐλέσ]|θαι (or a compound). However, the lettering of the new fragment as appears in Fourmont's facsimile advocates against this link.

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246. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. *SEG* XXXVIII 120, 1889; LII 1835.* In *BÉ* (2005) 620, C.Dobias-Lalou repeats her observation from *BÉ* (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honorand is to be erected, is the gymnasium in Athens, not Kyrene.

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247. Decree in honor of Iulius Nikanor, ca. 8/7 B.C. – mid 1st cent. A.D.? *IG* II² 1069. *SEG* XXVI 121; XXXI 108. This text is scrutinized by S.Follet, *L'hellénisme* 147/148, in the context of her prosopographical analysis concerning Iulius Nikanor. If the archon Λάκων (L. 2) is the Spartan C.Julius Lacon, son of Εὐρυκλῆς, as usually assumed, then the inscription

should postdate 7 B.C., year of Eurykles' exile, and predate 15 A.D., by which time Lakon was back in his fatherland; in this case Λάκων should be deleted from *LGPN* II, s.v. In L. 7, one could restore καὶ ἀγωνοθέτην Σεβαστῶν ἀ[γώνων ἐν τῆι πατρίδι - - -], or the name of one of the cities associated with a festival called Σεβαστά, 'par exemple Pergame, Chios ou Naples; *IG* II[2] 1069 n'atteste pas sûrement l'existence de *Sebasta* à Athènes sous Auguste.' In the same line, one ought to restore ἐπὶ τὰ ὅπλα/ἐπὶ τοὺς ὁπλείτας before or after στρατηγόν.

C.P.Jones, *ZPE* 154 (2005) 171/172, reprints the text of the corpus and tentatively asks the question whether *IG* II[2] 1069 might be part of the decree concerning Iulius Nikanor (our lemmata nos. 248/248 bis). In general, Jones is well-disposed towards Follet's chronological suggestions.

248/248 bis. Athens and Eleusis. Decree or edict concerning Iulius Nikanor and Salamis, ca. 41-ca.70 A.D.? *IG* II[2] 1086 + 1119. *SEG* LIII 27; 145.* *Agora* XVI 337.

248. After autopsy, S.Follet, in *L'hellénisme* 139-170 (ph.), offers a new edition and a minute analysis of this defective document, once inscribed in two copies, displayed in Athens and Eleusis respectively.

[- -]
[- χειροτο-]
[νητὸν ?- -ΝΤΩΝ φό-]
[ρων- υτον τῶν]
[- τοὺς γεωργ?οῦντας ἐν]
[τῆι νήσωι ?- Ἰουλίωι Νικάνορι]
[[νέωι Ὁμήρωι καὶ νέωι Θεμιστοκλεῖ]] - - - - - - - - - - - - - - - - -αν, ἐὰν ὦσιν]
[- ν καὶ μετὰ]
[- ήσεως Ο]
[- τῶν ἐσο-]
[μένων- σύνφωνον]
[- χειροτο?νητὸν με]-
[τὰ - - - - - - - - - - - - - - - - - -]ΕΜΕ[- -προσόδους]
[- - - - - - - - - - - - - - - - - - - ἀ]μετάθετον κα[ὶ ἀσάλευτον? μένειν καθὼς γέγραπ]-
[ται -] αὖθις ἐσομένων [...c.6-7...]μάτων ε[ἰς αἰῶνας·]
['Εὰν δ]ὲ μετ[αλλοιώσῃ τις ἢ ὑπ]οτίθηται ἢ πωλήσῃ ἢ κ[αθ'] ὁνδηποτεοῦν [λόγον?]
[ἢ τρ]όπον ἢ παρε[ύρημα τὰς πρ]οσόδους εἰς ἄλλο τι μεταθῇ ἢ καθὰ τὸ σύνφω-
[νον ἢ τῶν κ]τημάτω[ν ὑφαιρῆταί τι]ς ὀνόματι μισθώσεως ἢ ἐφευρεμάτων ἢ σειτω-
[νιῶν ἢ ἐλαιωνιῶν? ἢ - - - - - - -]ων ἢ εἰς π(λ)είονα χρόνον μισθῶσαι τολμήσῃ τὴν
[Σαλαμεινιακὴν γῆν ἢ ἑνὸς ἢ καὶ πλειόνων?] ἐτῶν προσθέσει τὴν τῆς τετραετίας
[μίσθωσιν ἀπομηκύνῃ? - ἡτ]ινιοῦν προφάσει χρησάμε-
[νος ᾧ ἡ Σαλαμεινία γῆ ἐμισθώθη, ἡ οὐσία ἔστω τοῦ Ῥ]ωμαίων αἰραρίου καὶ ἐξέστω
[τῶι ταμίαι? καὶ τοῖς δημιουργοῖς τοῖς περὶ ταύτ]ην ποιοῦσι τὴν τειμὴν εἰσ-
[πράττειν - - - , τῶι δὲ μηνύσαντι? λαμβάνειν τὸ ἥμισυ?, τ]ὸν δὲ εἰσηγησαμένων ἐ-

[πὶ τοὺς Ἀρεοπαγείτας? - - - - - - - - - - - - - - - - τὸν δὲ κατά?κρι]τον τοῖς ἱεροσυλίας
[ἐπιτειμίοις ἔνοχον εἶναι καὶ τὰ κτήματα αὐτοῦ τῶι Ῥωμ]αίων αἰραρίωι φυ-
[λαχθῆναι? - - - - - - - - - - ἐπειδὴ διέταξαν? - - - - - - - - - - - - - - - - - - ἡ] βουλὴ τῶν
[Ἀρειοπαγειτῶν καὶ ἡ βουλὴ τῶν ἑξακοσίων καὶ ὁ δῆμος ὁ Ἀθηναίω]ν καὶ ὁ Ἰού-
[λιος Νικάνωρ, ⟦νέος Ὅμηρος καὶ νέος Θεμιστοκλῆς⟧, τὴν ἐπιμέλειαν ἀφαιρε]-
[θεῖσαν τ]ῆς πόλεως αὖθ[ις ἐπιτρέψαι τοῖς Ῥωμαίοις? Ἐὰν δὲ παρὰ τὸ ὁμολογούμε]-
[νον πρ]ὸς Σαλαμεῖνος ἢ ἀντε[ίπῃ τις ἢ - - - - ἢ καθ' ὁνδηποτεοῦν τρόπον μεταβά]-
[λῃ τι ἢ ἐ]κείνων τῶν πόρων συν[τέμῃ ἢ μεταθῆι τι ἐκ τῆς Σαλαμεινιακῆς γῆς]
[συν]κτήσεως εἰς τὴν ἐπιτε[τρ]αμμέ[νην Ἰουλίωι Νικάνορι καὶ τοῖς παισὶν καὶ]
[τοῖς μ]ετὰ τὴν αὐτοῦ τελευτὴ[ν ἐ]πιμελη[σομένοις τῆς νήσου, κρίνεσθαι δεῖ ?κα]
[τὰ φ]υλὴν ψήφωι πρὸς ἅπαντα τ[ὰ συνυ]πάρχοντα [τ]ῶν χω[ρίων?, ὥστε μὴ - - -ν]
[γεί]νεσθαι ὑπὸ Ἰουλίου Νικάν[ορος ἢ] τῶν μετ' αὐτὸν τῆ[ς νήσου κληρονόμων,]
[μηδ]ενὸς ἔχοντος ἐξουσίαν το[ῦ τὴν] τεταγμένην ὀγδόην [τῶν καρπῶν ? - - - - -]
[τῶν] γεωργούντων τῶν ἐν τῆι [ν]ήσωι, καθάπερ καὶ εἶχον ἐ[κ τῆς πρὸς τὴν πόλιν]
[συν]κτήσεως τὴν ἐξουσίαν το[ῦ] γενημάτων ὀπω[ρί]σ[αι, τῆς τότε συγχωρηθείσης]
[αὐτο]ῖς ἀτελείας καὶ νῦν φυλα[ττ]ομένης τῶν εἰ[ς τὸν Πειραιέα καὶ τῶν εἰς]
[τὴν Ἐλ]ευσῖνα ἐπὶ πράσει φερ[ομ]ένων καὶ ὅ τι ἀγ[αθὸν ἔδωκεν αὐτοῖς ὁ δῆμος]
[ὁ Ἀθηναίων· Ἐὰν δέ τι]ς ἐπισείῃ [ἢ] με[τα]σκευάσῃ το[ύτων τῶν - - - ν, ὑποπείπτει]
[τοῖς περὶ ἱεροσυλίας νόμοις· Εἰ δέ τις ἐκαινο?]τόμησεν τ[ι - - - - - - - - - αὐξήσεως]
[- Εἰ δ]έ ποτε π[- - -]ῇ π[αρελείφθη τι εἰς]
[- ομένων]
[-]σεχ[έσεως ἀ]-
[- -]όμενον [ταῦ]-
[τα - τα ἀνετέ[θη ἐν]
[- ἐπί]γραμμα [τὸ]
[- νόμιμον]
[- Ἀσκληπιῶι καὶ]
[- Ἀθηναίων κτη]
[- αίων ἀπ.]
[-]

LL. 13. ἀκίνητον, ἀκέραιον, ἄθραυστον are also possible instead of ἀσάλευτον; F(ollet). || 16. Alternatively, παρε[ύρεσιν], F. || 25 in. Alternatively [νόμοις ὑπόδικον εἶναι], [νόμοις ἐνέχεσθαι], or [νόμοις ὑποπίπτειν] F. || 26. F. suggests that the expression Ῥωμαίων ἡ σύνκλητος καὶ ὁ δῆμος be restored here, followed by a verb such as διατάττειν (in which case the document is a διάταξις), συμφωνεῖν, or ὁμολογεῖν. || 34 fin. [ὑφαίρεσι]ν? F. || 36 fin. Perhaps [τῶν τῆς γῆς καρπῶν + infinitive], F. citing *IG* II² 1100, L.3. || 38 fin. Or [τῆς ποτε συγχωρη]θείσης; [δο]θείσης is less likely. F. || 39. Instead of εἰ[ς τὸν Πειραιέα] one might offer a supplement referring to Salamis. F. || 43. F. has misprinted π[αραλείφθῃ], which we have corrected on the basis of her own commentary, Papazarkadas. [Ἐὰν]. . . π[αραλειφθῇ τι εἰς] is a viable alternative, F. || 48/49. Alternatively τό|δε. || 51/52. κτή|ματα or κτή|σεις, F.

Follet offers detailed prosopographical analysis of Iulius Nikanor with specific reference to the documents *IG* II² 1069 (our lemma no. 247), 1723, 2892, 3785-3789, *SEG* XXIX 192.

Lacking a demotic, Nikanor could never have been an Athenian citizen, even though he probably served twice as hoplite general—by that time a largely honorific magistracy. She speculates on the content of the σύνκτησις: Salamis had become an *ager publicus* in 22/21 B.C., was purchased by Iulius Nikanor slightly before 2 B.C., and reverted to its status as *ager publicus* after Nikanor's death (or his children's). For the legal technicalities underlying her new reconstruction, Follet adduces numerous Greek and Latin epigraphic parallels, all of which are further substantiated by copious secondary bibliography.

248 bis. The document is revisited by C.P.Jones, *ZPE* 154 (2005) 161-172, who, after complimenting Follet's contribution, prints 'a very bare version of the text, including only the reasonably certain supplements.' (162) [Jones' edition, based on study of squeezes only, is considerably different (and one line shorter) to merit reproduction. Below we reprint his text with minor corrections (e.g. accents, dashes), although we note that he does not provide any dotted letters. According to Jones' convention, underlined characters denote overlap between the Eleusinian and the Athenian copies, boldface denotes text attested in the Athenian copy only.]

[- - - - - - - - - - - - - - - - - - - c. 50 -]**ΧΕΙΡΟΤΟ**
[ν- - - - - - - - - - - - - - - - - - c. 50 - **ΝΤΩΝ ΦΟ**
[- - - - - - - - - - - - - - - - - - - c. 50 - **ΥΤΟΝ τῶν**
[- - - - - - - - - - - - - - - - - - - c. 50 -]**οῦντας ἐν**
[- - - - - - - - - - - - - - - - - - - c. 45 - Ἰουλ]**ίωι Νικάνορι**
[- - - - - - - - - - - - - - - - - - - c. 50 -**ΑΝ ἐὰν ὦσιν**
[- - - - - - - - - - - - - - - - - - - c. 50 - **Ν καὶ ΜΕΤΑ**
[- - - - - - - - - - - - - - - - - - - c. 50 -]**ήσεως Ο**
[- - - - - - - - - - - - - - - - - - - c. 50 - **των ΕΣΟ**
[μένων- - - - - - - - - - - - - - - - c. 50 - **σ]ύνφωνον**
[- -]**νητὸν ΜΕ**
[- - - - - c. 15 - - - - - -]ΕΜΕ[- - - - - - - - - - c. 30 - - - - - - - - - - - - -πρ]οσόδους
[- - - - - - c. 15 - - - - - - ἀ]μετάθετον κα[ὶ - - - - - c. 15 - - - - - - - - - καθὼ]ς **γέγρα-**
[πται - - - c. 15 - - - - - -] αὖθις ἐσομένων [- - - c. 6-7 - - -]μάτων εἰς **αἰῶνας**·
['Εὰν δ]ὲ ΜΕΤ[- - - c. 15 - - - ὑπ]οτίθηται ἢ πωλήσῃ ἢ κ[αθ'] ὁνδηποτεοῦν τρό-
πον ἢ παρε[ύρεσιν τὰς πρ]οσόδους εἰς ἄλλο τι μεταθῇ ἢ καθὰ τὸ σύνφω-
[νον ἢ τῶν κ?]τημάτω[ν - - - c. 10 - - -]Σ ὀνόματι μισθώσεως ἢ ἐφευρεμάτων ἢ σει-
των[ιῶν - - - - - - c. 15 - - - - - - -]ΩΝ ἢ εἰς πλείονα χρόνον μισθῶσαι τολμήσῃ
τὴν [- - - - - - - c. 20 - - - - - - - -] ἐτῶν προσθέσει τὴν τῆς τετραετίας **μίσθω-**
[σιν - - - - - - c. 20 - - - - - - ἡιτ]ινιοῦν προφάσει χρησάμε[ν-- c. 5?--]Ω ἡ **Σαλαμε[ι]-**
[νία - - c. 5 - - τοῦ 'Ρ]ωμαίων αἰραρίου καὶ ἐξέστω [- - c. 5 - -?]**ι τοῖς δημιο-**
[- - - - - c. 15 - - - - -]ΗΝ ποιοῦσι τὴν τειμὴν ΕΙΣ[- - - - c. 10 - - - -] **λαμβάνειν τὸ**
[- - c. 5 - - τ]ὸν δὲ εἰσηγησάμενον Ε[- - - - c. 10 - - - - κατά?κ]**ριτον τοῖς ἱε-**
ροσυλίας [- - - - - - - - - - - c. 25 - - - - - - - - - - - - τῷ 'Ρωμ]**αίων αἰραρίωι ΦΥ-**
[- - - - - - - - - - - - c. 40 - - - - - - - - - - - - - - - - - - - ἡ] βουλὴ τῶν **Ἀρειοπαγει-**
[τῶν - - - - - - - - - - c. 20 - - - - - - - -]ν καὶ ὁ Ἰού[λιος Νικάνωρ] ⟦νέος Ὅμηρ⟧-
[⟦ος καὶ νέος Θεμιστοκλῆς⟧ - - - - c. 15 - - - - τὴν δὲ κυριε]**ίαν ? ἀφαιρε-**

28 [θῆναι τ]ῆς πόλεως αὐθ[ημερόν?· ἐὰν δέ τις παραβαίνῃ τὸ ὁμολ]**ογούμενον**
[περὶ τῆ]ς Σαλαμεῖνος ἢ ἀντε[ίπῃ ἢ καθ' ὁνδηποτεοῦν τρ]**όπον μετά-**
[γῃ τὴν ἐ]κείνων τῶν πόρων σύν[ταξιν? - - - - c. 10 - - - - τῆς Σαλ]**αμεινιακῆς**
[συν]κτήσεως εἰς τὴν ἐπιτε[τρ]αμμέ[νην - - - c. 10 - - - τοῖς παισ]**ὶν καὶ τοῖς με-**
32 τὰ τὴν αὐτοῦ τελευτὴ[ν ἐ]πιμελη[σομένοις - - - - c. 15 - - - -] **κατὰ φυλὴν**
ψήφωι πρὸς ΑΠΑΝΤΑ [- - - c. 5 - -]. . . . . . [- - - - - c. 15 - - - - -]**ν γείνεσθαι**
ὑπὸ Ἰουλίου Νικάν[ορος ἢ] τῶν μετ' αὐτὸν ΤΗ[- - - - c. 10 - - - -]Ν **μηδενὸς**
ἔχοντος ἐξουσίαν τ[οῦ τὴν] τεταγμένην ὀγδόην [- - - - c. 10 - - - -]Ν **τῶν γεωρ-**
36 γούντων τῶν ἐν τῆι [ν]ήσωι, καθάπερ καὶ εἶχον Ε[- - - - c. 10 - - - -πό]**λιν συν<u>κτή</u>-**
σεως τὴν ἐξουσίαν τ[ῆς] γενημάτων ὀγδ[όη]ς, [τῆς τότε συγχωρηθ]**είσης αὐ-**
τοῖς ἀτελείας καὶ νῦν φυλα[ττ]ομένης τῶν εἰ[ς τὸν Πειραιέα] ἢ **τῶν εἰς τὴν**
[Ἐλ]ευσῖνα ἐπὶ πράσει φερ[ομ]ένων καὶ ὅ τι ἄ[λλο ἔδωκεν αὐτοῖς ὁ δ]**ῆμος ὁ Ἀ-**
40 [θηναίων. ἐὰν δέ τι]ς ΕΙΠΣ [..] με[τα]σκευάσῃ ΤΟ[- - - c. 15 - - - -]**Ν ὑποπείπτε[ιν]**
[- - - - - - - - - - - - - - ἐκαινο]τόμησεν, Τ[- - - - - - - - - - - - - - - - - -] **αὐξήσεως**
[- - - - - - - - - - - - - - - - - - ἐὰν δ]έ ποτε π[- - - - - - - - - -]ῆ π[αραλει]**φθῇ τι ΕΙΣ**
[- - - - - - - - - - - - - - - - - - - c. 50 -]**ομένων**
44 [- - - - - - - - - - - - - - - - - - - c. 50 -]**έ<u>σεως</u> Α-**
[- - - - - - - - - - - - - - - - - - - c. 50 -]**<u>όμενον</u> ταυ-**
[- - - - - - - - - - - - - - - - - - - c. 50 - ἀ]**<u>νετέ</u>θη ἐν**
[- - - - - - - - - - - - - - - - - - - c. 50-]**<u>ΓΡΑΜΜΑ</u>ΤΟ**
48 [- - - - - - - - - - - - - - - - - - - c. 50 -] **νόμιμον**
[- - - - - - - - - - - - - - - - - - - c. 50 - - - - - - - - - - - - - - - - - - - Ἀσκλ]**ηπιῶι καὶ**
[- - - - - - - - - - - - - - - - - - - c. 50 - - - - - - - - - - - - - - - - - - - Ἀθη]**ναίων ΚΤΗ**
51 [- - - - - - - - - - - - - - - - - - - c. 50 -]**ΑΙΩΝ ΑΠ**

15: Perhaps some form of μετάγειν, μεταφέρειν or μετέπειτα should be restored; (J)ones. ‖ 16. παρ[εύρεσιν] is preferable to παρ[εύρημα], J. ‖ 17. ἐφευρεμάτων should be understood as 'extra impositions', contra *LSJ*⁹. ‖ 21/22. [ἐ]ν τοῖς δημιο|[πράτοις τὴν γ]ῆν ποιοῦσι; hesitantly J. ‖ 23/24. Perhaps [τ]ὸν δὲ εἰσηγησάμενον ε[ἰς τὸν δῆμον κατάκ]ριτον τοῖς ἱε|ροσυλίας [νόμοις εἶναι]; J. ‖. 30/31. There is no 'room for the otiose γῆς'; J. ‖ 32-34. Perhaps ἔδοξεν governs the ensuing infinitives, in which case one might restore e.g. [διανέμειν δὲ τὰ ὄρη] κατὰ φυλὴν | ψήφωι πρὸς ἅπαντα[ς - - - - -, τὴν δὲ διανομὴ]ν (?) γείνεσθαι | ὑπὸ Ἰουλίου Νικάν[ορος]; J. ‖ 39. ἄ[λλο] is better than Follet's ἀ[γαθόν]; J. ‖ 44. Probably [ὑποσχ]έσεως; J. ‖. 47/48. Perhaps γραμματο|[φυλακεῖον] or γραμματο|[φυλάκιον] (the archive where copies of the agreement had to be deposited); J. ‖. 48/49. Perhaps a reference to [τὸν] νόμιμον | [ὅρκον]; J.

Jones rejects the idea that Nikanor was dead when the document was issued. He considers the text a decree (parallels found in *SEG* IX 4 from Cyrene), which might have incorporated the clauses of an accord, since '[t]he line between decrees and accords is not a sharp one' (169). The two parties involved would have arguably been Athens and Nikanor, the issue at stake being ownership of property at Salamis. According to Jones, the text is earlier than *IG* II² 1035, 'which is almost certainly Augustan.' (172)

249. Athens. Letters of the empress Plotina to the Epicureans, 125 A.D. *IG* II^2 1097 + *SEG* III 226. *SEG* XLIII 24; L 157. R. van Bremen, *Chiron* 35 (2005) 499-532 (ph.) offers a scrupulous analysis of the dossier of Plotina's letters. After close study of the two stones, she offers the following text with full app. cr.:

[Αὐτοκράτωρ Καῖσαρ θεοῦ Τραϊανοῦ Παρθικοῦ υἱός, θεοῦ Νέρουα υἱωνός, Τραϊανὸς Ἁδριανὸς Σεβαστός,]
[ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ θʹ, ὕπατος τὸ γʹ, τοῖς Ἀθήνησιν Ἐπικουρείοις]
[φιλοσόφοις vacat? χαίρειν]. vacat
[Τῶν ὑμῖν συγκεχωρημένων χάριν ὀφείλετε Θεᾶι? Πλωτείνηι τῆι σεμνοτ]ά̣τηι μητ[ρί μου· τοῖ̣ς τῆς Ἐπι]-
[κούρου διαδοχῆ]ς̣ προϊσταμέν[οις συνεχώρησα διατάσσεσθαι περὶ] τ<α>ύτης Ἑλληνι[κῆι διαθήκηι]
4 [κἂν Ἕλληνά τινα] βούλωντ<α>ι κἂν Ῥω[μαῖον ἑλέσθαι - - - - - - - - - - - - - - - - -] Ῥωμαίους. ΤΑΤΕ [....7-8...]
[- - - - - - c.12 - - - - - ὑμ]ῖν διετάξατο κα[- - -c.7- - - ἐβεβαίωσα πρόσθεν τῶι σχολάρ]χ̣ῃ̣ ἰδί<α̣> τῶι σημήν[αντί μοι]
[ταῦτα? καὶ? νῦν τ]οῖς Ἐπικούρου κ[οινῆι πᾶσιν ?βεβαιῶ· εὐτυχεῖτε· πρὸ? Ἰδῶν] Μαρτίων ἐν Ἀθήναις, Ο̣[ὐα]-
[λερίωι Ἀσιατικῶ]ι̣ τὸ βʹ καὶ Ἀκυλείν[ωι ὑπάτοις]. vacat
8 [Πλωτεῖνα? - - -c.5- -]ρωι Ἡλιοδώρωι [καὶ πᾶσι τοῖς φίλοις χαίρειν· ἐκ ?παλαι]ῶν χρόνων κ<α>ὶ σχεδὸ[ν? ἐξ ἀρ]-
[χῆς? - - -c.5- - τῆς δι]α̣δοχῆς τῶν Ἐπι[κούρου λόγων -], ὡς οἶμαι, τιμῆσαί τινι δω-
[ρεᾶι. - - - - - - -c.9- - - - -]ε̣χοντα τόπον τα[- -]κόπτει μοι τῶν πρότε- v
[ρον ὑμῖν ?προση]κ̣όντων καὶ οὐ δύν[αμαι -]τον συνάψαι οἰκοδομιῶν v
12 [- - - - - c.9- - - - καὶ ἀ]ναθημάτων πολυ[τελῶν - - - - - - - - - - - - - - - - - - αὐτα]ρκῶς καὶ νῦν ἔχοντα προσ-
[- - - - - - c.13 - - - - - - λυ]σ̣ιτελῆ κἂν τούτοις [- -] λ̣αμβάνειν ἐδόκει δό- v
[σιν?, - - - - - c.10 - - - - - π]οιήσασθαι προηρημ̣[- -]ησομένην ὅπως οἱ κα- v
[- - - - c.8 - - - - μή τινα] π̣ροσποίητον ἔχοντ[ες - - - - - - - - - - - - - - - - - - - ?αὐξ]άνωσιν ἐφ' ὁπόσον ἂν ὑμῖν
16 [- - - - - - - - - - τ]ῶν ἐπι<σ>τάξεων πρ[- Ἵνα οὖν] ο̣ὕτως εἴπω καὶ ἀκόλουθον
[? τοῖς δόγμασι]ν τῶν ἀνδρῶν περιφρ̣[όνων - τ]ῆς δόσεως εὖ συνεμέ- v
[τρησα - - - - c.8 - - - -] ὡς οἶμαι οὐ μόνον π̣[ρὸς τὸ - - - - - - - - - - - - - - - ἀλλὰ καὶ π]ρὸς τὸ μὴ ἐπίφ[θ]ονον ε̣[ἶ]-

[ναι - - - - - $^{c.10}$ - - - - -] ἐπεὶ τούτου μὴ ὑφορῶ[- π]αρεβιασάμην ἂν ἐμαυ-$^{v.}$
20 [τὴν ? - - - - - - $^{c.11}$ - - - - -]Σ ἕτερα νῦν ἀναγκαῖα [- εἰς] τὸ συναύξημα [...]
[- - - - - - $^{c.11}$ - - - - -] ἑτέραν μὲν οὖν δ[όσιν? -] Φ...ΣΙΟΥ [- - - $^{c.5}$ - -]
[- - - - $^{c.8}$ - - - - μ]όνον ἀργυρείδιόν τι κα[- -]
[συμφιλοσ]οφούντων καθ' ὃν ἂν ὑ[μεῖς? -]
24 [- - - $^{4\text{-}5}$ - - τῆς δ]ιαδοχῆς δικαίωι οὐκ ἐ[- -]
[- - - $^{4\text{-}5}$ - - διαδ]όχους ὡς ἕν τι τῶν λο[ιπῶν? -]
[- - - $^{c.6}$ - - -τ]οὺς διαταξαμένους, ἀλλ[ά -]
[- - - - $^{7\text{-}8}$ - - - - ἀ]πόγονοι καὶ τοὺς λοιπο[ύς -]
28 [- - - - - $^{c.9}$ - - - -]α ἐπεὶ ὅσον ἐπὶ τῆι πατ[- -]
[- - - - - - - - - $^{c.18}$ - - - - - - - - -] ὁποῖοί τιν[- -]

13. ẹḳλαμβάνειν, Follet, but '*epsilon* and *kappa* cannot be read on the stone', van Bremmen. || 15. or [λαμβ]άνωσιν, van Bremen. || 17. περιφ[ρόνων], Obbink apud van Bremen who erroneously prints περιφ[ρονῶν].

Van Bremen offers thorough analysis of the letter's content and style, including such distinctive Epicureanisms as diminutive ἀργυρείδιον, ἀνδρῶν περιφρόνων (referring to the founding fathers of the Epicurean School), and the staples αὐταρκῶς, ἐπίφθονον, πολυτελής. Ἡλιόδωρος in L. 8 is to be identified with Heliodorus in *Historia Augusta* 16.10: 'in summa familiaritate Epictetum et Heliodorum philosophos . . . habuit (sc. Hadrianus)', but to be distinguished from Avidius Heliodorus, Hadrian's *ab epistulis*. In sum, van Bremmen rejects the idea that a wonderfully ironic Hadrian composed the letter in question (thus S.Follet), and attributes its authorship to Plotina (see also our lemma no. 250). For the sake of comparison, she provides Follet's version and translation of the text (on 528/529: appendix 2), as reported in *SEG* XLIII 24.

For a positive reception of van Bremen's discussion see A.E.Cooley – S.Mitchell – B.Salway, *JHS* 97 (2007) 201; differently S.Follet in *BE* (2007) no. 231: 'On ne devra donc utiliser cet article qu'avec prudence'.

250. Athens. Letter of the Empress Plotina to the Epicureans, 121 A.D. *IG* II^{2} 1099. *SEG* XXXVIII 121;* XLI 1880; XLIII 24; L 157; LIII 27; LIV 1031. Appendix 1 in R.van Bremen, *art.cit.* (our lemma no. 249) 525-527 (ph.), consists of this bilingual letter, with full bibliography and a useful English translation. The author notes that the lettering in L. 1 is of the same size as the Greek text in LL. 17-39; she also reads the last letter trace in L. 36 as 'the horizontal bar of a *tau*, *sigma*, or *gamma*.'

251. Athmonon. Honorific decree for six merarchai, 324/3 B.C. *IG* II^2 1203. *SEG* XLVI 225; XLVII 189; XLVIII 285; LII 22.* C.Lasagni, *art.cit.* (our lemma no. 39) 93/94, rejects Jameson's interpretation of these μεράρχαι as liturgists. Instead, she considers them to be either assistants of the demarch (cf. Herodotus 1.20), or sacred (?) administrators in charge of deme-groups.

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252. Loutsa. Honorific decree of the deme of Halai Araphenides, ca. 350 B.C. Fragment of white 'Pentelic' marble found in 1926 in a Roman building at Loutsa [for the find-spot see V.Bardani, *Horos* 10-12 (1992-98) 58/59]. Ed.pr. N.Kotzias, *AE* (1925/1926) 168-177 (ph.); discussed by D.Whitehead, *The Demes of Attica, 508/7 – ca. 250 B.C.* (Princeton 1986) *passim.*

[δ]
[εδόχθαι τοῖς δημόται]-
[ε ἐπαινέσαι αὐτοὺς κα]-
1 [ὶ στεφανῶσα]ι θαλλ[οῦ σ]- stoichedon 18
[τεφάνωι ἐκ]άτερον αὐτ-
[ῶν δικαιοσ]ύνης ἕνεκα
4 [καὶ φιλοτι]μίας τῆς ⟦ε⟧ἰς
[τὸν δῆμον τ]ῶν Ἀλλιέων
[εἶναι δὲ κα]ὶ προεδρία-
[ν αὐτοῖς ἐν τοῖς] ἀγῶσι-
8 [ν, οἷς τίθησι]ν· νέμειν δὲ
[καὶ μερίδ]α αὐτῶν ἑκατ-
[έρωι τοὺς] ἱεροποιοὺς
[. . . .^{8}. . . .]π[οι]οῦντας Ἀ
12 [ρχίαν τὸν] δήμ[α]ρχον· ἀν-
[αγράψαι] δὲ τόδ[ε τ]ὸ ψήφ-
[ισμα ἐν στήλει λιθίνε-
[ι καὶ στῆσαι ἐν τῶι ἱερ-
16 [ῶι τῆς Ἀρ]τέμιδος τῆς Τ-
[αυροπόλ]ης τὸν δήμαρχ-
[ον Ἀρχί]αν

[5: Ἀλ<α>ιέων, L.Threatte, *GAI* II, 256]

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253. Ikarion. Honorific decree for Nikon the demarch of Ikarion, ca. 400-350 B.C. *IG* II^2 1178; *SEG* XXXVI 24; XLIV 251; XLVII 1178; LIV 58. After reprinting and analyzing LL. 3-6 of this document, C.Lasagni, *art.cit.* (our lemma no. 39) 97/98, concludes that the Ἰκαριεῖς are not an association different from the δῆμος ὁ Ἰκαριέων [thus already R.Parker, *Athenian Religion: A History* (Oxford 1996) 325, of which Lasagni seems to be unaware]. Both refer to the deme Ikarion, the alternative forms being a stylistic expedient emphasizing the honors conferred upon Nikon.

P.Gauthier, *BE* (2006) no. 179: 'J'y verrais plutôt l'évocation, par le héraut public, d'un double éloge et d'une double couronne de lierre, honneurs non coûteux, décernés d'abord sponanément par les dèmotes lors des Dionysies local, puis dans l'assemblée du dème.'

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254. Ikarion. Honorific decree for the demarch –aios, son of Sosigenes, ca. 330 B.C. *SEG* XXII 117; XXXII 242; XXXVI 24. C.Lasagni, *op.cit.* (our lemma no. 39) 98/99, summarizes the content of this decree and on the basis of the fragmentary Eleusinian decree *IG* II² 949, she proposes restoring ἐκ τῶν ἰδίων ('una personale contribuzione del demarco, ai fini di una mighiore conduzione dei riti religioni') somewhere in L. 3.

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255. Liopesi. Honorific decree of Ionidai and Kydantidai, 331/0 B.C. *SEG* XXXIX 148; XLI 71; XLV 122; XLVII 27; XLVIII 42C; LIV 215.* In her investigation of the role of the κωλοκράται honored in this decree, C.Lasagni, *art.cit.* (cf. our lemma no. 39) 94-96, unnecessarily repeats Whitehead's misconstruction that A.P.Matthaiou, ed.pr. of the decree, considered the κωλοκράται to be city-officials [in fact Matthaiou has argued all along that the κωλοκράται were local officials; see *SEG* XLI 71]. She moreover ponders the possibility that the shrine of Herakles was under the sole jurisdiciton of Kydantidai: the deme of Ionidai participated in the deliberations of the honoring assembly without, however, having control of the cult of the Herakles.

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256. Phrearrhioi (Olympos). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C. *SEG* XXXV 113; LIII 170.* Lupu, *NGSL* 3. R.Parker, *Polytheism* 133, on the grounds that '[a]ctual revelation of mysteries occurred at Eleusis, and there alone', urges that the Ἐλευσίνιον in this inscription may have been an attempt to replicate on a local level architecture at Eleusis, but that it served strictly local needs and was locally administered.

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257. Athens. Two documents of the *genos* of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. *SEG* XXI 527. *Agora* XIX L4a and 4b. *SEG* LIV 211.* L.-M.L'Homme-Wéry in V.Pirenne-Delforge and E.Suárez de la Torre (edd.) *Héros et heroines dans les mythes et les cultes grecs* (Liège, 2000), 333-349, offers a summary of the earlier text and discusses the Salaminioi making also use of *IG* I³ 1, 1031; *IG* II² 1232, 1260, 1579, 1672, 3206, 3459.

Largely summarizing her earlier work in Spanish but also exploring new ground, M.Valdés Guía, *Ancient West & East* 4 (2005) 57-76, reaffirms the early connection of the *genos* Salaminioi with the island of Salamis, as indirectly attested in the prominence of Ἄγλαυρος in Salamis of Cyprus, itself a colony of Salamis of the Saronic Gulf.

R.Parker, *Polytheism* 214-217, examines the role of this *genos* in the setting, personnel, rituals, athletic events, and the two gods honored (Athena and Dionysos) of the Ὀσχοφόρια festival celebrated at Athens and Phaleron. He argues for the interpretation of the thrust of this

festival as an ephebes' rite, rather than a more general 'rite de passage.' On 418 and 443, in view of the poorly attested status of Athena as a 'fertility symbol,' he playfully finds 'scandalous' the sacrifice of a pregnant sheep to the 'most virginal virgin of Attica' in L. 9; 'we cannot readjust the whole allocation of agricultural functions in Attica on the basis of this anomalous minor offering in the calendar of a subgroup.' For sacrifices to Κουροτρόφος in this document see our lemma no. 34.

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258. Athens. Decrees of the orgeones of the hero Echelos and the heroines, early 3rd cent. B.C. *SEG* XXI 530; LII 133* [correct *LSCG* 20 to *LSCG Suppl.* 20]. R.Parker, *Polytheism* 167-169, quotes LL. 17-23 in translation as part of the testimonia for the participation of woman and children along with men in some Athenian festivals and sacrifices.

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259. Athens. Statutes of the Iobacchoi, 175/6 A.D. *IG* II^2 1368. *SEG* XLII 104*; XLIII 1215; XLIV 175; XLV 232; XLIX 483, 2357; LIII 27, 2225. This document features prominently in the discussion of M.-F.Baslez, *art.cit.* (our lemma no. 29). According to the author, the terminology of the text shows a translation of Roman judicial concepts into the Athenian realm; the senatus consultum of the Bacchanales seems to have been the blueprint. The term βακχεῖον is a neologism invented to render the name of the group (LL. 8, 16, 27, 37, 56), their festival (LL. 43/44), and their cultic center (L. 101) respectively. On 118-120, M.-F.Baslez provides a brief description of the stele and a useful French translation of the entire text.

The text is also adduced by A.Chaniotis, in E.Stavrianopoulou (ed.), *Rituals and Communication in the Graeco-Roman World* (Kernos Suppl. 16; Liège 2006) 232-234 (partial translation) as evidence for emotionality in rituals; cf. id. in J.Rüpke (ed.), *Festrituale: Diffusion und Wandel im römischen Reich* (Tübingen 2008) 67/68 (partial German translation), for a brief discussion of the text in connection with competitions between cult communities.

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260. Brauron. Inventory lists of Artemis Brauronia, 349/8-336/5 B.C. *IG* II^2 1514-1530. *SEG* LIII 174.* L.Cleland, *The Brauron Clothing Catalogues. Text, Analysis, Glossary and Translation, BAR International Series* 1428 (Oxford 2005), is a compact monograph focusing on those sections of the inventory lists where garments are recorded. Cleland reprints the texts from the corpus (omitting brackets and dots), marking but avoiding reproduction of the numerous duplicate entries. This allows her to accompany the running text with a continuous English translation, but the original text has little, if any, epigraphical weight. She offers detailed tabulation and analysis of clothing items arranged by type, color, decoration etc., followed by a glossary of transliterated technical terms (note in particular her discussion of ἄγραφος, ἀνεπίγραφος, βατραχειοῦς, εἰργασμένα/κατειργασμένα, ἡμιυφής, κατάστικτος, ξυστιδωτός). On 72-82 ('The Semiosis of Description') she heavily theorizes on the 'written garment' et similia; on 148-158 she compiles an 'Index of Names'.

On this topic see also R.Parker, *Polytheism* 232: 'The reasons for which particular dedications were made are never discernible, and the totals fluctuate between years in ways which we cannot explain.' Cf. our lemma no. 2080.

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261. Peiraieus. Accounts of the naval commissioners, 326/4 B.C. *IG* II² 1629. *SEG* LIII 35, 176,* 2180. C.Ferone, *Hesperìa* 19 (2004) 31-48 uses the decree sending Miltiades to found the Adriatic colony (*IG* II² 1629 LL. 165-271) to make three points. First he observes that Kephisophon's decree is not the original but the activation of an earlier decree (cf. LL. 173-176), which was probably more detailed on Athens' Adriatic concerns. The specific provisions for failure to comply suggest the expedition's importance and the specific catalogue of the fleet suggests that it was actually sent off. Second, based on literary and epigraphic (*IG* II² 283) evidence, Ferone concludes that, although Etruscans are meant by the term Τυρρηνοί, we cannot identify them with greater precision. He connects Diotimos' fleet in 355 B.C. (*IG* II² 1623, LL. 276-285) with the same Adriatic piracy, takes note of εἰσπλεῖν (*IG* II² 1629, L. 229), which suggests sailing into a gulf or through a strait, and identifies Vieste, on the Apulian coast, as a possible location for the Athenian colony: only there and in Athens is the epithet Σωσάνδρα used for Venus/Aphrodite. Third, F. addresses the motivation behind the Athenian decree, finding both a political justification (combating piracy) and an economic justification (grain): thus, despite Athens' extra-Attic resources (*IG* II² 1672), *IG* II² 1629, LL. 859-975 allows trierarchs in debt to contribute grain instead of paying their fines, and in *IG* II² 1628, LL. 37-42, a quadrireme is appointed for escorting grain to Athens. The phrase τῶν Ἑλλήνων καὶ βαρβάρων οἱ πλέοντες τὴν θάλατταν echoes the prospectus of the Second Athenian Confederacy (*Syll.*³ 147 = *IG* II² 43 = Rhodes-Osborne, *GHI* 22): Athens presents itself as the police of the seas.

F.Raviola, *Hesperìa* 19 (2004) 109-118, biefly speculates on the sources of Tyrrhenian piracy, that might have instigated Athens' colonial undertaking in the Adriatic.

E.Zambon, *Hesperìa* 19 (2004) 147-172 explores the anti-piracy measures attested in the accounts and the term φυλακή, also noting Athens' insufficient grain provisions (*IG* II² 1672; *IG* II² 36, honors for Heracleides of Salamis, as evidence of Athens' dependence on foreign merchants for grain). The Adriatic colony should be seen in light of the purpose expressed in *IG* II² 1629 LL. 270/271: ταῦτα δ' εἶναι ἅπαντα | εἰς φυλακὴν τῆς χώρας. Zambon finds similarities between Moirokles' punishment of the Melians in the 350s B.C. with clauses in the Athenian treaties with Mytilene (*IG* I³ 67 LL. 7-8) and Halieis (*IG* I³ 75 LL. 6-10). Contra Ferone supra, he dissociates Diotimos' fleet from the Adriatic piracy addressed in the accounts of 325/4 B.C. Questioning the reliability of identifying pirates by the ships they used, Z. notes in particular that Athens itself maintained ἀκάτια, typically used by Cretan pirates, in its fleet (*IG* II² 1627 LL. 371-373; 1628 LL. 530-532; 1629 LL.1007-1009).

After reprinting LL. 233-251 of *IG* II² 1629, L.Magnoli, in *La prassi* 75-89, unfolds a discussion strengthened by copious bibliographical references and numerous citations of epigraphical and literary sources. Contra previous commentators, M. construes καταγι|γνωσκόντων (LL. 240/241) not as referring to condemnation, but to bringing an accusation or to proposing a penalty. Only the Heliaia could καταγιγνώσκειν in the sense of

'condemn' (*IG* I³ 68; *IG* II² 1631; *SEG* XXX 61; XXXIV 20); literary and epigraphic evidence (e.g. *IG* I³ 34) suggests that the Boule could only recommend a penalty. Magnoli finds parallels in the behavior of the εὔθυνος in *IG* II² 1183 [cf. Magnoli's discussion of the text, reported in *SEG* LIV 205], and in the Eleusinian decree *SEG* XXVIII 103 LL. 39-43 [cf. *SEG* LIV 208]. In *BE* (2006) no. 178, P.Gauthier expresses some concern about Magnoli's interpretation.

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262. Athens. Ephebic dedication, 35/4 B.C. S.Follet, *art.cit.* (cf. our lemma no. 245) 7-14, offers the ed.pr. of a dedication copied by Fourmont in 1730 near the church of Agios Demetrios Katephores, now presumably lost.

Ἀνδρόνικος Σώσ[τρω]-
νος Πήλη<ξ> λα[μπα]-
δαρχήσας ἐν τ[ῶι ἐ]-
πὶ Θεοπείθου ἄρ[χον]-
τος ἐνιαυτῶ[ι Ἑρμῆι],
παιδοτριβοῦντος Φι-
<λί>ου τοῦ Διοκλέους
[κ]αὶ Φι[λί]ου τ[ο]ῦ Φι[λί]ου [Φρε]-
αρρ[ί]ων, ὑπο<π>[αι]-
δοτριβούντων [Ἀ]-
[π]<ολ>λωνίδου <τ>οῦ
{.} Φρεαρρίου καὶ [Διο]-
[νυ]σίου τοῦ Φι[λίου]
[Φρεαρρίου?]

Fourmont's majuscule text no. 604 is reproduced, followed by an epigraphical transcription, app.crit., detailed prosopographical analysis, and brief discussion of torch-races. Abandoning her earlier placement of Theopeithes in 36/5 B.C., Follet offers the following revised list of eponymous archons: Leukios the Younger 44/3 B.C.; Polycharmos 43/2 B.C.; Asklepiodoros: 36/5 B.C.; Theopeithes 35/4 B.C. On 12-14, she provides a useful 'tableau récapitulatif', which contains related inscriptions in descending chronological order, eponymous archons, παιδοτρίβαι I and II, and ὑποπαιδοτρίβαι I and II.

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263. Athens. List of dedicants to Apollo?, 44/45 or 45/46 A.D. *IG* II² 1945. *SEG* XXIV 192; XXXIX 203; LIII 27. D.Peppas-Delmousou, *art.cit.* (our lemma no. 291) 137, briefly notes that a good photograph of this inscription made by M.B.Stamatopoulos considerably improves the reading of L. 44: Δημήτριος Ποσ[- - -]. Since he is enlisted amongst Φλυεῖς, he must be a descendant of Ποσ[ειδώνι]ος Δημη[τρίου] Φλυεύς, attested in the statue base *SEG* XXIX 167. Peppas-Delmousou tentatively identifies this individual with Δημήτριος Ποσιδωνίου who features in the ephebic catalogue *IG* II² 1970, of the same year as *IG* II² 1945.

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264. Athens. Dedication of Apollonides, late 1st cent. B.C. *IG* II^2 1966. S.Follet, *art.cit.* (our lemma no. 245) 10, briefly notes that after autopsy of the stone in the Epigraphical Museum (EM 3583) she has been able to read LL. 1-3 as: [ὑ]π̣ο̣π̣α̣ι̣δ̣[οτρι]|βοῦντος Ἀπολλ̣[ωνίδ]|ου Φρεαρρίου.

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265. Athens. Document of the synodos of Belela, early 3rd cent. A.D.? *IG* II^2 2361. *SEG* LIII 27. Discussing the synodos of Θεὰ Εὐπορία Βελήλα, M.-F.Baslez, *art.cit.* (our lemma no. 29) 106 note 4, enigmatically notes that 'Kallistos, fils d'Euporos, qui doit être le fondateur (voit ci-dessous n. 52) a été éphèbe en 139/40 (*IG* II^2 2044, L.82)' [Baslez presumably uses this tentative identification as a chronological indication, but the ephebe on L. 82 of *IG* II^2 2044 was called Νικίας, and was either from Trikorynthos or Trinemeia, whereas Euporos, the 'fondateur' in *IG* II^2 2361, was a Piraean. Papazarkadas]. On 110 she briefly analyzes the composition of the association, pointing out that civic and gender separation had become the norm by then.

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266. Athens. Leases of sacred properties, ca. 338-326 B.C. *IG* II^2 2495. *Agora* XIX L10. *SEG* XXXIII 169; XXXIX 203; XLVIII 150, 152. A.M.Biraschi, *PP* 339 (2004) 429-435, reprints [somewhat inaccurately] LL. 35-39 of *Agora* XIX L10 (or LL. 1-4 of face B, according to the old numbering), and returns to an early interpretation whereby the expression τῶν ὡραίων | τῆς κομιδῆς refers to the harvest, not to the conveyance, of the crops: the lessees were not obliged to deposit part of the produce in lieu of cash. The author also sifts contemporary literary and epigraphical (e.g. *IG* II^2 2492) sources that bring out the strong link between agriculture and religious festivities.

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267. Athens. The boundary stones of the Kerameikos, 4th cent. B.C. *SEG* XLI 122; LII 155. J.Stroszeck, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 53-83 (ph.), presents a detailed analysis of the setting, form, material, dimensions (also in terms of ancient feet and daktyloi), letterforms, circumstances of discovery, bibliography, and all other aspects of these inscriptions with many excellent new photographs. For convenience we repeat here the list of these inscribed horoi given in *SEG* LII 155, with Stroszeck's nomenclature added:

IG II^2 2617. *In situ* on the exterior west side of the Dipylon Gate = Stroszeck, *Horos 1*.

IG II^2 2618. *In situ* in front of the tomb of the Lakedaimonians = Stroszeck, *Horos 2*.

IG II^2 2619. *In situ* on the west side of the street that runs from the Dipylon, ca. 48 m. north of the tomb of the Lakedaimonians, next to modern Peiraieus Street = Stroszeck, *Horos 3*.

SEG XLI 122. Stray find of 1955 between Kolonos Hippios and Academy, now in the Kerameikos Museum, inv.no. I322 = Stroszeck, *Horos 4* (our lemma no. 268).

Agora XIX H30. *In situ* outside the northwest corner of the Agora = Stroszeck p. 55.

Agora XIX H31. Not *in situ*; found in 1959 east of the Stoa of Attalos = Stroszeck, *Horos 5*.

Uninscribed, fragmentary base of a stele on the northeast side of the Dipylon = Stroszeck p. 55, *Horos 1a*.

Stroszeck groups these into the following series and dates them on the basis of the lettering and their archaeological setting. 1st phase: *Agora* XIX H30 (end of the 5th cent./beginning of the 4th cent. B.C.); 2nd phase: *Horoi 1-5* (end of the 4th cent. B.C.). She concludes that *Horos 1* could have remained standing and visible until the time of Sulla. She also maintains that these horoi were set on both sides of the wide street that led from the Dipylon to the Academy and named that street.

The second half of this study (69-83) is concerned with the Begriff 'Kerameikos'. The term does not designate the deme but a feature of the deme, i.e. a very wide road that ran through the deme and which, outside the Dipylon, served as a mustering-place for processions such as the Panathenaia; the state burial-ground for the war-dead (the demosion sema) grew up on either side of this broad thoroughfare. In the Greek period the terms Κεραμεικός and Ἀγορά are not synonymous and must be carefully distinguished, as they are in several literary sources, particularly Plutarch's description of Sulla's sack of Athens (Plutarch, Life of *Sulla* 14). The formulation ἐν Κεραμεικῷ designates a position on or in the street. The nomenclature changes in the Roman period when the term Kerameikos comes to be applied to structures and monuments in the area occupied by the archaic and classical Agora. On 74/75 Stroszeck lists other names used for this street, such as "Thriasian street", δρόμος, Academy street. Discussion of literary and (a few) epigraphical sources for the use of the road as a military route, venue for prostitution, torch races, sanctuaries, etc. Rejection of the theory that Κεραμεικός designates 'the Potters' Quarter' or a district of Athens. See also our lemma no. 74.

For a brief discussion on the 'origins of the Classical Agora', including discussion of Kerameikos and a ph. of *Agora* XIX H30, see J.Camp, in *Teseo e Romolo* 197-209.

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268. Kerameikos. Boundary stone, 4th cent. B.C. *SEG* XLI 122; LII 155; LIII 193. J.Stroszeck, *art.cit.* (our lemma no. 267) 61 (ph.), publishes the ed.pr. of this inscription, found in 1955 between Kolonos Hippios and the Academy (Kerameikos Museum, inv.no. I322). Stele of 'Hymettian' marble with the text inscribed vertically in a smoothed band between two wide fields of stippling. For the interpretation of this stone as part of the series consisting of Stroszeck *Horos 1-3*, see our lemma no. 267.

ὅρος Κεραμεικοῦ

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269. Laureotike. Boundary stone of a mine, early 4th cent. B.C. Gray limestone slab found in Agia Triada; now in the Museum of Laureion inv. no. 60. E.Kakavoyiannis, *Μέταλλα* 57/58 no. XIX (ph.), offers the following ed.pr., observing the frequency of mines named after Hermes.

[Ἑρ]-
μαϊκ-
όν
vacat

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270. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. *SEG* XXXVII 39; XL 174. E.Kakavoyiannis, *Μέταλλα* 43-45 no. IV (ph.), revisits this horos, providing slightly different readings [ἀπεγρά]|ψατο in LL. 3/4, and [ἀνα]|σάξιμον in LL. 5/6. Contra ed.pr., he strongly advocates the date above [thus already D.M.Lewis: cf. *SEG* XL 174], and emphasizes the fact that this is the only extant boundary stone attesting to an ἀπογραφή.

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271. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. *SEG* LIV 250. E.Kakavoyiannis, *Μέταλλα* 49/50 no. X (ph.), presents this inscription, clearly considering his publication to be the editio princeps. We note that he provides the date above, which is more precise than that given by M.Salliora-Oikonomakou (*SEG* LIV 250).

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272. Souriza. Boundary stone of a mine, ca. 350 B.C. *SEG* XXXII 233; XXXIV 170; LIV 15. E.Kakavoyiannis, *Μέταλλα* 49 no. IX (ph.), reprints the text and offers concise commentary. We note that he prefers to read Ἀσκ{α}ληπια|κόν in LL. 3/4.

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273. Agrileza. Boundary stone of a mine, 4th cent. B.C. *SEG* XXVIII 205; LIV 15. E.Kakavoyiannis, *Μέταλλα* 40-42 no. II, prints L. 5 as .ΑΡΧΩΝ[- - -], rejects the tentative suggestion of ed.pr [- - - ἐπὶ τοῦ δεῖνος] | ἄρχ<ο>ν[τος - - -] (LL. 4/5), and hypothesizes that LL. 5-7 belong to an earlier unidentifiable inscription, not related to the fairly legible text of LL. 1-4.

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274. Agrileza. Boundary stone of a mine, 4th cent. B.C. *SEG* XXVIII 206; LIV 15. After autopsy and detailed analysis, E.Kakavoyiannis, *Μέταλλα* 42/43 no. III (ph.), presents a new improved edition:

[Μέταλλον - - - - - - -]
[- - -]νιακὸν ἀν[ασάξι]-
[μο]ν ὠνητὴ[ς - - - - -]
[- - -] Λαμπ[τρεύς - -]

1/2. For the possible restorations see our lemma no. 285.

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274 bis. Kamariza. Boundary stone of a mine, 4th cent. B.C. *IG* II^2 2635. E.Kakavoyiannis, *Μέταλλα* 57 no. XVIII, revisits this text and dismisses its topographical importance for the location of Prospalta, suggesting instead that the mine Προσπαλτιακόν was named after the deme of its occupant. Finally, he suggests the date above.

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275. Kamariza. Boundary stone of a mine, 4th cent. B.C. Fragment of a limestone 'stele', now in the Museum of Brauron (inv. no. BE 1403). Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62 no. XXIV (ph.), who assumes that the extant letters belong to the name of a mine:

[- - -].AN-
[- - -]E.EON-
vacat

276. Laureotike (now lost). Boundary stone of a mine, 4th cent. B.C. *IG* II^2 2637. Based on the ed.pr. A.Cordellas, *Le Laurium* (Marseille 1869) 113, the only man to have seen this rupestral inscription, E.Kakavoyiannis, *Μέταλλα* 53/54 no. XIII, revisits the text and offers the following edition:

Διογένης
κατέλαβ<ε>
[ἀνασάξιμ]ο[ν] μέταλ<λ>ον
4 [- - - - - - -]Λ[- - - - -]

In L. 4, Kakavoyiannis suggests that Λ might have been a misread nu (final later of the name of the mine). He does not reprint the letters TO, read by Kordellas to the left of L. 2. Kordellas himself believed that they did not belong to the main text, and Kakavoyiannis speculates that they might have been the remnants of an earlier inscription, e.g. [ὁ δεῖνα καινο]το[μίαν κατέλαβε]

277. Laureotike. Boundary stone, 4th cent. B.C. Limestone slab found in Botsari Valley, now in the Museum of Laureion, inv. no. 19. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVII (ph.), who tentatively attributes the slab to a mine, rather than to a workshop: ὅρος

278. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab, found in Agia Triada, W of the ancient shaft no. 8; now in the Museum of Laureion, inv. no. 61. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54 no. XV (ph.):

[- - -]-
.δης
κατέ-
4 vvλαβε
vacat

279. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab found inside basin III of workshop no. 5 in Botsari Valley; now in the Museum of Laureion inv. no. 20. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54-57 no. XVII (ph.):

[- - -]ς
Διοπεί-
θης
4 Φαλη(ρεύς)
vacat

After detailed discussion of the letter traces in L. 1, Kakavoyiannis tentatively suggests [- - -] | [μέταλλον ὠνη|τή]ς

280. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a marble stele, once part of the Collection of Antiquities of the Ἑταιρεία Μεταλλουργείων Λαυρίου, rediscovered in 1995 in a storeroom of the Library of the Municipality of Laureion. Now in the Museum of Laureion, inv. no. 772. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62-64 no. XXV (ph.), who raises and then dismisses the possibility that the stone is part of *SEG* LIV 244:

[..]ε̣-
ιον
vacat

281. Thorikos. Boundary stone of a mine, 4th cent. B.C. *SEG* XXXIV 171. The text is scrutinized by E.Kakavoyiannis, *Μέταλλα* 50-53 no. XI (ph.), who suggests that originally only [Δημητ]ριακόν –the name of the mine– had been carved on the stone. Subsequently, an entrepreneur erased part of the inscription and replaced it with a new text which is now only partly legible: [ὁ δεῖνα] | κατέλα[βε και|ν]οτ[ομίαν]. Finally the traces in L. 4 belong to a third, completely different inscription of undecipherable content; in the same line the dot after delta is random.

281 bis. Laureotike. Boundary stone of a mine, ca. 350-300 B.C. *SEG* LIV 251. E.Kakavoyannis, *Μέταλλα* 49 no. VIII (ph.), reproduces this text suggesting, on the basis of the lettering, the slightly different date above.

282. Laureotike. Boundary stone of a mine, late 5th – early 3rd cent. B.C. *SEG* LIV 248. E.Kakavoyannis, *Μέταλλα* 45-47 no. V (ph.), reprints the text and notes that the name of the mine Δημητρι|ακόν (LL. 9/10) should paleographically be dated to the late 5th cent. B.C. In the

4th cent. B.C., the stone was re-inscribed with the addition of LL. 1-5. Later, in the late 4th/early 3rd cent. B.C., the name of the previous owner was erased, and the name Ἀρίσ|των was added. We note that Kakavoyiannis accurately prints LL. 4-5 as [κ]ατέλα|[β]ε ⟦---⟧, which results in a different and slightly longer epigraphical text that that of ed.pr.

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283. Laureotike. Boundary stone, Roman Imperial? Limestone stele seen in the area of Kamariza by A.Kordellas, who kept a note in his personal copy of his own book *Le Laurium*. The inscription, now lost, is discussed by E.Kakavoyiannis, *Μέταλλα* 66/67 no. XXX, who assigns to it the date above on the basis of the lunate sigma: ὅρος

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284. Kamariza. Boundary stone of a mine, date? The inscription was seen and reported in the late 19th cent. by E.Ardaillon, now presumably lost; reprinted and discussed by E.Kakavoyiannis, *Μέταλλα* 58 no. XX: Ἡφαιστιακόν

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285. Laureotike. Boundary-stone of a mine, date? Rupestral inscription near an 'ancien puits' in the area of Souriza, seen by A.Kordellas on 2/11/1871, who kept a note in the margin of a copy of his own book *Le Laurium*: NIAKOIII. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVI (ph.), thinks of a mine and prints:

[- - -]νιακόν

Kakavoyiannis suggests as possible restorations: [Ἀπολλω]νιακόν, [Ποσειδω]νιακόν, or [Φιλημο]νιακόν; cf. our lemma no. 274.

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286. Laureotike. Boundary stone of a furnace, 4th cent. B.C. *IG* II^2 2750. *SEG* XXIX 159; XL 175; LIV 15. E.Kakavoyiannis, *Μέταλλα* 75-77 no. I (ph.) reexamines this stone, including its convoluted history (now at Brauron Museum, inv. no. BE 1471). He considers the text to be incomplete and claims that this is the only document referring to a furnace (κάμινος) for the melting of ore.

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287. Kerameikos. Security horos, 4th cent. B.C. In *AA* (2004.2) 268 (ph.), W.-D.Niemeier briefly reports the discovery of this horos stone of the property of Nikeratos of Hagnous in the value of 7000 drachmai in the excavations of the German Archaeological Institute in front of the Dipylon in the Kerameikos; no text.

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288. Laureion. Agrileza. Security horos, 4th cent. B.C. *SEG* XLVIII 172; LIV 15. After reprinting the text, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.), comes down strongly against the view that this horos designated a workshop, as suggested by the edd.pr. Instead he prefers to read LL. 1-3 as ὅρ[ος χωρίου] | πεπ[ραμένου ἐπὶ] | λύσε[ι] etc.

289. Laureion. Agrileza. Security horos, 4th cent. B.C. *SEG* XLVIII 173. As in the case of our lemma no. 288, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.) reprints the text, and then dissociates it from any reference to mining activity. Improved readings and renumbering of the ed.pr. urge Kakavoyiannis to provide the following new version:

[Ὅρος χω]-
[ρ]ίο
[πεπ]ραμένο
4 [ἐπ]ὶ λύσει Α[- - -]-
κ.τ.λ.

[Kakavoyiannis' 'κ.τ.λ.' is hardly sufficient, given that the re-arrangement of the opening lines of the text inevitably leads to changes in the preserved text of the lower part. Papazarkadas].

290. Kerameikos. Security horos, ca. 350 B.C. Intact, roughly dressed marker of 'Hymettian stone', found in the excavations of the German Archaeological Institute under Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 168 no. 446 (ph. and dr.); text in majuscules with no word-divisions, which we transcribe.

ὅρος
χωρίο πε-
πραμένο
4 ἐρανισταῖς
ἐπὶ λύσει
ΗΗΗΗ𐅅

L.2 ΧΟΡΙΟ Knigge.

291. Athens. Dedication of a grain-measure by two astynomoi, Augustan period. *IG* II² 3939 + 2878. After associating the two texts above (EM 4361+4361a and EM 10325 respectively), D.Peppas-Delmousou, in *L'hellénisme* 121-138 (ph.; dr.), offers the following new edition:

[Κρά]της Ἀριστονίκο̣[υ]
[Φλυεὺ]ς καὶ Δημήτριος

B A <
a M M M
[Κι]νέου Κυδαθηναιεὺς
[γ]όνωι δὲ Θεμίσωνος Ἀνα-
φλυστίου v ἀστυ-
νομήσαντες
ἀνέθηκαν
vacat

[We have provided dotted letters on the basis of the ph.; Peppas-Delmousou optimistically has Ἀριστονίκο[υ] in L. 1 and [Φλυεὺ]ς in L .2. The miniscule letter 'a' designates the original inscription of this σήκωμα; in this very line, M probably stands for μ(έδιμνος), the siglum A for ἀ(μφορεύς), < is half this capacity, whereas ■ designates the largest capacity equivalent to a medimnos of grain. Peppas-Delmousou].

Peppas-Delmousou offers a detailed analysis of the σήκωμα and the two inscriptions (with French translation), including measurements, drawings, minute description of the letters, their form, size, and disposition on the stone. Prosopographical analysis and tentative identifications are carried out by comparison to *IG* II² 3506 and *Agora* XV 293. The ἀστυνομήσαντες are compared with the ἀστυνόμοι, μετρονόμοι and ἀγορανόμοι of the Classical period, but in the end P.-D. is inclined to see the Roman praetores urbani as the blueprint of the Attic office of the Augustan period. More generally, the dedication, along with *IG* II² 3504, 3505 attest to the creation of a new grain-fund under the auspices of Augustus. Other texts discussed include *IG* II² 1013 and 3546. We also note that Peppas-Delmousou has conducted some interesting experiments regarding the actual capacity of the σήκωμα in question.

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292. Athens. Dedicatory epigram of Dionysios for Dionysos, 176/5 B.C. *IG* II² 2948. D.Clay, *Archilochos Heros* (cf. our lemma no. 2051) 89 and 132, reprints this text (translation), arguing that Διονύσιος, to whom heroic honors were offered (*IG* II² 1326), was a poet.

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293. Athens. Dedicatory inscription of the temple of Roma and Augustus, ca. 2 B.C.? *IG* II² 3173. *SEG* XLVII 196, 209,* 212, 218, 234; XLVIII 11, 2103 XLIX 24; L 2; LI 14. H.Whitaker, in *Greek Romans and Roman Greeks* 25-39, reprints, paraphrases and discusses extensively several issues surrounding this inscription, especially its date. After minute discussion of previous proposals, she tentatively suggests ca. 2 B.C., possible date of Gaius Caesar's visit to Athens, as the most probable chronology for the erection of the temple. The project would have been part of Rome's self-representation as the new Athens, in her ventures against the Parthians.

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294. Athens. Statue base of the poet Menander, after 293/2 B.C. *IG* II^2 3777. *SEG* XLI 217; LIII 35. O.Palagia, *ASAA* 83 (2005) [2006] 287-298 (ph.), reexamines this base of the portrait statue in the theater of Dionysos, signed by Κηφισόδοτος and Τίμαρχος, sons of Praxiteles, comparing it to some of the more than 70 surviving copies and speculating that the comic poet may not have been so reclusive as is often thought. Perhaps his decision to reside in the Peiraieus may have been influenced by his sympathetic stance toward the Macedonian garrison stationed there. She also notes that his lack of a beard is unusual for an Athenian poet and in keeping with contemporary Macedonian fashion. Palagia briefly cites and gives a ph. of the orthostate in the Pompeion bearing the poet's name (*IG* II^2 4256; *SEG* XVI 263) and associated with a painted portrait by Kratinos in the 3rd cent. B.C. (Pliny, *NH* 335.140).

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295. Athens. Dedication of a statue of the philosopher Karneades by Attalos and Ariarathes, ca. 175-150 B.C. *IG* II^2 3781. *SEG* XLI 152;* LIII 25; LIV 1834. In a study of the philhellenism of king Ariarathes V of Kappadokia, including his honorary Athenian citizenship, his agonothesia of the Panathenaia, and his education at the Academy under Karneades, S.Panichi, *Studi Ellenistici* 16 (2005) 241-259, defends the proposition that the dedicators of this statue in front of the Stoa of Attalos are the two famous Hellenistic monarchs. For the above date, she follows S.V.Tracy, *Cutters* 139/140. She also examines the honorific decree for Ariarathes at Athens by the Technitai of Dionysos, *IG* II^2 1330, and speculates that the divine honors he received therein were manifested in a cult at Athens.

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296. Athens. Kolokynthou. Herm for the neoplatonic philosopher Granios, Roman Imperial (2nd cent. A.D.?). The herm was not discovered in a systematic excavation, but was possibly dug out during agricultural works; its current whereabouts is unknown. Ed.pr. G.Karo, *AA* 45 (1930) 98, who provided a text, but no exact description of the monument itself. Certain letters, namely M, Σ, Ω, were described as lunar. The inscription was never included in any corpus, but has recently been revisited by G.C.Mandl, *Thetis* 11/12 (2005) 79-82, who provides the following text:

Γράνιος
Σίμωνος
Πτολεμαι[εύς]
4 Πλατωνικός

German translation, detailed analysis of the onomastics, the ethnic origin of the honorand, and the technical term Πλατωνικός. The latter, along with the lettering, and the use of a herm for the inscription suggest a date in the 2nd cent. A.D.

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297. Rhamnous. Statue base honoring Polydeukion, 174/5-177/8 A.D. *IG* II² 3969 + *SEG* XXXV 156. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος II* no. 159. H.R.Goette, in *Ross und Griechenland* 224/225, reproduces a drawing of this inscription preserved in Ross's 'Tagebuch', showing that back in 1832 Ross was able to read text that no longer survives today in LL. 4 and 10 [Collation of Petrakos' edition with the drawing by Ross allows us to transcribe: L. 4: καὶ τ̣οῦ̣ δ<u>ήμ</u>[ο]υ̣; LL. 9/10: <u>εὐ</u>[μ]ε]νῆ, Papazarkadas].

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298. Athens. Dedication of Praxias to Asklepios, ca. 350 B.C. *IG* II² 4372. *SEG* XLVI 2359; XLVII 2337; L 1712. M.Salta, in *Ἐπιτύμβιον Neumann* 171-182 (ph.), associates the upper part of a female marble head in the National Museum (Γ 15244) with the semi-circular cutting on the front of this stele above the dedicatory inscription and provides a complete and fully documented discussion of the modern history and the style of this monument excavated in the sanctuary of Asklepios on the south slope of the Acropolis in 1876. She suggests that Πραξίας, the dedicator, may also have been the sculptor of the head, comparing the signatures on *IG* II² 2820 and VII 430 (*I.Oropos* 341). Salta also adduces helpful parallels in *IG* II² 4639 (ph.), 4363, and 4380. In *To Μουσείο* 3 (2002/2003) 113/114 (ph., dr.), she briefly repeats the association of the head with the inscribed stele. At the end of her paper in *Mouseio Benaki* she refers to the project to locate the finding places of sculpture in the National Museum outlined in our lemma no. 7.

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299. Athens. Inventory of dedications to Asklepios, early 2nd cent. A.D. (before 114-116 A.D.). *IG* II² 4511. *SEG* XXXIII 196; XLII 1801. E.Muñiz Grijalvo, *art.cit.* (our lemma no. 30) 267 note 39, briefly notes that this list from the Asklepieion has never been employed in the discussion of the disappearance of public inventories, usually placed in ca. 200 B.C., even though it would appear to be a very late example.

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300. Athens. Acropolis South Slope. Dedications to Herakles. *IG* II² 4571, 4611 (*SEG* XXXIX 236), 4613 (*SEG* XXXIX 236), 4986 (*SEG* XXVI 234; XLI 71). *SEG* XLIII 1294. R.Parker, *Polytheism* 412, 437-439, assesses inferences drawn from the finding-places of these healing dedications to the effect that Herakles had either a place in the Asklepieion or a separate shrine here. He warns against associating it with the unlocated shrine of Herakles Menytes, known from literary sources, 'since the epithet Menytes does not suggest a healing cult.'

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301. Mounichia. Acropolis. Dedication to Artemis, ca. 350 B.C. *SEG* XXVI 267; XLI 250. In a discussion of dedications by women 'on behalf of their children,' (*IG* II² 4671, 4688, et al.), R.Parker, *Polytheism* 438/439, proposes to restore [ὑπὲρ τῶν παι]δίων in place of ed.pr.'s [ἐκ τῶν ἰ]δίων in L. 2.

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302. Peiraieus (now in Athens). Inscribed relief depicting Dionysos, ca. 350-300 B.C.? *SEG* XXXV 144; LI 17. The sculpture is discussed by M.Micheli, *BA* 103 (1998) 1-8 (ph.; no text or reference to *SEG*), in an article on the iconography of theatrical masks on reliefs.

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303. Athens. Dedication to Hera Boulaia, early 3rd cent. B.C.? *IG* II^2 4675. R.Parker, *Polytheism* 404 note 69, noting other peculiarities in this text, observes that '[t]he only Athenian parallel I have found for "in the second priesthood of x" *vel sim.* is *IG* II^2 4991: the whole formula type "in the second x of x" is first attested to my knowledge c. 125 BC and may suggest that the corpus 3rd-c. date for *IG* II^2 4675 is too early.'

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304. Athens. Dedication of Kittos, 4th cent. B.C. *IG* II^2 4921a. C.M.Keesling, *Hesperia* 74 (2005) 418-421 (ph.), rejects the necessary association of the dedicator with the ceramic workshop of Kittos and Bakchios, A.E.Raubitschek, *Hesperia* 11 (1942) 304-313, and demonstrates that this circular plinth is in fact the support of a slightly under life-size human head, possibly an anatomical votive dedicated to Asklepios.

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305. Brauron? Markopoulo. Dedication, Roman Imperial. *IG* II^2 13184. H.R.Goette, *AA* (2005.1) 36-38 (ph.), republishes this inscription, interpreting it as a dedication, and arguing that Fourmont probably copied it at its present location at the chapel of Panagia Varaba near Markopoulo, not 'Athenis' as incorrectly reported in *CIG* and *IG*.

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306. Athens. The monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II^2 4960/4961. *SEG* LIII 207;* LIV 23. E.Aston, *CQ* 54 (2004) 21, in an examination of the legends concerning the birth and origins of Asklepios, briefly adduces this inscription, slightly favoring the view that after leaving Zea the god came to the Eleusinion. See also our lemma no. 428.

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307. Athens. Dedication to the hero Kallistephanos, 375-350 B.C. *SEG* XXXIX 235; L 1712. J.Camp, in *Greek Art in View* 129-137 (ph.), publishes the following Greek text that accompanies the relief scene of a cobbler's workshop described in *SEG* XXXIX 235.

Beneath the relief:

Διονύ[σ]ιο[ς . . .]ΩΝΟΣ κα[ὶ]
οἱ παῖδες Ἥρωι Κα-
λλιστεφάνωι ἀν-
έθηκαν παλαιοργός,
ὄψιν ἰδὼν θείαν ἐν ὕπνω[ι]

Διονύσιος ἥρῳ
κοσμεῖ καὶ παῖδας
Καλλιστεφάνου· σὺ δὲ τούτων
ἀντιδίδου πλοῦτόν τε
καὶ εὐαίων' ὑγίειαν

L. 9. Stroud from the ph.; πλούτων Camp.

Camp computes the missing letters of the patronymic in L. 1 as 3 or 4 and suggests either [Σίμ]ωνος, the cobbler friend of Socrates, *LGPN* II, s.v. no. 7, or [Σίλ]ωνος, associated with ■ sandal on *IG* II^2 4423, *LGPN* II s.v. no. 1. M.Sève, *BE* (2005) no. 74: 'Ce qui subsiste du patronyme de Dionysios est trop insuffisant pour restituer avec C. le nom Σίμωνος ou Σίλωνος, de personnages effectivement connus comme cordonniers.' R.Parker, *Polytheism* 449/450 (ph.), suggests that the two slightly larger figures seated to the right and only partly preserved may have been heroes, Kallistephanos and his son.

308. Oinoe near Marathon. Dedication to Pan with a prohibition, 61/60 B.C. *SEG* XXXVI 267; LI 188.* Lupu, *NGSL* 4, reprints the text with translation and commentary. In L. 6 he reads Νύνφαις.

309. Athens. Theater of Dionysos. Inscribed throne of the priest of Poseidon and Erechtheus, Roman Imperial. *IG* II^2 5058. *SEG* XXV 246; XLII 111. S.Darthou, *Kernos* 18 (2005) 69-83, in a study on the fusion of Poseidon and Erechtheus as joint-founders of Athens, adduces this inscription together with *IG* I^2 580 = *IG* I^3 873; *IG* II^2 1146, 3538, 4071, and assorted literary sources (79-83). See also our lemma no. 35.

310. Merenda (Myrrhinous). Inscribed architrave of a fountain, 2nd cent. A.D. In *Αττική 2004*, 93/94, O.Kakavogianni – V.Argyropoulos offer a preliminary report of a Roman Imperial fountain-house investigated in 2003/4. Amongst the various architectural members, the excavators found a marble beam bearing the following dedicatory inscription (majuscule text; ph.):

ποίσας τὴν κρήνην
καὶ τὸ περιστόμιον

[1. ποίσας, i.e. ποιήσας. We reproduce the text of the ed.pr., who suggest the date above based on the lettering. To judge from the ph., the stone is broken on the right with the result that the final Ns in both lines are only partly preserved. It is conceivable that some text is missing from the right. Papazarkadas]

311. Loutsa. Inscribed pillar, Roman Imperial. Fragment of an inscribed pillar of poros, found in the Roman building mentioned in our lemma no. 252. Ed. pr. N.Kotzias, *art.cit.* (our lemma no. 252) 172/173 (dr.), who printed the following majuscule text:

. .ΙΛΟΥ
. . . . . .
ΛΛΙΟΣ
4 ΙΑΙΡΕΤΟ

[4. Perhaps some form of the word ἀδιαίρετος? Papazarkadas].

312. Stavros. Epitaph of Prokles, 4th cent. B.C.? Fragment of a marble funerary stele found in the building plot of P.Nikolinakos, at Papaflessa & Ippokratous streets, at Stavros of Gerakas. Ed.pr. D.N.Christodoulou in *Αττική 2004*, 69.

Προκ[λῆς] Προκλ[έους] Γαργήττ[ιος]

[No ph., no date. Ed.pr. prints a majuscule text in one line, but the disposition of the surviving letters and the dimensions of the stone make it likely that the text was arranged in three lines. A Προκλέης from Gargettos was councillor in 336/5 B.C., as attested in *Agora* XV 42, L. 122. He may be either the deceased or his father (our only clue for dating the new stele?). Papazarkadas].

313. Marathon. The epigram of Herodes Atticus for Regilla, after 160/161 A.D. *SEG* XXIII 121; XLI 155;* XLII 208; XLVIII 12. O.Vox, *Rudiae* 15 (2003) *Studi in memoria di Ciro Santoro*, 213-218, provides a detailed philological commentary on this poem, citing copious parallels and finding no valid reason to deny the authorship of Herodes himself.

314. Myrrhinous (Merenda). Grave epigram for Kallimedon, ca. 350 B.C. *SEG* XXIII 137; XLIX 238.* Clairmont, *CAT* 1.820; *CEG* II 561. In *JDAI* 120 (2005) 196-199 (ph.), J.Daehner reprints the text with German translation and discusses the association of this stele with a marble standing naked male figure in Dallas (*CAT* 2.949) and also with the other inscribed monuments from this same family tomb, *SEG* XXIII 156-161, with particular attention to the representation of Καλλιμέδων in the nude.

315. Aigaleo (Korydallos). Epitaph, 375-365 B.C. *SEG* XXIX 215. Clairmont, *CAT* 3.451a. M.I.Pologiori, *Egnatia* 8 (2004) 171-201 (ph.), after a detailed physical description, explores the iconography, identifying the dead person as the seated female figure in the center whose name is not preserved on the epistyle; she is the daughter or wife of Aktaios of

Peiraieus, the male figure at the left. Pologiorgi collects stylistic parallels among which are the sculptured tombstone of Demoteles, son of Thymokles of Prasiai (Clairmont, *CAT* 3.846), the loutrophoros-hydria of Malthake (*CAT* 3.319: *IG* II^2 11118), and the lekythos of Demokrateia (*CAT* 4.850; *IG* II^2 12023a).

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316. Peristeri. Epitaph of Hermodoros, Hellenistic. *SEG* XXXIX 261. After reprinting a majuscule text of this inscription, A.Zampite & F.Sofianou, in *Αττική 2004*, 31/32 (ph.), cite it as a typical funerary monument of the Hellenistic period, thus providing for the first time a date (no date in ed.pr.). The kioniskos was on display in the temporary archaeological exhibition organized by the municipality of Peristeri in 2004/5.

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317. Sounion. Epitaph of Demagora and others, 4th cent. B.C. *IG* II^2 7425. *SEG* LIV 15; 211. G.Despinis, in *Ἐπιτύμβιον Neumann* 156-158, no. 3, quoting from the unpublished archive of P.Eustratiades in the Archaeological Society at Athens, briefly describes this stele and establishes its finding place as Gaidouromandra on the road from Agrileza to Sounion (see *SEG* LIV 15). Also found here was the epitaph of Archestratos, *SEG* LIV 360.

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318. Unknown provenance. Epitaph of Mnesis, 4th cent. B.C. Clairmont, *CAT* 2.882 b; marble lekythos now in the Civici Musei di Storia ed Arte in Trieste. Republished after restoration of the object by F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 29-31 no. 3 (ph.): Γ̣ά̣λ̣λ̣ι̣ο̣ς̣, Μ̣ν̣ῆ̣σ̣ι̣ς̣

ΑΝΤΙΦΑΝΗΣ, Clairmont.

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319. Attica. Grave monument, ca. 380-360 B.C.? Fragmentary marble lekythos auctioned (unsuccessfully) by Christie's in London on October 5 2000. Scene of two male figures in relief, none of them the deceased; the young unbearded man on the right is labelled Νικοκλῆς, the older man on the left Λωκίων. Information offered by J.M.Fossey, *AncW* 34 (2003) 91/92, who rejects the second reading in favor of Φωκίων. On onomastical grounds Fossey tentatively identifies the two figures as the famous Athenian leader Phokion and his close associate Nikokles [if so, the date offered in the catalogue cannot be right, Papazarkadas]. For a defixio against Phokion, see our lemma no. 325.

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320. Athens. Kerameikos. Epitaph of Nannion, ca. 350 B.C. *IG* II^2 10229. Clairmont, *CAT* Suppl. 33, PE 48. G.Despinis, in *Ἐπιτύμβιον Neumann* 159 no. 5, briefly describes this stele and discusses the possibility that Nannion was a hetaira.

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321. Athens. Kerameikos. Epitaph of Spartan soldiers, 403 B.C. *IG* II^2 11678. *SEG* XXXVII 157;* XXXVIII 333; XXXIX 370; LII 9. In *Architectura* 33 (2003) 113-122 (ph.; dr.), A. von Kienlin presents a thorough wall-by-wall, room-by-room architectural analysis of the form, chronology, function, and excavation history since 1913 of the structure with which this inscription has been associated on the west side of the road leading north from the Dipylon Gate. Recent excavations by U.Stroszeck in 2002 and 2003 have exposed serious problems in the accepted interpretation and identification of this oblong-shaped building divided internally into 6 compartments. Constructed of spolia of a wide range of different shapes and types of stone, the building obviously went through several chronologically distinct building phases. Von Kienlin briefly describes the burials inside the structure, which are said to belong to Spartans since they have headstones. He notes that *IG* II^2 11678 was found 4.50 m. east of the building and 1.50 m above the level of the ancient street in the foundation of a post-Sullan wall. This inscription is today in the Kerameikos Museum and a cast has been placed as a coping stone on the east wall of the building at its north end. It is broken at the left but preserves anathyrosis on its right side, showing that at least one other block was placed adjacent to it here. Hence the cast cannot be in the original position of the inscribed coping stone. Von Kienlin maintains that this structure cannot be conclusively and exclusively connected with the burial of Spartan soldiers who died in Athens ca. 403 B.C. and that the inscription as now reconstructed would be too long for the building. It must, therefore, either be reconstructed in a different way or it does not belong to the building. On 118-122 he demonstrates that previous reconstructions of the 'Public Grave at the third Horos Stone' are also seriously in need of revision. For this horos stone and the one outside the east wall of the 'Tomb of the Lakedaimonians,' see our lemma no. 267.

This topic is also taken up by J.Stroszeck, *AA* (2006.2) 101-120 (ph.), who gives a history of the excavations of this structure, reprints the standard text of the inscription in majuscules with a diagram of the burials in the enclosure, and announces that a complete reappraisal of the remains and their setting will appear in a future volume of the *Kerameikos* publications. Now, she repeats the traditional interpretation of the structure, restricting herself to the publication of the Lakonian red-figured pottery found with the skeletons. Of the latter she distinguishes two groups: I, 23 male skeletons laid out at right angles to the street along the east side of the enclosure with their heads at the east and headstones under each; II, 3 male skeletons laid out parallel to the street, at a higher level, and with no head stones. At least 2 of the skeletons have spearpoints embedded in them. Stroszeck here discusses only the first group, which she regards as Lakedaimonians. The inscribed coping stone is to be associated only with skeletons 1-9 or 1-14. Stroszeck interprets the fact that skeletons 7 and 8 each have 2 headstones as indicating that these are the two πολέμαρχοι, Θίβραχος and Χαίρων. Also a large stone placed between these two and skeleton 9 probably indicates that the latter is the Olympionikes Λακράτης. On 107-118 (ph.; dr.) she presents a catalogue of the pottery excavated in the enclosure, which derived from a sacrifice at the grave. Several of the vases, both in shape and in decoration, have clear connections with Sparta.

322. Athens (Helioupolis). Epitaph of Artastis, ca. 300-250 B.C. (268/7-263/2 B.C.?) Marble funerary stele with curved pediment. Ed.pr. E.Varoucha-Christodoulopoulou, *AE* (1953/4: Part 3) [1961] 340 (ph.), who tentatively identified the deceased as a Persian mercenary of the Ptolemaic troops operating in Attica during the Chremonidean War: Ἀρτάστις

[We transcribe in minuscules, not without some hesitation, since the name, which ed.pr. compares with Ἀρτᾶς of *SEG* II 845, seems to be still a hapax. Papazarkadas]

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323. Athens. Epigram for Syrianos, 5th cent. A.D.? *SEG* LI 298. D.Feisssel, *BE* (2006) no. 533, suggests that the above date on the basis of the lettering might be too precise. He reprints Kalliontzes' text of *SEG* LI 298 and summarizes his interpretation but finds a deeper contrast between the first and the last verse, than between the verses of each distich, as K. reads the poem. Feissel restores L. 1 as [Οὗτος] μὲν Συριανὸς ἔχεν πόλον, εὖτ' ἐπὶ γ[αῖαν] and reads the first preserved letter of L. 3, with Sironen, as δ' answering the μέν of L. 1. The rare word ἀρτιτελής is used of Plato himself by the Middle-Platonist Attikos (Eusebius of Caesarea, *Prep. Evangel.* 11.2.4.). He proposes that the epigram may not be funerary but commemorative, perhaps inscribed on a statue base, and submits for criticism the following translation, 'Syrianos {que voici} habitait le ciel quand, [envoyé] des bienheureux, il vint sur terre, déjà initié: et [quand il eut appris] aux hommes comment on peut [atteindre] la sagesse, [parmi les] immortels au ciel il s'en retourna.'

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324. Athens. Defixio, late 4th cent. B.C. In *GRBS* 41 (2000) 10 no. 14, D.R. Jordan briefly refers to an unpublished lead curse tablet excavated in the sanctuary of Pankrates, which binds down victims πρὸς τ[ὸν Π]αλαίμονα, who is to become their punisher, καὶ δέομαί σου, ὦ Παλαῖμον, τιμωρὸς γένοιο, that they should seem to judges, δικασταῖ<ς>, to speak unjustly. . . Ἄδικα γὰρ καὶ ποιοῦσιν καὶ λέγουσι. [This seems to be the earliest explicit reference to acts of injustice as a justification for cursing in a defixio (for examples from the 3rd cent. B.C. see Wünsch, *DT* 102; *SEG* XLVII 510 = *I.Oropos* 745a), and consequently the earliest example of a 'prayer of justice' (for which see *SEG* XXXVIII 2010 and XLI 1831), Chaniotis.]

R.Parker, *Polytheism* 421, points out that, against the assimilation of [Ἡρακλ]εῖ Παλαίμονι in e.g. *IG* VII 2874 from Koroneia, the invocation πρὸς τὸν Παλαίμονα in this Attic curse tablet 'shows Palaimon to have been functionally equated with, say, Plouton, but distinct from Heracles (for all defixiones are addressed to underworld gods).'

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325. Athens. Defixio against Phokion and other political curses, 4th cent. B.C. *IG* III.3.24. A.G.Nisoli, *Acme* 56.3 (2003) 271-287, examines the prosopography of this tablet, arguing that it shows close ties between Phokion and the political group of Kallistratos of Aphidna, as do Audollent, *DTA* 47-50; 63. With these as models, she reviews the following political or judicial defixiones of illustrious targets in 4th cent. B.C. and Hellenistic Athens with

brief comments: *IG* III.3.102/103; *SEG* XXX 325; XXXVII 214-220 (wrong reference in Nisoli); XLVIII 354-356; XLIX 314. Cf. *SEG* LII 253. For a possible "portrait" of Phokion on a gravestone, see our lemma no. 319.

326/327. Athens. Kerameikos. Bronze dikastic pinakia. U.Knigge, *Kerameikos* XVII, publishes the following two pinakia found in her excavations of Bau Z.

326. 154 no. 335. Small fragment from Bau Z2 of the right side bearing a stamped gorgoneion and only [---]ΠΟ

327. 238 no. 1042. Small fragment from Bau Z5 of the right side bearing a stamped gorgoneion and only [---]Ο | [---]Σ; 'zwishen Gorgoneion und Inschrift eingestanzte Punkte.' [These could be traces of another (earlier or later) inscription, Stroud].

328. Athens. Kerameikos. Inscribed lead stater weights, ca. 300 B.C. Intact rectangular lead weight with the same device on both top and bottom: knucklebone with inscription around the perimeter, letters facing out, found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 521 (ph.), weight 910g. Στα|τῆ|ρ. Another 222 no. 916, same weight, ΤΑ

329/329 bis. Athens. Kerameikos. Inscribed lead mina weights, ca. 300 B.C. Two intact rectangular lead weights with a dolphin in relief on top found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII.

329. 192 no. 605 (ph.), weight 480g: MI

329 bis. 202 no. 707 (ph.), weight 480g: M

330. Peiraieus. Lead weight, 3rd/2nd cent. B.C. Square lead weight (117.2g) with a crescent moon; two letters above the crescent, another two below; found in Peiraieus and sold by the Auktionshaus Helbing to the Suermondt-Ludwig-Museum in Aachen in 1910. Cf. *Auktion Helbing 27. und 28. Juni 1910* (Munich 1910) 22 no. 397. Edd.pr. S.Ortisi, K.Sporn in K.Sporn (ed.), *Europas Spiegel. Die Antikensammlung im Suermondz-Ludwig-Museum Aachen* (Wiesbaden 2005) 236 no. 348 (ph.): .ΕΙΤΑ

Possibly τέ|τα[ρτον] (1/4 mna), edd.pr., who point out that the heavier among the weights with a crescent moon are usually uninscribed; cf. *Agora* X p. 12 note 26.

331. Peiraieus. Lead sling bullets, ca. 268/7-263/2 B.C. *SEG* XXXI 267 (4). In the article reported in *SEG* LIII 928 and 2102, C.Brélaz – P.Ducrey, *AK* 46 (2003) 101 (ph.), briefly mentioned these three molded lead shafts with inscribed [Διονύ(σιος)] sling bullets still attached on them (9 bullets per shaft) from Peiraieus. A very similar unpublished shaft with 7 bullets is stored in the National Museum of Denmark, inv. no. 3415 (*SEG* LIII 2102). Brélaz – Ducrey associate all these sling bullets with the Chremonidean War. For inscribed sling bullets see also our lemmata nos. 1266 and 1882.

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332. Athens. Kerameikos. Lamp with graffito, ca. 350 B.C.? Intact black-glazed Attic lamp (so-called Diokles lamp), with graffito on the upper surface of the nozzle, found in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 514, who for some unexplained reason identifies the writer with this common Attic name (25 entries in *LGPN* II) as Naukrates Kerameon in an ephebic list of 305/4 B.C.? Kirchner, *PA* 10531. Ναὐκράτης

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333. Athens. Kerameikos. Inscribed clay cylinder from a well, ca. 300 B.C. In *Kerameikos* XVII 63-65 (dr.) Brunnen 7, U.Knigge publishes a description and dr. of the setting letters on the top clay cylinder of this well of the above date in Bau Z4. They do not follow alphabetic order: PP, ΛΛ, ΣΣ, ΛΛ, ΘΘ, ΛΛ, ligature of BB and H, ΛΛ

334-337. Athens. Kerameikos. Inscribed loomweights. U.Knigge, *Kerameikos* XVII.

334. 114 no. 47 (ph.). Intact pyramidal clay loomweight, with graffito A on one side; from under Bau Z1. Cf. also 213 no. 815.4.

335. 180 no. 509.2. Intact conical clay loomweight, stamped, from Bau Z3: Νόημα. For the stamp cf. *Hesperia* Suppl. 7 (1943) 92 no. 134. Corinthian. See also 190 no. 599.

336. 180 no. 509. Intact, conical clay loomweight, stamped, from Bau Z3: ΓΛΥΚ. For the stamp cf. *Corinth* XII 159 no. 1153; 1178. Corinthian. Two others on 208 no. 774.2 (ph.); 212 no. 815.2.

337. 208 no. 774.1 (ph.). Intact, conical clay loomweight, stamped, from Bau Z3. ΜΕΛΙΣ. Corinthian. Another on 212 no. 815.1.

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338. Athens. Kerameikos. Inscribed pebble. Oval shaped stone, broken at one end. Ed.pr. U.Knigge, *Kerameikos* XVII 112 no. 38 (ph.), from under Bau Z1 (see our lemma no. 5). ΣΤ

339-349. Athens. Kerameikos. Assorted vase inscriptions. U.Knigge, *Kerameikos* XVII, publishes the following dipinti and graffiti found in her excavations of Bau Z:

339. 121/122 no. 95 (dr.). Dipinto label on a rf. Kelchkrater found under Bau Z1. Ἐγκ[έλαδος]

340. 125 no. 118 (ph.). Dipinto in large red letters around two fragments of the foot of a vase found in Bau Z1: [---] ἀνέθεικεν Τ[- - -]. In smaller letters in the same red paint between these larger letters upside down ΠΕΡΙΘ

341. 137 no. 207 (ph.) Dipinto labels on a rf. skyphos found in Bau Z1. Ἀπόλλων, 'ΟΛΥ (wohl Olympos),' ΑΡΑ

342. 139 no. 223 (ph.). Dipinto label on a rf. choes found in Bau Z1. Ἐρε[- - -]

343. 156 no. 351 (ph.). Dipinto labels on a rf. skyphos found in Bau Z2. [Ἡρ]ακλῆς, Ἡρα[κλῆς]

344. 158 no. 368 (ph.; dr.). Graffiti on a miniature pyxis found in Bau Z2. 1) Βάλλων; 2) undecipherable [On the basis of the dr. this should yield some information: roughly 7 letters, possibly beginning ΑΝ and possibly ending in ΝΑΣ (lunate sigma). Stroud.]

345. 160 no. 396 (ph.; dr.). Graffito of an uncertain ligature on an amphora found in Bau Z2.

346. 115 no. 51 (ph.; dr.). Graffito on the outer wall of a black-glazed vessel, 'wohl nicht attisch,' found under Bau Z1. 'Auf den Wandung (a.b), getrennt voneinander zwei Graffiti;' no text [we read from the dr. ΘΥΜΟ[- - -] and Σ?ΙΟΘ, Stroud]; cf. *SEG* XLVI 1199.

347. 187 no. 566 (ph.; dr.). Graffito on the outer wall of a black-glazed "salt-cellar", 350-325 B.C., found in Bau Z3. ΔΕ [Could this have been intended for ΔΕ[μόσιον]? Stroud]

348. Dipinti on two black-glazed kantharoi, ca. 350 B.C., found in Bau Z3. 204 no. 734 (ph.; dr.): [Διὸς Σ]ωτῆρος. 217 no. 853 (ph.; dr.): Δ[ι]ὸς [Σω]τ[ῆρος]

349. Graffito on the undersurface of a black-glazed bowl of ca. 425-400 B.C. found in Bau Z2. 148 no. 285 (ph.; dr.) no text. [This will probably yield a comprehensible reading; at least 7 separate letters ranged in a circle around what appears to be a large epsilon. Stroud]

In Abb. 61/62, Knigge illustrates assorted graffiti and dipinti of single letters and ligatures.

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350. Athens. Kerameikos. Panathenaic amphora, 316/5 B.C. The amphora, discovered in Bau Z4, is dated by ed.pr. U.Knigge, *Kerameikos* XVII, 234 no. 1011 (ph.), in the archonship of Demokleides: [--- Ἀθ]ήνηθ[ε]ν ἄθλ[ων]

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351. Athens. Kerameikos. Panathenaic amphora, date? Small fragment from Bau Z1; ed.pr. by U.Knigge, *Kerameikos* XVII, 145 no. 268 (ph.): ΔΕ. On 136 Knigge lists other uninscribed fragments of Panathenaic amphoras from Bau Z.

352-367. Athens. Kerameikos. Stamped amphora handles. U.Knigge, *Kerameikos* XVII publishes the following stamped amphora handles found in her excavations of Bau Z.

352. Thasos. 184 no. 547 (ph.); 2 stamps found in Bau Z3; KGA 2404 Θασι|[ίων] | Ἡράκλειτ|ος retrograde, Δ; KGA 2417 [Θασίων] | Ἡράκλε[ιτ]|ος retrograde, Δ

353. Thasos, 325-310 B.C. 238 no. 1043 (ph.), found in Bau Z5. [Θα]σίων | Vase | [Ἡρόδοτ]ο|ς; another Thasian stamped handle from Bau Z5, 238 no. 1044 (ph.), is illegible.

354. Thasos. 238 no. 1045 (ph.), found in Bau Z5. [- - -]ΑΡΙ[- - -]

355. Unknown provenance. 224 no. 936 (ph.), found in Bau Z3. ΜΑ

356. Sinope, ca. 355/350-335/330 B.C. 229 no. 986 (ph.), found in Bau Z3. Eagle and dolphin. [- - -]ιτου | [- - -]νο | [- - -]ου

357. Kos, before 290 B.C. 229 no. 987 (ph.), found in Bau Z3. [- - -]ρα

358. Knidos, ca. 300-240 B.C. 238 no. 1046 (ph.), found in Bau Z5. [Φι]λοκ|ράτη(ς)

359. Knidos, ca. 146-108 B.C. 240 no. 1059 (ph.), found in the robbing trench over Bau Z. Ἐπι[νικίδα] | Ἀθηναίου | Κνίδιον

360. Knidos, ca. 167-146 B.C. 241 no. 1060 (ph.), found in the robbing trench over Bau Z. Ἐπὶ (Ἐ)πιγόν[ου] | Ἱππολόχου | Κνίδιον

361. Knidos, shortly before 88 B.C. 241 no. 1061 (ph.), found in the robbing trench over Bau Z. [Ἀγη]σίπολις | [Ἑρμ]όφαντος | Herm

362. Knidos, probably later than 86 B.C. 241 no. 1062 (ph.), found in the robbing trench over Bau Z. Ἐπ[ὶ Θευπόμπου Ἀμ]εινοκλῆς

363. Knidos, 188-167 B.C. 241 no. 1065 (ph.), found in the filling of Cistern 1. Ἐπὶ Ἀπολλ[ωνί]ου Διονυσ[ίου]

364. Knidos, 188-167 B.C. 241 no. 1066 (ph.), found in the filling of Cistern 1. [- - -]MA- - OK[- - -]

365. Knidos, 167-146 B.C. 242 no. 1067 (ph.), found in the filling of Cistern 1. [Ἐπὶ Ἑρμοφά]|ντου Ἀσκλη|πιοδώ[ρου] | [Κνίδι(ον)]

366. Knidos, Hellenistic. 242 no. 1068 (ph.), found in the filling of Cistern 1. Ἐπ[ὶ Ἑρμοφάν]|του [Διονυσί]ου | Κνίδι(ον)

367. Knidos, 107-98 B.C. 242 no. 1069 (ph.), found in the filling of Cistern 1. [Ἀνδρῶν Δαμοκράτευς Κνίδιον]

368-372. Athens. Clay lamps and matrixes from Attic workshops, ca. 100 B.C.-100 A.D. A.Giuliani, *Mouseio Benaki* 5 (2005) 37-53 (ph., dr.), publishes 11 clay lamps and 9 matrixes in the Benaki Museum originating mostly from private collections with unknown provenance, which she attributes to Attic workshops in this period. We list here the examples carrying inscriptions.

368. p. 46, no. M1, inv. no. 32467. Matrix: C (lunate sigma).

369. pp. 47/48, no. M7, inv. no. 32477. Matrix: IA inside, KK outside.

370. p. 48, no. M8, inv. no. 32482. Matrix: ΠΡΩC

371. p. 48, no. M9, inv. no. 8189. Matrix: HPA

372. p. 48, no. L1, inv. no. 31305. Lamp: Φ (Philomousos?).

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373. Laureion. Lamp signature, 5th cent. A.D. Clay lamp with a signature on the base engraved before firing; found in a early Christian basilica in Lavrion. Ed.pr. E.Ghini-Tsophopolou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 297 no. 315 (ph.). The workshop of Theodoulos operated in Athens in the 4th and 5th cent. A.D. (ed.pr.): Θεοδούλου

374. Stamata. Stamped pithos, 6th cent. A.D. Rim of a clay pithos with the impression of a seal; in the center medallion a Latin cross under an arch supported by two colonettes; an inscription around the medallion; found in an early Christian basilica at Ἀμυγδαλέζα Σταμάτας. E.Ghini-Tsophopoulou, *AD* 50 B1 (1995) 73 (ph.) Republished by ead. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 352 no. 407 (ph.): εὐλογία Κυρίου ἐφ' ἡμᾶς

PELOPONNESOS

375. Ludwig Ross in the Peloponnese. A.Moustaka, in *Ross und Griechenland* 233-249, surveys Ross's travels and rather limited archaeological excavations in the Peloponnese. 1834 saw the publication of the first fascicle of *Inscriptiones Graecae Ineditae*, consisting of epigraphical material from Corinth, Argos, Lakonia (Amyklai, Gytheion, Sparta) and Arkadia (Mantineia, Megalopolis, Thelpousa, Tegea). Mysteriously the second fascicle, scheduled to be published in 1835, never appeared (239/240). On 245, Moustaka reproduces a drawing of *IG* IV 651 made by Ross, without discussion of the text.

375 bis. Latin names in the Peloponnesos. For this topic see our lemma no. 2041.

AIGINA

376. Aigina. Ludwig Ross and Aiginetan inscriptions. In *Ross und Griechenland* 226-231, H.R.Goette studies Ross's investigations of Kolonna, the temple of Aphaia, and of the chamber-tombs of Aigina. We note, in particular, discussion of *IG* I³ 1488/1489 (ph.) [see now *IG* IV² 794, 796; Papazarkadas], and *IG* IV 1551 (dr.), which Ross was the first to identify as a modern forgery [thus now in the index of the new *IG* IV²].

376 bis. Aigina. Aiginetan epitaphs in Kydonia (Crete), late 6th/early 5th cent. B.C. See our lemma no. 998 bis.

377. Aigina. Mosaic inscriptions of the Jewish synagogue, ca. 300-350 A.D. *IG* IV 190; *CIG* 9894a/b; *CIJ* I² 722/723. *IJO* I 200-210 nos. Ach58/Ach59 (ph.; translation), republish the mosaic inscriptions of the Jewish synagogue with detailed commentary and discussion of the architecture of the building.

378. Aigina. Clay bread stamp, 7th/8th cent. A.D. Clay bread stamp with a disc in the center decorated with a cross, two birds, two palm branches, and two smaller crosses; an inscription in a band around the disc; the outer band has linear decoration; found in Aigina. F.Felten in *Alt-Ägina* I.2 (Mainz 1975) 74 and 140 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 196 no. 220 (ph.): εὐλογία Κυ(ρίου) ἐφ' ὑμᾶς, ἀμήν

CORINTHIA

379. Corinth. Greek and Latin inscriptions from the Roman theater. M.C.Sturgeon, *Corinth IX, iii, Sculpture. The Assemblage from the Theater* (Princeton 2004), examines all the inscribed stones in both languages excavated in or associated with the construction of the Roman theater, primarily its Hadrianic phase. Almost all of these are in Latin and hence outside the purview of *SEG*, but Sturgeon presents an invaluable survey of all the inscriptions on 5/6, 13, 41-49 and includes a catalogue in Appendix I, 211-213, 'Inscriptions from the Corinth Theater,' with inventory numbers and references to initial publication. 'In the past, the inscriptions found in the Theater have been considered too fragmentary to provide much assistance in its historical interpretation . . . [they] are very fragmentary, but their significance can be recognized more fully if considered against the background of private dedications of theaters elsewhere in Greek and Roman times' (41). Sturgeon makes several important joins among these fragments. They throw important light on the honorands (divine and human) of the theater, donors, funding, seating, order of construction, repairs, and dedicatory monuments. We deal with selected individual Greek inscriptions in separate lemmata, nos. 382-384.

380. Corinth. Jewish inscriptions. *IJO* I 181-189 nos. Ach47-Ach50 (ph.; transl.), presents the Jewish inscriptions of Corinth. **Ach47**: Synagogue inscription (*Corinth* 8.1.111; *CIJ* I² 718); **Ach48**: Epitaph (*Corinth* 8.3.304; *CIJ* I² 718a); **Ach49**: Greek/Hebrew epitaph of Ἄννα (D.Pallas - S.Dantes, *AE* [1977] 80/81 no. 29) [*SEG* XXIX 309]; **Ach50**: Hebrew amulet (*Corinth* XII p. 260). The edd., 339/340 nos. App18/18 bis, doubt the Jewish character of a fragment mentioning a διδάσκαλος (*SEG* XXIX 300; App18), and a graffito on a lamp (J.Wiseman, *Hesperia* 41 [1972] 28-30 no. 21; D.Jordan, *HTR* 87 [1994] 224 no. 1; App18 bis) [*SEG* XLIV 293].

381. Corinth. Honors for ῥήτορες in Roman Corinth. In his investigation of this topic, R.H.Saunders, *AncW* 34 (2003) 197-210, compiles a catalogue of ten inscriptions containing the term ῥήτωρ: Athens: *IG* II² 3669, 4217, 10826; Ephesos: *I.Ephesos* 3047, 3057, 3062, 4114; Corinth: *Corinth* 8.3 226, 264, 269. Each text is accompanied by translation and minimal commentary. Eventually Saunders draws some rudimentary inferences concerning the status of rhetors at Corinth.

382. Corinth. Statue base for the boy actor Lucius Vibius Florus, 70-80 A.D. *Corinth* 8.3.272. *SEG* XLI 266,* 1750. M.Sturgeon, *op.cit.* (our lemma no. 379) 15/16, 53, 183-185 no. 71 (ph.), without reprinting the text, provides a very detailed description of this monument, with bibliography, measurements, discussion of the reconstructed pose of the statue, comparanda, especially with a base from Kleonai, *IG* IV 490 (see our lemma no. 406). She follows the above date proposed by L.Moretti, *MGR* 16 (1991) 180-182. Sturgeon places this statue in the eastern part of the Peristyle Court of the Hadrianic theater near where it was found.

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383. Corinth. Sculptor's signature, Hadrianic. *Corinth* 8.1.71 + 8.3.41. M.Sturgeon, *op.cit.* (our lemma no. 379) 23/24, 49, 117 (ph.), reports a join of these two fragments to yield the following new text Θεόδοτος Ἀθηναῖος ἐποίει, 'one of two known examples of a sculptor's signature from a scaenae frons with a sculptural assemblage, the other being Side in Pamphilia. Our inscription cannot be dated epigraphically, but there is only one phase of the Corinth Theater known to have a sculptural assemblage, that of the Hadrianic period.' [Kent in *Corinth* 8.3.41: 'The lettering suggests a date in the second century B.C.', Stroud].

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384. Corinth. Victory monument, 2nd/3rd cent. A.D. *Corinth* 8.1.260 + 8.3.513. M.Sturgeon, *op.cit.* (our lemma no. 379) 54, 185/186 no. 72 (ph.), attributes these two inscriptions to the same monument and adds an unpublished fragment (I 2425). She republishes the whole ensemble, which now consists of five non-joining pieces, to yield the following new text. Across the upper part of the inscribed face is a row of at least four prize-crowns in relief bearing inscriptions in a central recessed zone, bounded by cable pattern. Below this is a two-staged moulding with an inscription (L. 2) on the lower panel and below this (LL. 3/4) parts of two lines of an inscription.

ἐν Λα[---] [ἐν Π]εργάμῳ ἱερό[ν·] ἐν Περγάμῳ [ἱερόν·] [ἐ]ν̣ Νικομηδείᾳ
[?- - - - - - - - - - - - -]ΤΥ[- - - - - - - - - - - - - -?] vac.
ΤΙ[- -]ΟΝ
4 ΚΟ̣[- -?]

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2. Kent in *Corinth* 8.3 restored [Ἀγαθῇ] Τύ[χῃ], followed by Sturgeon, 'The restored dedication to Agathe Tyche at the top is the evidence that our piece is a dedication.' (186)

'A notation in the Inscription Inventory Notebook shows that Walbank had anticipated my association between I-361 and I 2319a, b/2320 in 1977.' Sturgeon. On 186 Sturgeon provides parallels for the form of the victory-crowns and deduces from the find-spots of these small fragments that the monument may originally have stood along the north wall of the scaenae frons, facing the open Peristyle Court.

385. Corinth. Dedication of a bronze statuette to Artemis, 4th cent. B.C. Small rectangular bronze base for a bronze statuette; foot holes in the top surface; horizontal projections at top and bottom. Fascia of engraved egg pattern along top of vertical walls. Inscribed on front and back in letters formed by dots. Found in excavations of the American School in the area of Building I near the race course in the Upper Lechaion valley. Ed.pr. C.K.Williams II, J.E.Fisher, *Hesperia* 41 (1972) 153/154 no. 16 (ph.) MF 71-51, who associate it with the cult of Apollo Korythos at Korone (see our lemma no. 499). Briefly described by C.C.Mattusch, *Corinth* XX, 228; adduced by N.Bookidis, *ibid*, 254; *Urban Religion* 146.

Front Ἄρτεμι | Κορίθοι Back Τιμοκράτη|ς | ἀνέθηκε

[Final sigma of Timokrates inscribed on right side. Mattusch incorrectly prints Τιμοκάτε/ς. Stroud]

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386. Corinth. Inscriptions concerning the Monument of Babbius and the Southeast Building, Hadrianic. In the context of a study of Favorinus' Corinthian Oration (Dio Chrysostomos no. 37), with particular reference to the topography and monuments of Hadrianic Corinth, L.M.White, *Urban Religion* 61-110, assembles and analyzes the inscriptions connected with these two monuments, almost exclusively Latin, and reprints the texts in an Appendix 104-110 (*Corinth* 8.2 nos. 2/3, 14, 122, 124/125,132; *Corinth* 8.3 nos. 176, 314, 316-318, 321, 323, 327, 332). For further observations on the monument see E.Gebhard, *ibid.* 186-189.

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387. Corinth. Epitaph of Theonas and Prima, ca. 150-250 A.D. Stone stele, reused as paving of the floor in a late Roman tomb, "The Painted Tomb," excavated by the American School just north of the line of the city wall. Ed.pr. M.E.H.Walbank, *Urban Religion* 267, who suggests the above date on the basis of the lettering, 'and the salutation XAIPE indicates that she was pagan.' Θεωνᾶς | Πρεῖμα | χαῖρε [Since Theonas is masculine, we interpret this either as an epitaph for two persons or perhaps as originally inscribed for one and then a second name added; no ph. Stroud]

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388. Corinth. Epitaph with a curse, 4th cent. A.D. *Corinth* 8.1.135; Bees, *CGCI* 1.16. *SEG* XXXV 399. C.M.Thomas, *Urban Religion* 290, in an essay on Roman burial customs in Corinth and Ephesos, reprints the text with translation, restoring ἄλλ[οι], with Bees, in L. 1, but pointing out that there is nothing Christian about this inscription.

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388 bis. Corinth. Epitaph of Nikeas, early Byzantine? *Corinth* 8.3.550. For the formula ὁ κατά in this inscription and a new restoration of the name see our lemma no. 2111.

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389. Corinth. Christian epitaphs wih indiction dating. G.D.R.Sanders, in *Urban Religion* 434/435, argues that *Corinth* 8.3.522, which carries a date by day and month and by indiction, should not be placed in the 4th cent. A.D. on the strength of associated Roman lamps, for those lamps are now to be dated more properly to the 6th cent. A.D. Noting that dating by indictions alone or combined with regnal years does not begin in the papyri before the discontinuation of the *fasti consulares* (535 A.D. in the East) and Justinian's Nov. 47 (537 A.D.), he urges that Corinthian gravestones dated by indiction alone should not be dated earlier than the mid-6th cent. A.D. Two gravestones from Corinth are dated by consular or regnal year as well as by indictions, *SEG* XXIX 310 (529 A.D.) and *SEG* XXXI 288 (524 A.D.).

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390. Corinth. Inscribed pinax (dedication to Apollo), Archaic. *SEG* LIV 416. N.Bookidis, *Urban Religion* 142/143, briefly adduces this inscription in a discussion of the identity of the Archaic Temple at Corinth and its relationship to the agora of the city in Greek times.

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390 bis. Corinth. Inscriptions on an iron shield strap. See our lemma no. 712.

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391. Corinth. Lead curse tablets, 4th/5th cent. A.D. D.G.Romano, *Hesperia* 74 (2005) 588-590, 608-610, in an architectural study of the Apsidal Building, which he interprets as a circus, in the gymnasium area of the Corinth excavations, cites the four lead tablets discovered by J.R.Wiseman in his excavations of 1967 and 1968 (*Hesperia* 38 (1969) 70) and plots their positions on a new plan of the site. MF 12994, MF 68-271, MF 68-272, and MF 68-273, which disintegrated at the time of discovery. For these tablets, see D.R.Jordan, *GRBS* 26 (1985) 166. Romano speculates that the Caesarea games (*Corinth* 8.1.14; W.Biers, D.J.Geagan, *Hesperia* 39 (1970) 75-93 [cf. *SEG* XXIX 340; LIII 282. Stroud]) and possibly the Isthmia were held in this circus, especially the equestrian events.

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392. Corinth. Vase inscription. The kotyle of Choirasos, ca. 650 B.C. *SEG* XXV 343; XXIX 332. S.Batino, *Arch.Class.* 55 (2004) 283-288, adducing the term Χοίρακοι, attested in the Athenian grammarian Apollodoros, *FGrH* 244 F 151 (=Athenaios 4.173), as a cult functionary in the Thesmophorion on Delos, suggests that Χοίρασος on this kotyle and the graffito Χοιρ[- - -] on the 4th cent. B.C. dedicatory vase, *Corinth* XVIII, I, no. 80, are both to be interpreted not as personal names but as the title of a 'figura liturgica,' in the sanctuary of Demeter and Kore on Acrocorinth specifically concerned with the offering of pigs.

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393. Corinth (now in Florence). Labels on a Late Corinthian amphora, ca. 570-550 B.C. Museo Archeologico di Firenze inv. no. 3766. Amyx, *Corinthian Vase-Painting* 2.590, no. 117; Wachter, *NAGVI* 109, COR 117. F.Aversa, *ASAA* 83 (2004) [2006] 181-194 (ph.), offers a

new interpretation of the labels Τάρας and Πύλιος on this figured vase by the Tydeus Painter depicting two hoplite-duels. The first name he interprets as the founding hero of the Spartan colony in southern Italy, while Pylios could be the eponymous founding hero of Metapontum, with Neleid associations. A war between these two poleis, reported by Antiochos of Syracuse, *FGrH* 555 F12, probably took place between the late 7th and early 6th cent. B.C.

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394. Corinth. Graffito for a hero, Hellenistic. A potsherd from the theater (C-28-131) is cited briefly in majuscules by N.Bookidis, *Urban Religion* 145, in a discussion of hero-cults at the east end of the Upper Lechaion Valley: Ἥρωος ἰαρός.

395-400. Corinth. Stamps and other inscriptions on Late Roman pottery. K.W.Slane, G.D.R.Sanders, *Hesperia* 74 (2005) 243-297 (ph.; dr.), publish an assortment of Late Roman pottery from four assemblages of the fifth through the seventh centuries A.D. excavated at Corinth including the following items that bear stamps dipinti, and graffiti:

395. 251 no. 1-14, **400-450 A.D.** Small sherd of local or unidentified red slip with moldmade signature. C-1988-117. [- - -]ΔΗΟ̣[- - -] or [- - -]ΔΗΣ̣[- - -]

396. 271 no. 3-21, **end of the 6th cent A.D.** Small Palestinian amphora with 4 dipinti between handles. C-56-11.

(a) Ο̄Ϋ̄ΚΙΘΧ
(b) ΘΗΜΑΝ
(c) ΘΗΜΑΝ (minuscule)
(d) minuscule illegible letters under the handle

397. 274 no. 4-8, **650-675 A.D.** Nearly complete amphora; Sarachane type 5, with 4 dipinti on shoulder. C-1997-52 [we correct the accents of ed.pr. *SEG*]

(a) Χ(ριστὸν) γ(εννᾶ) Μ(αρία) [rather than Χ(ριστοῦ), as suggested by ed.pr; cf. *SEG* XLVI 1955 app.crit.; XLVII 2344; L 919. Papazarkadas.]
(b) [- - -]Σ̣
(c) τ̣ο̣ῦ l'Ἰ̣ησο(ῦ) Χρ(ιστοῦ) | ἔτους | Φ̣Π̣Γ; 'probably a date, 573' ['an 583', P.Gauthier, *BE* (2007) no. 91]
(d) [- - -]. Ξ̣(έσται) . . . 'capacity mark ending in an illegible numeral'.

398. 275 no. 4-11, **650-675 A.D.** Amphora of southern Argolid fabric, with dipinto on shoulder. C-1997-57: [- - - Α]ΠΟΔ̣Ρ. . |ΠΡΟΠΑΛ.Σ̣ΚΟ̣

399. 275 no. 4-12, **650-675 A.D.**Amphora of southern Argolid fabric, with dipinto on shoulder. C-1997-67: [- - -] | ΠΡΟΠ[- - -]

400. 278 no. 4-24, **650-675 A.D.** Amphora with *post-coctum* graffito between handles. C-1997-38 a, b: + *vac.* ΙΝΩΤΗ[1-2]ΜΖ̣ΙΝΤΟΥ|ΣΑΠΟ[1-2]Ι̣ΟΥ

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401. Corinth. Late Roman lamp signature, 450-500 A.D. K.W.Slane, G.D.R.Sanders, *art.cit.* (our lemma no. 395) 258 no. 2-2 (ph., dr.), publish the following Attic post-glazing lamp with plain disk, excavated at Corinth (L-1981-17): ΕΠΙ|ΦΑ [probably Ἐπιφα(νίου), Chaniotis]

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401 bis. Corinth. Signatures on Roman lamps. See our lemma no. 49.

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401 ter. Corinth. Stamped loomweights. For loomweights of Corinthian provenance found at Kerameikos, see our lemmata nos. 335-337.

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402. Corinth. Graffiti on wall paintings, Roman. *SEG* XXXVI 321. In *Urban Religion* 227-229 (ph.), C.K.Williams II returns to these fragments of wall plaster and publishes ph. of two of them, each bearing parts of two lines of text with no more than five letters surviving in each line; no text. They were found in Building 5 of his excavations for the American School east of the theater. On 229 note 14 he mentions a third fragment, 'scratched in a not very practised hand' in two lines ΕΙΟΝ̣ | Β.

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403. Isthmia (now in Verona). Benefactions of P. Licinius Priscus Iuventianus to the sanctuary of Poseidon, date? *IG* IV 203. *SEG* LIII 283.* In the course of an extended investigation of the career of the consul Lucius Mummius and his dedications of war booty, especially from Corinth, in Rome and elsewhere, E.Lippolis, *ArchClass* 55 (2004) 25-82, cites the ἐναγιστήριον in L. 9 as pertinent to his attempt to identify the youthful figure in the relief on the altar of Domitius Ahenobarbus as Palaimon. For discussion of this feature of the sanctuary of Palaimon, see Gebhard, *Urban Religion* 189-203.

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404. Lechaion. Painted inscriptions on the plaster walls of the basilica. In *PAAH* (2005) [2007] 107/108 (ph.), P.Velissariou† very briefly mentions and illustrates two groups of fragments of white wall plaster painted with large letters from the interior walls of the basilica now under study in the Museum of Corinth. No text. We read, very tentatively, from the ph.

- - - - - - - - - - - - - - ? Παυλ[- - -]
[- - -]ΑΝ[- - - - - - -]
[- - -] δούλους [- - -]
4 [- - -]Ω πρεσβυ̣[- - -]

[We note that K.Slane and G.D.R.Sanders, *Hesperia* 74 (2005) 291/292, after an examination of the published ceramics from the excavations of D.I.Pallas in the light of their Four Late Roman Assemblages from Corinth (see our lemmata nos. 395-400) propose that the basilica was not constructed before ca. 525 A.D. and was not destroyed in the middle of the 6th cent. A.D. Stroud]

KLEONAIA

405. Nemea. Excavated bronze coins and the catalogue of theorodokoi, 323-313 B.C. *SEG* XXXVI 331; LI 358.* R.C.Knapp, *Excavations at Nemea III. The Coins* (Berkeley 2005) 44-47, 'When the geography of these *theorodokoi* is plotted on a map (fig. 15 and table 2) and compared with the provenience of coins found from afar at Nemea, there is a striking correlation; even though distant mints are often represented by a single coin in the finds, in 19 of 32 cases in which a town known to mint bronze during the 4th century B.C. is represented in the *theorodokoi* lists, a coin turns up at Nemea.' These conclusions apply also to the list of thearodokoi from Argos, *SEG* XXIII 189; see our lemma no. 409 bis.

406. Kleonai. Statue base of Cornelius Vetourius Theophilos, ca. 80 A.D. *IG* IV 490. M.Sturgeon, *op.cit.* (our lemma no. 379) 184, provides measurements and a close physical comparison between this base and our lemma no. 382.

407. Phlious. Incertum. In C.Casselmann et al., *AA* (2004) 46 (ph.), there is briefly noted the discovery of 'ein Block mit Inschrift,' recovered during the survey of the Phlious plain by a team from the University of Heidelberg; no text; no other details. Parts of 3 lines are visible on the ph.; probably ancient.

ARGEIA

408. Argos. Hellenistic funerary epigrams. As part of her project to compose a comprehensive corpus of funerary epigrams from Hellenistic mainland Greece, É.Cairon, in *L'hellénisme* 77-84, offers a succinct analysis of the four examples surviving from Argos: *GVI* 618 (our lemma no. 412); *GVI* 1791; *IG* IV 623/624; *SEG* XI 343. In an annex on 83/84, she prints the four texts with French translations. Cairon notes the absence of any reference to the Underworld, but promptly dismisses it as a coincidence in view of the repetitive occurrence of this motif in contemporary Attic epigrams. She sees thematic continuity between the Classical and Hellenistic periods, and she calls for the combinative study of the texts with the bearing monuments and with their wider archaeological context (cemeteries, funerary deposits, etc.).

409. Argos. Proxeny of Prokleidas of Kleitor, ca. 90-80 B.C. Fragment of a white limestone stele (inv. E081) found in 1976 in excavations near Baths A at Argos. Ed.pr. C.Prêtre, *Tekmeria* 8 (2003) 71-84 (ph.), who provides full app.crit., French translation and detailed onomastical (e.g. hapax Ὁρμάλας), prosopographical, and historical (e.g. σύνεδροι; but see S.Minon-L.Dubois, *BE* (2007) no. 296: 'Le terme est en effet malheureusement restitué') commentary.

[Προκλείδα] Κλειτορίου
vacat
[Τῶν συνέδρων πο]τενεγκάντων Λυδι-
[άδα τοῦ Δαμ]αιστράτου, Ἀρίστηνος τοῦ
[*nomen*, Δα]μοσθένεος τοῦ Ν<ι>κοκρά-
[τεος, Νικοκρά]τεος τοῦ Δαμοσθένεος,
[*nomen* τοῦ -]του, Ὁρμάλα τοῦ Ἀρχίππου,
[*nomen* τοῦ Δαμοκ]ράτεος, Δαμοκράτεος
[τοῦ *nomen*, περὶ] προξενίας Προκλεί-
[δα Κλειτορίου τῶι δάμ]ω<ι> και διαλεγέντων
[περὶ τούτου τοῦ πράγματος οὔτ]ως ἔδοξε τοῖς ἄρ-
[χουσι καὶ τοῖς συνέδρο]ις καὶ τῶι δάμω<ι> ψάφω<ι>
[πρόξενον ἦμεν τᾶς πόλιος ἁμῶν Προκλεί-
[δα Κλειτόριον αὐτὸν] κα[ὶ ἐγγόνους - - -]

3. Ἀρίστηνος from Ἀρίστην, Prêtre citing *LGPN* IIIA, which however gives Ἀριστήν. Papazarkadas.

409 bis. Argos. List of theorodokoi, ca. 330-324 B.C. *SEG* XXIII 189; L 352.* For correlations between the cities in this list that minted bronze coins in the 4th cent. B.C. and the numbers of bronze coins from these cities discovered in the excavations at Nemea, see our lemmata nos. 405 and 626.

410. Argos. A Ptolemaic donation to Argos and transfer of Cypriot apomoira to Argos, 170-164 B.C. *SEG* XXXII 371; XXXVIII 303; XLV 2299; XLVII 303; LIV 1531. Numismatic, historical, and epigraphical considerations lead A.Meadows, *NC* 165 (2005) 91-97, to dismiss earlier interpretations according to which the figures in col. II represent Ptolemaic tetradrachms accounted in Achaian obols at a rate of 1:12.5. Working from the phs. of the ed.pr., Meadows boldly re-reads L.12 (=col. II, L.5) as Κουριεῖς Η𐅄ΔΓ⊢== (166 drachmas and 4 obols). As a consequence of the new reading, all figures can be reckoned as sixths of larger, round numbers. Meadows finds administrative precedent for revenue extraction in sixths of quantities of particular products in the Ptolemaic ἀπόμοιρα, and suggests an ongoing obligation of the Cypriot cities (LL. 8-17) perhaps the result of the prominence of the family of Polykrates of Argos in the Ptolemaic administrative hierarchy. Finally, Meadows notes that if μναεῖα is

indeed to be restored in L. 5, the coin type referred to here can only be the so-called gold octadrachm, which was minted at a constant weight from Ptolemy II to Ptolemy VI: hence καινά (L. 5) should refer to fresh coinage rather than to a new series or denomination (ed.pr: 'nouveau type monétaire').

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411. Argive Heraion. Masons' marks on the Classical temple, ca. 423-early 4th cent. B.C. C.A.Pfaff, *The Argive Heraion, vol. 1. The Architecture of the Classical Temple of Hera* (Princeton 2003) 64-68 (ph., dr.), publishes a series of inscribed and painted masons' marks on the foundation blocks of the Classical Temple. He maintains that these marks had nothing to do with the final positions of the blocks on which they appear and that the most reasonable suggestion is that they designated contractors who were responsible either for supplying the blocks from the quarry or for the final dressing of the blocks on the construction site. Six different marks were inscribed on ten of the foundation blocks in the epichoric Argive alphabet: lambda, sigma+upsilon, nu+iota, upsilon+alpha (?), upsilon, and pi+upsilon. In addition, in the excavations of 1892 several painted marks were observed on the foundations and published by C.L.Brownson, *AJA* 8 (1893) 219, ten distinct marks on sixteen blocks: omicron, aspirate, phi, psi, alpha+nu, rho+omicron+nu, uncertain combination of four or five letters, three ligatures. These painted marks have now almost completely worn away. Pfaff considers but does not adopt the possible reconstruction of PON as Ῥόν[βος]. For similar marks at the Argive Heraion see *SEG* LII 323-326; for new evidence for the date of construction of the Classical temple, see now *SEG* LIV 427.

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412. Argos. Epitaph of Euamero, Hellenistic. *GVI* 618. *SEG* I 70. É.Cairon, *art.cit.* (our lemma no. 408) 79/80, examines ὁρᾷς (L. 2) and καταφθιμένην (L. 3), a rare verb forcefully expressing the inevitability of death by virtue of the prefix κατα-; Homer, *Odyssey* 11.489-491 cited as a comparandum. She also notes the problems set by the sculptural composition of the stele: a girl bearing a pyxis to a mature woman is a well-known motif, and the girl must be the eight-year-old Εὐαμερώ, but is the woman the mother (Μόσχιον, L. 3), or the mistress of the deceased?

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412 bis. Argos. Jewish epitaph of Aurelius Ioses, 3rd/4th cent. A.D. *CIJ* I² 719. Republished in *IJO* I 190-193 no. Ach51 (translation), with commentary.

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412 ter. Argos. Archive of bronze tablets (τελαμῶνες), early 4th cent. B.C. *SEG* LI 410; LIV 427. C.Kritzas has kindly provided us with a number of addenda and corrigenda to our long lemma covering these documents; see the Addenda et Corrigenda section below.

KYNOURIA

413. Eua. Loukou (once at Marathon). Casualty list of Athenian dead from the battle of Marathon, 490 B.C. *SEG* LIII 354.* One of the latest chapters in the saga of this elusive stone, found in 2000 and still unpublished, appears in an article containing verbatim quotations from G.T.Spyropoulos in the Athenian newspaper *Καθημερινή* (2nd of May, 2009), where there are two beautifully clear, legible, colored photographs of the stone, apparently "soon" to be published by Spyropoulos and G.Steinhauer. The layout is that noted in *SEG* LIII 354. The names of the dead, however, are arranged in a kind of alternate-line stoichedon in which the first, third, fifth letter and so on in L. 1 are vertically aligned with the corresponding letters in L. 3, while the same letters in L. 2 are vertically aligned with the corresponding letters in L. 4, and so on. From the epigram the following words are printed in *Καθημερινή*: . . .ΑΡΕΤΕΝ ΠΕΥΣΕΤΑΙ . . . ΜΑΡΝΑΜΕΝΟΙ ΜΕΔΟΙΣ. According to Spyropoulos, the stele along with the others from the Marathonian monument would have been set up in the great hall of Herodes' villa in ca. 165-170 A.D. [We are able to read several names from the ph., but we refrain from reproducing any before the appearance of the ed.pr. Stroud and Papazarkadas].

HERMIONIA

414. Hermione. Epitaph, date? *SEG* XI 385b. Republished with commentary in *IJO* I 341/342 no. App19 (translation). Despite the mention of a συναγωγή, the edd. regard the Jewish character of the epitaph as uncertain. In L. 4, they read Πίστος (a personal name), not πιστός.

TROIZENIA

415. Troizen. Troizen in Roman times. In *Argosaronikos* vol. II 159-170, S.Zoumbaki collects and analyzes the evidence, mostly epigraphic, for the internal political, religious, and economic life of the city in the Roman period. She deals first with governing bodies and magistrates: βουλή and δῆμος, ἄρχοντες, συνέδριον, στρατηγὸς τῆς πόλεως (see our lemma no. 419), ἀγορανόμος, ἀρχίατρος, λογιστής, curator rei publicae/curator civitatis (duties on 160/161 note 12); religious officials, ἱερεὺς τοῦ Φυταλμίου Ποσειδῶνος, ἱερεὺς Ἱππολύτου, ἱερεὺς Τύχης Σεβαστῆς. Ties with Rome: 2nd cent. B.C. Troizenian historians Ἀριστόθεος Τιμοθέου and Ζηνόδοτος; dispute with Hermione (*IG* IV 791; see our lemma no. 420); Troizenians possessing Roman citizenship (only 3 for certain; table on 169); visit of Hadrian in 124 A.D. (*IG* IV 758). Economy: stone quarries and timber (*IG* IV 791), fish, vineyards, money-lending (*IG* IV 835, see our lemma no. 421), the very active harbor of Pogon; acme in 2nd and

3rd cent. A.D.; rich graves, temple construction, statues, fragment of Diocletian's edict (*IG* IV 836; *CIL* III p. 801), benefactions of Theodoros (*IG* IV 787). Close ties through prosopography with Athens. Christianization.

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416. Kalaureia. Inscriptions in the Poros Museum. In *Argosaronikos* vol. II, 409-454, E.Konsolaki-Giannopoulou presents a long ἀφιέρωμα to C.Fourniades, founder of the Archaeological Museum in Poros, in the course of which she publishes a copy of the first catalogue of the Museum (419-424, 77 items). Two of these items are inscriptions on which Fourniades provides measurements and details about how the Museum acquired them, but no references to publication of these stones. Included in the catalogue are no. 3, marble sculptured funerary πλάξ bearing a relief of 'a man with a diadem.' On the geison 'ΛΑΕ ΧΑΙΡΕ'. This is illustrated on p. 448 [The figure is clearly a woman, Stroud]. No. 5, fragment from the lower part of a flat stele with two rosettes and 'a difficult to read inscription' from Galata. On 448 she publishes photographs (small and mostly illegible) of four funerary stelai from the collection of Fourniades from Poros and Troizen, one of which is our no. 3 and one bears the following inscription on the geison: [- - -]Η Διονυσία χαῖρε.

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417. Kalaureia. Honorific decree for the Siphnians, 4th cent. B.C. *IG* IV 839; *Syll.*[3] 359. This document is translated and briefly discussed by P.Brun, *art.cit.* (our lemma no. 946) 276/277, 280 note 28.

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418. Troizen. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. *IG* IV 752. *SEG* XXX 385; XLVI 2340. M.D.Dixon in *Argosaronikos* vol. II 84-87, in a preliminary study of this arbitration, recorded also in a copy found in Epidauros (*IG* $IV^2$1.76+77, see our lemma no. 425), argues that the intervention of the Achaian League in a dispute between these two cities should most probably have taken place at a time when good relations between the Ptolemies, who controlled Arsinoe, and the League were restored. He is attracted to the 180s but prefers to leave open the above date until he can study these inscriptions in more detail. Dixon has prepared a detailed discussion of this inscription (and of *IG* IV^2.1.71, among others) in his unpublished 2000 Ohio State University Ph.D. dissertation, *Disputed Territories: International Arbitrations in the Northeast Peloponnese ca. 250-150 B.C.*

C.Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale new edition of the two stones from Troizen and Epidauros, including a useful history of their discovery and scholarship, bibliography, physical description of the stones, new texts based on autopsy in both cases, Italian translations, very full app.crit., commentaries taking up issues of readings, letterforms, restorations, topography (maps), chronology, diplomatic procedures, political institutions, confiscation of land and methods of restitution and recompense, the role of the Athenian judges, distribution of stelai recording the agreement, with citation of numerous parallel passages. She has been able to draw on Dixon's unpublished dissertation, primarily for

the topography. Among her many useful discussions of specific terms, we single out ἐγδεξάμενος (111), ἀπότομα (113), ῥυτιάζειν (ῥυσιάζειν) (115), ἀνεπιβασία (116-119).

Carusi maintains that although these two inscriptions deal with the same subject-matter, editors in the past have erred in attempting to restore the Epidaurian text on the basis of the document found in Troizen and accordingly there has been considerable confusion in the literature about the length of line in the Epidaurian copy. The Troizenian inscription must not be considered as a fourth copy of the agreement, in addition to the three set up in Kalaureia, Epidauros, and Athens (LL. 28/29). It was composed to be used specifically at Troizen, therefore it does not contain all the provisions of the settlement necessary for an 'international' text displayed at a Panhellenic sanctuary or in Athens, the home of its guarantors. It is much more likely to be a Troizenian decree dealing with the agreement with Arsinoe. Although there is considerable verbal overlapping between the two inscriptions, she warns against the perils of trying to produce a 'composite text' from these two stones. Given that the stone was found in Troizen, Carusi regards the references in this text to the ταμίας (L. 8), the πολέμαρχοι (L. 9), τᾶς πόλιος (LL. 5, 11, 13) as referring to Troizen. On 126-136 detailed discussion of the date but in the end with no more definitive solution than the reign of Ptolemy VI, 181/0-146/5 B.C. Discussion of the possible economic motives for Ptolemaic interest in the region (136-139)—fish, stone, timber, and salt. On the latter commodity Carusi draws upon her Pisa dissertation and forthcoming monograph, *Il sale nel mondo greco (VI a.C—III d.C). Luoghi di produzione, circolazione commerciale, regimi di sfruttamento nel contesto del Mediterraneo antico* (Bari 2008).

[.]ΑΣ δραχ[μὰς - ca. 42 - - - - - - - - - - - - - - - - - -]
[π]ερὶ τᾶς ἐπ[ικα]ρ̣[πία]ς [- - - - - - - - - - - - - ca. 30 - - - - - - - - - - - - - - τῶν θυν]-
νείων τᾶγ γενομενᾶν Ε̣[- - - - - - - - - - - - - - - ca. 35 -]
εἰ δὲ δικάσαιτο ἀποτεισάτω εἰ μὲν ἰδιώτας χιλίας δραχ[μὰς], ε̣ἰ̣ δ̣ὲ̣ [πόλις]
μυρίας καὶ ἁ δίκα ἀτελὴς ἔστω. ᵛ περὶ δὲ τῶν ἐρρυτιασμένων ὑπὸ τᾶς πό-
λιος ἢ ἀγμένων ἀπὸ τᾶς χώρας ἐν ταῖς ἀνεπιβασίαις ἀπὸ τᾶγ κοινᾶν
ποθόδων τᾶν ἐκ τῶν θυννείων ἐπιλυθῆμεν τοὺς ἐρρυτιασμένους
στάσι ἂν' ὃ κα φέρηι ὁ λόγος ὁ ταμία Φιλοκλέος, καὶ τοῖς σώμασιν τοῖς
ἀποπραχθεῖσιν ὑπὸ τῶμ πολεμάρχων Ἀρτεμιδώρωι Πύρρωι Θεο-
δότωι ἑκάστωι δραχμὰς διακοσίας ἃν Τροζάνιοι νομίζοντι, καὶ τὰ
χωρία καὶ τὰς οἰκίας ὅσσα ἐστὶ ἐρρυτιασμένα ὑπὸ τᾶς πόλιος ἀποδό-
μεν τοῖς ἐρρυτιασμένοις, ἐπιλύσαντας ἀπὸ τᾶγ κοινᾶν ποθόδων τοῖς
πεπ<α>μμένοις τι τῶν ἐρρυτιασμένων ὑπὸ τᾶς πόλιος. ᵛ τὰς δ' ἐπιγαμίας
καὶ τὰς ἐγκτάσεις ὑπάρχειν ἑκατέροις ποτ' ἀλλάλους εἰς ἅπαντα τὸγ
[χρό]νο̣ν. ᵛ ὅπως δὲ τὰ συμφωνηθέντα κύρια ἧι, ἀποστειλάντω πρεσβείαν [ἑ]-
[κά]τεροι εἰς Ἀθάνας καὶ ἀξιούντω δόμεν αὐτοῖς ἄνδρας τρεῖς οἵτι[ν]ες πα-
[ραγ]ενόμενοι τὰ γεγονότα αὐτοῖς ὁμόλογα ἐπικρίναντες ἀναθησοῦνται
[ἐ]ν̣ στάλαις εἰς τὰ ἱερὰ τό τε ἐγ Καλαυ[ρείαι τ]οῦ Ποσειδᾶνος [καὶ τὸ ἐν Ἐπι]-
[δ]αύρωι τοῦ Ἀσκλαπίου καὶ τὸ ἐν Ἀθάναις ἐν ἀκροπόλει τᾶς Ἀθάνας· ὅπως
Τ[..]Α[- - - ca. 8 - - -]Ν ἐννόμως Ε[- - - - - -ca. 15- - - - -] ἀμφοτέραις [- - -ca. 7- - -]

[- - - - - - - - - - - - - - - - - - - ca. 30 - - - - - - - - - - - - - -]ỌΝΤΕΣ καὶ [- - - ca. 7 - - -]
ΠΑ[- - - - - - - - - - - - - - - ca. 37 - - - - - - - - - - - - - - - - -]ΤΟΥΛΛ̣[- - - - ca. 10 - - - -]
ΝΑ̣[- - - - - - - - - - - - - ca. 35 - - - - - - - - - - - - -]ΟΣ[- - ca. 4 - -]Σ̣Ι[- - - - ca. 10 - - - -]
ΖΑ̣[- - - - - - - - - - - - - - - ca. 43 -]ΚΟΝΤΟΛΙΟ[..]
[- - - - - - - - - - - - - - - - - - ca. 38 - - - - - - - - - - - - - - - -]ΤΟΥΣ Τροζάνιοι καὶ 'Α[ρ]-
σ[ινοεῖς - - - - - - - - - - - ca. 39 - - - - - - - - - - - - - - - -]ΛΔΙΛ̣[- - - ca. 5 - -]
[.]Δ[- - - - - - - - - - - - - - - - - ca. 42 - - - - - - - - - - - - - - - - -]ΦΙΛΗΙ[- - - ca. 6 - - -]
[- - - - - - - - - - - - - - - - - - - ca. 41 - - - - - - - - - - - - - - - -]ΛΙΥΑ[. .]Α[- - - ca. 7 - - -]
ΓΕΝ[- - - - - - - - - - - - - - ca. 32 - - - - - - - - - - - -] τοῦ αὐτοῦ καὶ ΑΚ̣[- - - ca. 7 - - -]
ΤΑΛ[- - - - - - - - - - - - - - - - - ca. 40 - - - - - - - - - - - - - -]ΙΝΑΙ[- - - - ca. 8 - - - -]
ΝΕΣ[- - - - - - - - - - - - ca. 35 - - - - - - - - - - - -]ΑΝ[- - ca. 4 - -] καὶ[- - - - ca. 8 - - - -]
ΚΤΙ̣[- ca. 52 -]

419. Troizen. Edict? 2nd cent. A.D.? *IG* IV 759. S.Zoumbaki, in *Argosaronikos* vol. II 160, urges that since there was normally only one στρατηγὸς τῆς πόλεως in the Greek cities in the Roman period, we must abandon the restoration ἐπὶ στρατηγῶν in L. 1; cf. *IG* IV 793 and 1571. At Troizen this official served as the eponymous magistrate in the 2nd cent. A.D.

420. Troizen. Honors for Gorgippos, early 2nd or 1st cent. B.C. *IG* IV 791. *SEG* XXXIV 1723; XLVI 2340; XLVIII 421; L 1685. S.Zoumbaki, in *Argosaronikos* vol. II 162, quotes LL. 4-6 in the context of a discussion about the ties of Troizen with Rome, preferring the supplement ὑπὲρ τᾶς [ὁμολογίας] not [εἰράνας] in L. 5, and presenting the arguments for a date at the beginning of the 2nd cent. or beginning of the 1st cent. B.C.

421. Troizen. Contract of sale, 1st cent. A.D. *IG* IV 835. *SEG* L 1725. In *Argosaronikos* vol. II 164-166 (ph.), S.Zoumbaki discusses the form and content of this inscription as a good example of financial exchange in Roman Troizen and the significant presence of Roman citizens in the area, bankers? (see our lemma no. 415). She notes that of the three originally published fragments, only C now survives in the Poros Museum where she examined it. She closely analyzes, with parallels, the Roman names in Frr. B and C, pointing out contacts with Athens, with which Troizen traditionally had closer ties than with Argos. She favors the above date on the basis of the lettering, onomastics, and prosopography.

EPIDAURIA

422. Epidauros. Ἱκέται in Epidaurian inscriptions. In J.Elsner, I.Rutherford (edd.), *Pilgrimage*, 73-95, F.Naiden discusses the following texts: *SEG* XXVI 449 and *IG* IV^{2}.1.121/122 (the Epidaurian *iamata*) nos. 7, 8, 16, 22, 25 [see also *SEG* LI 434] and 33 (Greek texts; translations). Brief reflections on the relation between ἱκέται and θεωροί. M.Galli, *ibidem* 279-281, presents an English translation of *IG* IV^{2}.1.955 (*Syll.*^{3} 1170; ph.; visit of M.Iulius Apellas to Epidauros).

423. Epidauros. Roman sculpture and inscriptions from Epidauros. S.E.Katakes presents a detailed, fully illustrated catalogue (142 items) of the Roman sculpture from the sanctuaries of Apollo Maleatas and the Asklepieion, *Τὰ Γλυπτὰ τῶν Ρωμαικῶν Χρόνων ἀπὸ τὸ Ἱερὸ τοῦ Ἀπόλλωνος Μαλεάτα καὶ τοῦ Ἀσκληπιοῦ*, BAAE 223 (Athens 2002); German summary on 523-534. For those pieces, mostly statue bases, that carry inscriptions he provides a text and bibliography. Since his Index is exclusively art historical, listing only museums and inventory numbers, we provide a concordance to the inscriptions. In the catalogue, although the editor always gives the Greek text, he almost never discusses the inscriptions. There are several discussions of the inscriptions (unfortunately without an index) in the extensive and very heavily annotated Chapters 2-6 (133-521) devoted to: 2. Technical observations and chronology; 3. Typological notes; 4. Relations between the sculpture and its setting; 5. The problem of the workshops; 6. The place of sculpture in the historical-social development of the sanctuary [We are grateful to A.Corso for bringing Katakes' work to our attention, Stroud].

***IG* IV^{2}.1**	**Katakes**	***IG* IV^{2}.1**	**Katakes**	***IG*IV^{2}.1**	**Katakes**
406	140	483	68	571	32
428	70	497	69	576	11
457	56	498	16	683	133
466	79	515	74	***CIL* III Suppl. I**	**Katakes**
475	15	560	34	7266	141
478	19	570	29		

424. Epidauros. Asklepieion. Arbitration between Epidauros and Arsinoe, 236-228 B.C. *IG* IV^{2}.1.72. *SEG* XLIX 374; 491 (5)*. In *Argosaronikos* vol. II 81-87, M.D.Dixon urges that the occasion of this dispute and its arbitration should be narrowed down to the above dates on the basis of the membership in the Achaian League of Thelphoussa, Pellene, and Epidauros. Arbitration by the Achaian League makes sense in the context of close relations between the League and the Ptolemies who controlled Arsinoe.

425. Epidauros. Asklepieion. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. *IG* IV^2.1.76+77. *SEG* XLIX 376; 491 (12)*. For the copy of this document found in Troizen, *IG* IV 752, see our lemma no. 418. C.Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale edition of this inscription and of *IG* IV 752. For her discussion of all aspects of these two texts including their relation one to the other and the date, see our lemma no. 418.

[---- ἐν Τροζᾶνι + ---------------- ca. 28 ---------------]ΟΥ γ´ Νίκωνος, ἐν Ἀρσι-
[νόαι + --------------- ca. 28 --------------- + τᾶι] Ἀθάναι Φειδοστράτου v
[------------------ ca. 33 ----------------- + κα]ὶ ὁμολογία Τροζανίων
[καὶ Ἀρσινοέων + ------------ ca. 22 ------------] εἰς ἅπαντα τὸν χρόνον, v
[-------------- ca. 26 --------------+ παρὰ? βασιλέω]ς Πτολεμαίου πρεσ- v
[βευταί? + -------------- ca. 26 -------------- + π]ερὶ τᾶς χώρας τᾶς καλουμέ-
[νας Διαστενίτεως + ------- ca. 12 ------ + Χερσο]νάσου καὶ Πραξωνείου κα
[---------------- ca. 30 ----------------]ΤΟΝ καὶ Στενίταν κοινὰ εἶμε[ν].
[---------------- ca. 30 ---------------- + τᾶς] λιθίνας καὶ τᾶς ξυλίνας v
[------------------ ca. 34 ------------------]Σ καὶ τᾶς καταγωγᾶς καὶ πα-
[ραγωγᾶς + ------------- ca. 24 -------------+ μη]θεὶς κωλυέτω τοὺς πριαμέ-
[νους + -------------- ca. 28 --------------]ΑΙ καταγωγᾶς καὶ παραγωγᾶς v
[---------------- ca. 30 ----------------]ΟΝΤΑΣ μηδὲ ἄλλο μηθὲν πράσ- v
[σειν? + -------------- ca. 26 --------------]ἐ[ρ]γασίαν μηδὲ τῶν τὸν χάρακα
[--------- ca. 16 ------- + ἀποτεισάτω εἰ μ]ὲν πόλις μυρίας δραχμὰς καὶ v
[-------- ca. 14 --------+ εἰ δὲ ἰδιώτας] χιλίας δραχμὰς καὶ ὅτι βασιλίδι vv
[--------------- ca. 28 ---------------]ΑΖΙΣΘΑΙ μετὰ τᾶς Χερσονάσου v
[------ ca. 10 ----- τὰν χώραν τὰν καλουμέ]ναν Διαστενῖτιν ἀπό τε τοῦ ΚΑΤΑ
[------------- ca. 26 -------------] ὁρισθεῖσαν καθὼς εὐδόκησαν ΠΟ vv
[----------- ca. 20 -----------+ τὸν χάρα]κα τὸν ἐπὶ τοῦ Στενίτα, v τὸν δὲ vv
[------------- ca. 24 -------------+ κα]ὶ τὰν ἐκτὸς τοῦ χάρακος χώραν vvvv
[---------- ca. 18 ----------+ ἀπὸ τοῦ χάρ]ακος ἐπὶ τὸν λευκὸν Ἑρμᾶν τὸν πότ
[------------- ca. 24 -------------]κοινὰν εἶμεν στάλαις ὁρισθεῖσαν v
[---------- ca. 18 ---------- + τῶν θυν]νείων καὶ τᾶς κοινᾶς χώρας κοινά. vv
[-------- ca. 14 -------- + ἐν τᾶι κοινᾶι] χώραι τὰς κτήσεις βεβαίας εἶμεν. vv
[-------------- ca. 26 -------------] ἀπὸ τοῦ χάρακος ἐπὶ τὸν λευκὸν vvv
[Ἑρμᾶν + ------------- ca. 23 ------------]ΑΝ καὶ τὰς ἁλὰς καὶ τὸ λιμ(έ)νιον v
[-------------- ca. 26 --------------] δίδ[οσ]θαι δὲ ἐξαγωγὰν κατ᾽ ἐνιαυ- v
[τὸν + -------------- ca. 26 --------------] ἀτελέων ἐργαζομενᾶν τᾶν ἁλᾶν
[--------------- ca. 28 ---------------]Α ἕληται ὁ ἐγδεξάμενος τὰς ἁλὰς
[------------- ca. 24 ------------- + τῶι] καλουμένωι Στενίται καὶ τοὺς vv
Fr.B [..]ΑΙ[......]ΙΟΝΚΑΤΑΠΑ[--- ca. 6 ---+ στ]άλαις ὁρισθέντα· ἐξουσία δ᾽ ἔστω
τὰν κοινὰν χώραν Κ[------- ca. 12 -------] ὅσα δὲ π[ολ]έμαρχοι ἢ δαμιοργοὶ vv
ἢ ἄλλος τις ἀπὸ κοινοῦ [----- ca. 10 -----]Σ εἴτε ἐκ τᾶς χώρας εἴτε ἐν τᾶι πό-
λει ἀποπέπραγε ΚΕΙ[----- ca. 10 ----- +ἔ]ξω τᾶν χωρᾶν ἀπότομα εἶμεν καὶ v
μὴ δικάξασθαι μηθέν[α περὶ τούτων τῶν χ]ρημ[άτ]ων· εἰ δὲ δικαξεῖται vv

ἅ τε δίκα ἀτελὴς [ἔστω καὶ ἀποτεισάτω εἰ μὲν ἰδιώτα]ς χιλίας δραχμάς,
εἰ δὲ πόλις μυρ[ίας. περὶ δὲ τᾶς κοινᾶς χώρας καὶ περὶ] τᾶν ἐπικαρπιᾶν
τᾶν ἐκ τᾶς χώρα[ς καὶ περὶ τᾶν ποθόδων τᾶν ἐκ τῶν θυννείων τᾶν γ]ενομε̣[νᾶν]
ἐν τοῖς ἔμπροσθε[ν χρόνοις μὴ δικάξασθαι μηθένα· εἰ δ]ὲ δικάξαιτο ἀποτ̣[ει]-
σάτω εἰ μὲν ἰδιώτα[ς χιλίας δραχμάς, εἰ δὲ πόλις μυρ]ίας καὶ ἁ δίκα ἀτελ̣[ὴς]
ἔστω. περὶ δὲ τ[ῶν ἐρρυσιασμένων ὑπὸ τῶν Τροζανίων^vv] ^vacat ca. 6^ ἢ ἀ̣[γμέ]-
νων ἀπὸ τᾶς χώρα[ς ἐν ταῖς ἀνεπιβασίαις ἀπὸ τᾶν κοιν]ᾶν ποθο̣δ̣ω̣ν̣ [τᾶν]
ἐκ^v τῶν θυννεί[ων ἐπιλυθῆμεν τοὺς ἐρρυσιασμένους] στάσι ἀν' ὃ κα φ̲έ̲-
ρηι̲ ὁ λόγος ὁ [τ]α[μία τοῦ Τροζανίων?, καὶ τοῖς σώμασι τοῖς ἀπο]πραχθεῖσ̲ιν^v
ὑπὸ̲ τ̲ῶν πο̲λ̲[εμάρχων τῶν Τροζανίων? Ἀρτεμιδώρωι Πύρρωι Θεοδότωι ἑ]κάστωι^vvv
δραχμὰς δι[ακοσίας ἃν Τροζάνιοι νομίζοντι, καὶ τὰ χωρία κ]α̣ὶ τὰς οἰκία[ς]
ὅσα ἐστὶ ἐρ[ρυσιασμένα ὑπὸ τῶν Τροζανίων ἀποδόμεν τοῖς ἐρρυ]σ̣ιασμέν[οις],
ἐπιλύσαν[τας ἀπὸ τᾶγ κοινᾶν ποθόδων τοῖς πεπαμμένοις τι τ]ῶν ἐρρυσ[ι]-
{σι}ασμέν[ων ὑπὸ τῶν Τροζανίων. τὰς δ' ἐπιγαμίας καὶ τὰς ἐγκτάσει]ς ὑπάρχε[ιν]
ἑ̣κατέρ[οις ποτ' ἀλλάλους εἰς ἅπαντα τὸγ χρόνον. ὅπως δὲ τὰ συμ]φωνηθ[έν]-
[τ̣α κύρια ἦι, ἀποστειλάντω πρεσβείαν ἑκάτεροι εἰς Ἀθάνας καὶ ἀξ]ιούντ[ω]
[δόμεν αὐτοῖς ἄνδρας τρεῖς, οἵτινες παραγενόμενοι τὰ γεγονότα αὐτοῖ]ς ὁμ[όλο]-
[γα ἐπικρίναντες ἀναθησοῦνται ἐν στάλαις εἰς τὰ ἱερὰ τό τε ἐν Καλαυρεί]αι το̣[ῦ]
[Ποσειδᾶνος καὶ τὸ ἐν Ἐπιδαύρωι τοῦ Ἀσκλαπίου καὶ τὸ ἐν Ἀθάναις ἐν ἀκροπό]-
[λει τᾶς Ἀθάνας· ὅπως + ------------------- ca. 46 -------------------]

In L. 1, M.D.Dixon, in his unpublished dissertation, cited by Carusi (see our lemma no. 418), reads [τ]οῦ Γνίκωνος, which has the attraction of being only the second attestation of this rare name; the other is also found, significantly, at Troizen in *IG* IV 757 LL. 28/29, ca. 146 B.C.?

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426. Epidauros. Hymn to the Mother of the Gods, Roman Imperial. *IG* IV².1.131. *SEG* LIII 367*. Writing before the publication of W.D.Furley – J.M.Bremmer, *Greek Hymns* I-II (Tübingen 2001) [for which see *SEG* LI nos. 435 and 2342], K.T.Witczak, *LEC* 69 (2001) 23-33, reprints two of the alleged authoritative editions of the hymn with full app.crit. After detailed discussion of several problematic points, the author concludes that the surviving text is 'cohérent, clair, composé selon un plan net' (32). He offers his own edition (Greek text and French translation), in which he construes the first 8 verses (LL. 1-8) as the exposition of the story, and then ascribes 8 verses (LL. 9-16) to Zeus, 8 verses (LL. 17-24) to the Mother of the Gods, with the final couplet (LL. 25/26) concluding the hymn. We note the following points of epigraphical interest: in L. 1, Witczak favors the supplement [Ὦ Πιερίδε]ς θεαί; in L. 8, he suggests κ̲[α]τ̲ωρημένα φρένας ('totalement éperdue'), deriving the participle κ̲[α]τ̲ωρημένα, a hapax, from a Doric verb κατ-ωρέω; in LL. 17/18, he prints μ' ἧσ<αν> χαροποὶ λέον|τες ἢ πολιοὶ λύκοι ('Les lions terribles et les loups fauves me sont une joie'), ἧσ<αν> being the aorist of ἁνδάνω or ἥδω.

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427. Epidauros. Cure inscriptions, late 4th cent. B.C. *IG* IV².1.121-124. *SEG* LIII 364.* M.Dorati, *Syngraphe* 3 (2001) 91-118, publishes an essay on incubation in antiquity with special reference to these inscriptions, concentrating on the public announcement of the cure, authorized by sanctuary officials, the dissemination of the miracle beyond the limits of Epidauros and the panhellenic pretensions of the latter, the instruction and insight given by the stelai to present and future incubators, the establishment through the display of the stelai of a 'storia sacra' of the sanctuary, propaganda in the competition with the nearby Asklepieion at Troizen, and the way the structure and content of the cure narratives anticipate and dispel scepticism. On 113-115 he includes a few brief reflections on these elements in the sacred healing books of Christianity.

428. Epidauros. Asklepieion. Isyllos' hymn to Apollo and Asklepios, ca. 300 B.C. *IG* IV².1.128; *SEG* LIII 365.* A.Kolde, *Hermathena* 173/174 (2002/2003) 155-164, offers a useful brief analysis of the text, focusing in particular on the aesthetics of Isyllos against the background of Hellenistic poetry. In *Nommer les dieux* 543-555, A.Kolde studies the epithets of Asklepios in this text; on 552-555 the Greek text and a French translation. In *CQ* 54 (2004) 25/26, E.Aston quotes LL. 29-31 and detects here a slight hint of the priority of Trikka in the legends about the birth and origin of Asklepios. See also our lemma no. 306.
For speculation on Isyllos' encounter with Asklepios, see our lemma no. 2076.

429. Epidauros. Dedication to Pan. *IG* IV².1.305. *SEG* XLII 295. After reprinting the text of the Corpus, R.Wagman, *PP* 57 (2002) 357-61 (illegible ph.), explores the iconographic possibilities of the relief sculpture, noting especially the presence of tree motifs on the inscribed base of a statuette of Pan (*IG* IV².1.466). He suggests that the vertical element in the relief may represent a garden sacred to Pan, citing material from the grotto at Vari in Attica ([for which cf. *SEG* LIV 17] and at Pharsalos (*SEG* I 248), and comparing dedications by other followers of Pan, e.g. *SEG* XXXIV 460 from the Corycian cave.

430. Epidauros (Sanctuary of Apollo Maleatas). Dedication of an altar, 106/107 A.D.? *SEG* XXXIX 358; XLI 301. In an old article not previously reported in *SEG*, C.C.Petolescu, *Thraco-Dacica* 16 (1995), 223-226, rejected the ed.pr.'s dating of this altar (111 A.D.), advocating instead the date above on historical grounds and because Trajan bears the title Γερμανικός (L. 4), but not Δακικός. The inscription and a synopsis of the same suggestions are reprinted by C.C.Petolescu in *IDR* II, 376/377, no. 370 (see our lemma no. 824).

LAKONIA

430 bis. Lakonia. Kamarina. Graffito on a Lakonian amphora, 6th cent. B.C. For this inscription in Lakonian script and dialect, see our lemma no. 1012.

431. Akriai. Inscribed stone basin, date? Among several fragments of a large basin of polished reddish stone (from the Mani) is one (K 391) which carries the inscription [---]A; found in J.de La Genière's excavation and published in *Kastraki* 29 no. 40 (ph., dr.).

432. Akriai. Inscribed stone jumping-weight, ca. 100 B.C.? Fragmentary stone halter found in J.de La Genière's excavations at *Kastraki* 29 no. 41 (ph., dr.), with the inscription NIK. She suggests that it could be an abbreviation of the name Νικοκλῆς, an Olympic victor from Akriai mentioned by Pausanias 3.22.4 and memorialized in an inscription of the above date from this site, *IG* V.1.1108. On this man see also de La Genière p. 80. [It is difficult to determine from the drawing if the text is complete as it stands or could be the beginning of νικᾶ, a possibility that G. also considers. Stroud]

433-437. Akriai. Stamped tiles, Hellenistic. From her excavations at Kokkinia, *Kastraki. Un sanctuaire en Laconie. Études péloponnésiennes* XII (Paris 2005), which she identifies as the Lakonian Akriai, J.de La Genière publishes (on 26-28, ph. and dr.) 14 fragments of stamped roof tiles. For these she provides detailed measurements, descriptions, even Munsell readings for the color of the clay, but no Greek texts. For the readings we follow M.Sêve, *BE* (2006) no. 30.

433. Nine of these were produced by the same stamp which reads in three lines: Στραταγῶ | Δαμαρετίδα | Ἀκρειατᾶν

On 81 de La Genière considers, but rejects the possibility that the name of this general is to be restored in *IG* V.1.1110, L. 12, from Geronthrai. Other names appearing in L. 2 are:

434. Μου[---]

435. Πολ[---]

436. [---]ολυαρα[---]

437. [---]ατω;

In *BE* (2006) no. 30, M.Sève plausibly suggests that nos. 435-437 could be combined to yield the restoration Πολυαράτω, 'ce que L.G. n'examine pas.'

438/439. Akriai. Letters incised on tiles. Two Lakonian-type tiles bearing incised inscriptions, found in the excavation of J.de La Genière at Akriai, *Kastraki* 28, nos. 31/32 (ph. dr.); no date suggested.

438. 28 no. 31. YTYX (K399) and a small fragment (K399bis) bearing uncertain traces. [Possibly a name beginning in [E]ὐτυχ[---], Stroud].

439. 28 no. 32. 'On peut lire H et O; le reste est incertain.' [The ph. is printed upside down. There are two lines of text: [---]HIO.[---] | at least 2 undecipherable letters. Stroud].

440-442. Akriai. Inscriptions on moulded bowls, Hellenistic. J.de La Genière, *Kastraki* 37-43 (ph., dr.), publishes the following inscribed fragments of this category of Hellenistic pottery from her excavations at this site.

440. 39 no. 98. [---?]A[---?] very elongated.

441. 40 no. 102. A single A apparently isolated.

442. 41/42 no. 110. Ed.pr. considers this vase to have been made at Sparta in the second half of the 2nd cent. or beginning of the 1st cent. B.C. 'L'inscription, tres lacunaire, qui occupe le bandeau plat sous le bord était vraisemblablement une dédicace avec le nom de l'offrant.' No text. [We very tenatively attempt the following reading from the ph. and dr.: NI[.2-3..].YX[...5-6..]XANAP[...6-7...]ΟΣΠΑ[---]Σ[....6-7...]ΩΝΟ[- - - -], Stroud.].

443-460. Akriai. Graffiti on pottery. In *Kastraki* 45/46 nos. 117-150 (ph., dr.), J.de La Genière publishes the following asortment of 'Fragments de vases porteurs d'inscriptions.'

443. 43, 45 no. 117. Two joining fragments of the handle of a Hellenistic vase, [---] ἀνέθηκε [---]

444. 45 no. 135. Fragment of a closed vessel; inscription in 2 lines; 'seul le N de la ligne inférieure est lisible.'

445. 45 no. 136. **Ca. 150-50 B.C.** No text. G. suggests the above date on the basis of 'l'*omega* carré.' [We read from the ph. and dr. [---]ΔΠΩΛ[---], Stroud]

446. 45 no. 137. 'Fragment d'un vase ouvert, porteurs de inscription aux lettres très irrégulaires.' No text. [Possibly [---]ΣΩΘ.[---]? Stroud]

447. 45 no. 138. **Ca. 150-50 B.C.** Two non-joining fragments from the rim of an open vessel. No text. G. suggests this date on the basis of its resemblance to contemporary metal

vessels [We read from ph. and dr. KP[---]TEB?[---] Stroud]

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448. 45 no. 139. Rim of a small vase; 'trois lettres, très finement gravés.' No text. [We read from ph. and dr. [---]IYΘA[---] Stroud]

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449. 45 no. 140. Small wall fragment; letters inscribed above multiple-line border. No text. [We read from ph. and dr. [---]AΩ?Π[---] Stroud]

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450. 45 no. 141. Two joining wall fragments. No text. [We read from dr. [---]KIΣ *vac.* Stroud]

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451. 46 no. 142. Rim fragment; inscription between two horizontal lines. No text. [We read from dr. [---]IA?T *vac.* ? Stroud]

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452. 46 no. 143. Open vessel; inscription on outer wall above two horizontal lines. No text. [We read from dr. [---]ONΓ?A?N?[---] Stroud]

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453. 46 no. 144. Small rim fragment; inscription on outer wall between two horizontal lines. No text. [We read from the dr. [---]NI *vac.* The disposition of the letters resembles no. 142, our no. 451, Stroud]

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454. 46 no. 145. Open bowl; letters on exterior below rim. No text. [We read from dr. [...].OΣΠΛ[---]. This same sequence of letters is apparently also found on no. 110, our lemma no. 442. Stroud]

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455. 46 no. 146. Fragment from the rim of an open vase. No text. 'Non illustré...lettres peu lisable.'

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456. 46 no. 147. Fragment from the rim of an open vessel; letters on exterior below rim between two horizontal lines. No text. [We note from the dr. 4-5 undecipherable letters. Stroud]

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457. 46 no. 148. Fragment from the rim of a large pithos inscribed on the lip; 'une inscription dont on conserve deux lettres; *eta, delta.*'

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458. 46 no. 149. Rim of a large vase with a deeply incised Θ on the exterior wall.

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459. 46 no. 150. Two non-joining fragments of an open vessel; inscription on exterior wall. G. reads [---ἀνέθ]ηκεν καί? And on the second fragment, [---]AΔA[---].

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460. 55 no. 200. Clay chalice in the form of an open flower. 'À l'intérieur, inscription fragmentaire sur trois lignes, finement incisée; on distingue ANEΘ à le fin. Il s'agit probablement d'une dédicace à la divinité du sanctuaire. Ce inscription sera étudiée par E. Zavou, épimélète.' On 117 G. provides a drawing of this inscription for which we refrain from attempting a text in anticipation of the forthcoming ed.pr.

461/462. Akriai. Inscribed tube-figurines. Tubelike terracotta figurines of standing, frontal, draped, winged female figures with the back half-cylindrical. G. notes that they have been found also at the Sanctuary of Apollo Hyperteleates and that one in the National Museum of Athens bears the coroplast signature Εὐαμᾶ.

461. 54 no. 195. Small fragment from the convex reverse bearing the incised inscription E (?)T[---], possibly disposed vertically as in the signature in the National Museum. [On the basis of the ph. I would read the first letter as a clear lunate sigma. Stroud]

462. 55 no. 196. Fragment from the lower convex reverse; letters inscribed vertically. [E]ὐαμ[ᾶ]

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463. Akriai. Inscribed loom-weight, date? Small fragment of a clay loom-weight found in the excavations of J.de La Genière at this site and published in *Kastraki* 64 no. 258 (ph.); 'inscrites en pointillé avant cuisson: *kappa* et *lambda*.'

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464. Amyklai? War contribution accounts, 5th/4th cent. B.C. *IG* V.1.1 + *SEG* XXXIX 370. *SEG* LI 439*. B.Bleckmann, *Ktema* 27 (2002) 35-38 argues against dating the inscription to the Archidamian war, finding connections with Thucydides 2.8.4 and Aristophanes' *Peace* 614-624 unconvincing. He suggests instead a date in the first years of the Dekeleian War.

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465. Amyklai. Honors for Tiberius Claudius Pratolaos Brasidas, 175-200 A.D. *IG* V.1.497. *SEG* LIII 370.* O.Gengler, *Kernos* 18 (2005) 319-322, reprints the text with French translation and prosopographic commentary on three generations of this illustrious family and the cults they served, with cross-references to the text of Pausanias and *IG* V.1.249, 589, and 608.

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466. Geraki. Inscribed marble weight, Hellenistic. Reporting the finds from room 5 of the Hellenistic building B, J.H.Crouwel et al., *Pharos* 13 (2005) 12/13 (ph.), record a marble weight (inv. no. 5608/SF2), of 15.5 kg., with the owner's name inscribed on the handle: Εὐβανδρίδα

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467. Geraki. Stamped tile, Hellenistic. J.H.Crouwel et al., *Pharos* 13 (2005) 14/15 (ph.), report the discovery of a fragmentary tile from the roof of the Hellenistic room to the south of Street 2 [for tiles from Geraki see *SEG* LIII 373, Stroud]. The tile 'refers, in two lines, to the god Apollo and the inhabitants of *Geronthrai*', and is associated by ed.pr. with Apollo's temple

mentioned by Pausanias 3.22.6-7. No text; we read from the ph.: [Ἀπό]λλων[ος] | [Γερο]νθρα[τᾶν]. In *BE* (2007) no. 32, M.Sève suggests that L. 1 may be a theophoric personal name.

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468. Geraki. Incised mug, date? Inv. no. 5153/SF9; ed.pr. E.Langridge-Noti, in J.Crouwel et al., *Pharos* 12 (2004) 22/23 (dr.), who reports one single letter: M. According to ed.pr., incised letters on this type of table pottery are so far unparalleled at Geraki.

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468 bis. Gytheion. Donation of Phainia Aromation, 41/42 A.D. *IG* V.1.1208. *SEG* XIII 258; XXXVII 323. Laum, *Stiftungen* no. 9. After summarizing the content of the donation, A.D.Rizakis, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique* -- (cf. our lemma no. 915) 233-241 (French translation of LL. 38-41 and 51-56), focuses on its social context. Phainia Aromation was interested in allowing the access of slaves to the gymnasion and in protecting her θρεπτοί and freedmen; Aromation may have been the single child or the widow of a freedman, probably engaged in the trade of perfumes; this activity is attested for the gens Faenia.

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469. Gytheion. Inscribed impost, 2nd half of the 5th/early 6th cent. A.D. L.Nikolakaki, in I.Kakouris, A.Bakourou, A.Parisi and P.Kalamara (edd.), *Tales of Religious Faith in Mani* (Athens 2005) 48 (ph.), presents the ed.pr. of a gray marble statue base re-used as an impost. On one of its narrow sides, the impost bears a medallion with a christogram in mirrorwise rendering, and the letters A, Ω.

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470. Kotyrta. Honorary decree for Peisitas from Asopos, 2nd/1st cent. B.C. *IG* V.1.962 (Migeotte, *L'emprunt* no. 25). In *Citoyenneté* 89-93 P.Gauthier presents the Greek text and Migeotte's French translation of LL. 1-14 and elucidates the procedure resulting in the publication of the decree. He focuses on καταστάντ[ων] in L. 7 (παραγενομένων ποτ' αὐτ[ὸν εἰς | Ἀ]σωπὸν τῶν καταστάντ[ων] | μετὰ τῶν ἐφόρων), points out that reexamination of the stone by C.Kritzas in the Epigraphical Museum confirms a reading ΚΑΤΑΣΤΑΝ[ΤΩΝ] rather than ΚΑΤΑΣΤΑ[ΘΕΝΤΩΝ], and suggests that οἱ κατάσταντες were not 'commissaires' (M.) but individual citizens who addressed themselves to the ephors (καταστάντων, sc. ἐπὶ/εἰς τοὺς ἐφόρους) and proposed to ask Peisitas to make a loan to Kotyrta. The magistrates accepted the proposition, asked the 'intervenants' to join them in the embassy to Asopos, and finally submitted the text of a decree to the assembly. For the role of 'intervenants' in Hellenistic inscriptions see our lemma no. 1284 in fine.

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471. Sparta. Treaty with the Aitolians, ca. 402-401 B.C.? *SEG* XXVI 461. *SEG* LI 449*. In the course of her analysis of the Peloponnesian League, S.Bolmarcich, *GRBS* 45 (2005) 5-34, focuses on the Spartan treaty with the Aitolians (on 18-24). After autopsy, she reprints the text of Meiggs-Lewis, *GHI* 67bis, carefully noting readings that she could either confirm or disprove upon inspection of the stele. L. 1: [συνθε̃κ]αι Αἰτολοῖς Ἐ[ρξαδιεῦhι] is epigraphically possible, but contextually unlikely; L. 12: B. reads ἀνhιέν[τας], observing that the participle is unattested; L. 13: she is unable to read the last two preserved letters ON; LL. 15/16, [ἀδικε]|μάτον lacks parallels. Bolmarcich accepts Kelly's restoration of LL. 14-16 φεύγοντ[ας δὲ ἀνhέσθο]|hαν κεκοινανεκ[ότας], interpreting it as a clause forcing the Aitolians to accept local, perhaps pro-Lakonian, political exiles. In this light, she advocates the date above; the context would have been that of the aid offered by Aitolians to Elis in her conflict with Sparta, and Sparta's subsequent reaction [We note that unfortunate timing means Bolmarcich was unaware of Pikoulas' treatment of the text, for which see *SEG* LI 449].

In support of a date 388 B.C., see briefly D.C.Yates, *CQ* 55 (2005) 66 note 4.

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472. Sparta. Regulations for athletic games, Roman Imperial (late 1st/early 2nd cent. A.D.?). *IG* V.1.20A. *SEG* XLII 1751; XLIX 2477. H.Pleket, *Mnemosyne* 58 (2005) 266/267, reprints LL. 4-5 and offers a conspectus of earlier translations, eventually favoring that of J.-Y.Strasser: an athlete who is the sole participant in any given contest 'ne reçoive plus que sa part'. Pleket suggests that the lone athlete is debarred from claiming the second prize on top of the one to which he is self-evidently entitled [cf. Pleket in *SEG* LI 2281].

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473. Sparta. Letter of a Roman official to Sparta, Antonine period. *IG* V.1.21. *SEG* XLVI 391,* 2278; LIV 1830. After reproducing the edition of the text by Oliver, *Greek Constitutions* no. 91, J.Fournier, *REG* 118 (2005) 117-137, provides full bibliography, French translation of Col. II and detailed commentary, where he points out that much of the technical vocabulary corresponds to Latin legal terms: ἐπίκλησις/ἐπικαλεῖσθαι for appellatio/appellare, κριτήριον/πρόκριμα (L. 7) for iudicium/praeiudicium, κεφαλικὴ δίκη (L. 7) for iudicium capitis. F. questions the opinio communis, which attributes the letter to an Emperor (Hadrian according to Oliver) on the basis of such evidence as *IG* II^2 1100 (LL. 46-56 reprinted and translated), and instead suggests that its author was some magistrate, perhaps the proconsul of Achaea. To that effect, he cites as a very close parallel the Koan inscription *Iscr.Cos* ED 43 (our lemma no. 935), and concludes that in Sparta appeals would have been adjudicated first by σύνεδροι (LL. 10, 12), then if necessary by a governor of Achaea, and only exceptional cases would have reached the Imperial court. *IG* V.1.21 does not confer any special privileges on Sparta as a civitas libera.

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474. Sparta. Honorific catalogue, date? *IG* V.1.116. *SEG* XLV 287, 2305. Since the text of this inscription, first copied by Cyriacus of Ancona, seems to have several mistakes,

M.Kajava, *art.cit.* (cf. our lemma no. 2099) 7, proposes to read L. 7 as πρ<ο>ευκλητ{ι}ά instead of Πρευκλητία, a verbal adjective arguably deriving from an unattested *προευκαλέω.

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475. Sparta. Honorific statue, 2nd cent. A.D. *IG* V.1.583. Without indicating line division, M.Kajava, *art.cit.* (cf. our lemma no. 2099) 8, reprints this text, and registers his perplexity with regard to the absence of a patronymic for the honorand Ξεναρία. In L. 2, he proposes and subsequently withdraws the emendation Ξεν<οκρ>ατίαν, whereas in LL. 11/12 he suggests Φιλοκράτους τοῦ | [πατρός - - -].

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476. Sparta. Honorific statue for Claudia Damostheneia, ca. 160 A.D. *IG* V.1.589. *SEG* XI 813a; XLII 316; LIII 370, 2245. M.Kajava, *art.cit.* (cf. our lemma no. 2099) 9 note 26, speculates that the subject ἡ πόλις might have once been written on the moulding of the monument, in what would be (a now missing) L. 1.

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477. Sparta. Graffito on one-handled cup, early 6th cent. B.C. *SEG* XXIX 390. H.R.Immerwahr, *art.cit.* (our lemma no. 106) 101, reprints μέτριος | ἐγὸ Ἀλκ̣[- -] or Ἀν̣[- -], but observes that 'the photograph clearly suggests Ἀλκ[- -], and not Ἀν[- -] with scratches.' Because of its find-spot, the vase was probably a dedication and Alk[-] would arguably be the name of a hero in the nominative or vocative. Given the Spartan milieu, Immerwahr suggests the interpretation of μέτριος as 'the proper amount' (on 103).

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478. Sparta. Relief skyphoi, Hellenistic. Citing copious parallels, E.Zavvou, in *Ελληνιστική κεραμική από την Πελοπόννησο* (Aigio 2005) 107-125, analyzes a series of recently discovered skyphoi with indications of workshops on them. The article is accompanied by numerous ph. and English summary. Zavvou identifies the following workshops:

A) Workshop of Sotimos, consisting of *IG* V.1.1576 (our lemma no. 479); *SEG* XLVII 377, and L 409 (our lemmata nos. 480/481). The decoration of enlonged pedals, characteristic of Sotimos' workshop, probably appeared around 165 B.C., and in Lakonia it might have been in use as late as the 1st half of the 1st cent. B.C.

B) Workhsop of Philodamos, containing our lemmata nos. 482-484.

C) Workshop of Nikippos: our lemmata nos. 485/486.

D) Workshop of Philonidas: our lemma no. 487.

Other inscribed vases cannot be attributed to workshops because of their fragmentary state: see our lemmata nos. 488-493 below.

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479. Sparta. Inscribed relief skyphoi, Hellenistic (after ca. 165 B.C.). *IG* V.1 1576. *SEG* XI 861 b, c. On the basis of new archaeological finds (our lemmata nos. 480/481 below) and

autopsy, E.Zavvou, *art.cit.* (our lemma no. 478) 108, refutes the earlier readings on these two skyphoi (Sparta Museum, inv. nos ΜΣ 1931 ΜΣ 3029) as Σώσιμος and Σώσ̣[ιμος] respectively. There was never a workshop of Sosimos; instead the correct reading should be Σώτιμος.

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480. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). *SEG* XLVII 377. E.Zavvou, *art.cit.* (our lemma no. 478) 112/113 no. 1 (ph.), revisits this vase offering a slightly more accurate version of the surviving text: Σώτιμο[ς]

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481. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). *SEG* L 409. E.Zavvou, *art.cit.* (our lemma no. 478) 113 no. 2 (ph.) offers a detailed description of this fragmentary vase and the ed.pr. of the inscribed text: Σώτιμος

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482. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base found on Brasidas Str. (Sparta Museum, inv. no. ΜΣ 14943). Ed.pr. E.Zavvou *art.cit.* (our lemma no. 478) 113 no. 3 (ph.): Φιλ|οδά|μου

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483. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base, found at Klearchos Str. (Sparta Museum, inv. no. ΜΣ 14944). Ed.pr. E.Zavvou *art.cit* (our lemma no. 478) 114 no. 4 (dr.; ph.): Φιλ|οδά|μου

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484. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a skyphos, found at Orthias Artemidos Street (Sparta Museum, inv. no. ΜΣ 14946). Ed.pr. E.Zavvou *op.cit.* (our lemma no. 478) 114 no. 5 (dr.; ph.): Φιλο|δά|μου

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485. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. *SEG* XLVIII 476B. E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 6 (ph.), republishes skyphos inv. no. ΜΣ 12949, offering a detailed description of the vase and a more accurate edition of the retrograde inscription: Νικίππ[ου]

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486. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. *SEG* XLVIII 476B. Skyphos inv. no. ΜΣ 12950 is republished by E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 7 (ph.), who prints the following text of the retrograde inscription: Νικίπ|που

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487. Sparta. Inscribed relief skyphos, late 1st cent. B.C. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. ΜΣ 14940. Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 115/116 no. 8 (ph.). The inscription is retrograde: Φιλωνίδα

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488. Sparta. Inscribed relief skyphos, Hellenistic. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. ΜΣ 14941. Ed. pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116 no. 8 (ph.). The inscription is retrograde: [- - -]ΙΡΑ[- -]; alternatively Zavvou suggests [- - -]ΠΡΑ[- -]

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489. Sparta. Inscribed relief skyphos, Hellenistic. Fragment with decoration of imbricate leaves, found at Alkmanos Str. (now Sparta Museum, inv. no. ΜΣ 14634). Briefly mentioned by A.Themos, *ADeltion* 53 B1 (1998) [2004] 161; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116/117 no. 10: [- -]ΡΙ[- -]

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490. Sparta. Inscribed relief skyphos, Hellenistic. *SEG* LII 370. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 11 (ph.), re-examines this vase, offering this time a more conservative text: Φιλ[- - -]

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491. Sparta. Inscribed relief skyphos, Hellenistic. Fragment found at the junction of Leonidou and Dioskouron Streets (Sparta Museum, inv. no. ΜΣ 14942). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 12 (ph.), offers the following majuscule transcription of the retrograde inscription: [- -]ΑΙ(?)Ε[- -]

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492. Sparta. Inscribed relief skyphos, Hellenistic. Fragment of the base, found at Orthias Artemidos Street (Sparta Museum inv. no. ΜΣ 14945). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118 no. 13 (ph.; dr.), who notes that on the upper right corner of the letter space before epsilon she could discern a slanting stroke, which could belong to any of the letters X, K, or Y: [- -].ΕΟΣ[- -]

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493. Sparta. Inscribed relief skyphos, ca. 150-100 B.C. Fragmentary skyphos found at Kallikratidou Str. (Sparta Museum, inv. no. ΜΣ 12963). Briefly mentioned by A.A.Themos, *AD* 49 B1 (1994) [1999] 178; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118/119 no. 14 (ph.; dr.), who reads: Ἀρί[σ]τ̣ων[ος] or Ἀρι[στ]ί̣ων[ος]. In an appendix (111/112), Z. notes that the workshop of Ariston is well-known from finds at Athens, Delos, Miletos and elsewhere, but it is impossible to say whether the skyphos from Sparta is an import or a local immitation.

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494. Sparta (Tsakona). Sanctuary of Zeus Messapeus. *SEG* XL 357-359; XLVII 379. In *LakSpoud* 16 (2002) 67-107 (ph., dr.), H.W.Catling summarizes the results of his excavations for the British School at this sanctuary site. He very briefly alludes (74) to two joining fragments of a columnar inscription, *SEG* XL 359; 'A separate publication is in prospect.' On 74 (dr.) he repeats his earlier description of an inscribed stone jumping-weight, *SEG* XL 357, suggesting now that the lettering is 'of 5th century type.' On 92-96 he provides a detailed analysis of the clay roof tiles from the excavation, including the stamped examples in *SEG* XL 358. Excursus on the cult (88-91), which C. suggests involved 'some minor surgical procedure' for men on the basis of several bronze scalpels and numerous ithyphallic terracota figurines.

495. Tainaron. Epitaph of Justus from Tiberias, 1st cent. A.D. (or later). *IG* V.1.1256; *CIJ* I^2 721a. Republished with commentary in *IJO* I 198 no. Ach55 (translation), where it is argued that Ἰοῦστος was a Jew, because of his name ('the Righteous') and his origin.

496. Tainaron. Honorary inscription or epitaph for Ionathan, 3rd cent. A.D. *CIJ* I^2 721bl cf. J. and L.Robert, *BE* (1966) no. 197. *IJO* I 199/200 no. Ach56 (ph.; translation), republishes this text with commentary. It is more likely that it is an honorary inscription for an ἄρχων of the Jewish community than an epitaph.

MESSENIA

497. Messenia, the cults of Messenia. Beginning with the linear B tablets from Pylos, M.L.Zunino, *Hiera Messeniaka* (Udine 1997), has compiled a massive compendium of testimonia for the gods, goddesses, and heroes of this region from prehistoric times until the Hellenistic period. Included are quotations with translation of passages from linear B tablets, literature, inscriptions, legends and types of coins, arranged under the following headings: I. Artemis and Dionysos (33-82); II. Zeus and Hera (83-116); III. Demeter, Kore, and Poseidon (117-138); IV. Athena, Apollo, and Asklepios (139-189); V. Dioskouroi, Kouretes, Eileithyia, Kaloi Daimones (191-197); VI. Pan, Hermes (199-214); VII. Other Cults: Aphrodite and Hephaistos, Thetis, Leukothea, Tyche, Acheloos and Pamisos (215-239); VIII. The Oriental Cults (241-248); IX. Messene and Damophon, Leukippos, Ides, Aristomenes and Saithidas (251-274); X. Herakles (275-279); XI. Healing Heroes: Family of Asklepios (281-284); XII. Tityros (284-285). Conclusioni (287-298). Appendix I. The Mysteries of Andania, *IG* V.1.1390 (301-334); appendix II. Pa-ki-ja (335-342). Copious indices and bibliography, maps, and plans, but no index of inscriptions. Following each section there are discussions of the relevant cults which vary in length from 2 to 38 pages. We deal in separate lemmata with those specific topics and inscriptions on which Zunino makes significant contributions.

498. Andania. Regulations concerning the mysteries of the Great Gods, 92/91 B.C. or 91/90 B.C. or 24 A.D. *IG* V.1.1390; *Syll.*[3] 735/736; *LSCG* 65; *SEG* LIV 447*. Zunino, *Hiera Messeniaka* 301-334, reprints the text with Italian translation and collects all the other epigraphic (*SEG* XI 984; XLIII 163; *Syll.*[3] 735) and literary testimonia for this festival and sanctuary. In a lengthy discussion she considers the topography of the sanctuary (Andania, Oichalia, Karnasion, etc.), the legendary founding heroes (Μέθαπος, Λύκος, Καύκων), sacrificial victims, priesthoods, significance of Μεγάλαι Θεαί/Μεγάλοι Θεοί.

K.Harter-Uibopuu, *Dike* 5 (2002) 135-159, examines the penalty-clauses of this inscription for insight into its regime of legal control, citing numerous epigraphical parallels. On the priest Mnasistratos (L. 12) and his family cf. *IG* V.1.1532, and *SEG* XXIII 208. On the penal function of the ῥαβδοφόροι (LL. 41-45) cf. the ῥαβδοῦχοι at Korope, *IG* IX.2.1109, and the rhabdophoroi at Lebadeia, *IG* VII 3078. She cites *IG* V.2.357 on penalties for crimes committed during a festival (LL. 75-78), with *FD* III.1, *Syll.*[3] 635, *IG* VII 235, *Syll.*[3] 1012. On slaves' liability for damages or injury (LL. 76-78): *IG* XII.5 654, *I.Mylasa* 605, *SEG* XIII 521. Penalties for cutting forbidden wood (LL. 78-80): cf. *IG* II^2 1362; IX.2.1109, XII.5.108, *IG* XII.9.90. Tents erected at festivals (LL. 34/35): *I.Ilion* 1, *Syll.*[3] 422, *LSCG Suppl.* 43, *IG* IV^2.1.393 and 400, *SEG* XII 385. On the office of γυναικονόμος (LL. 25-28): *IG* V.1.209.10, V.1.170, XII.2.499.6, *I.Didyma* 84, 415, 361, *SEG* XI 926-928, *BCH* (1883) 79, *I.Magnesia* 98. On λυμαίνεσθαι, used of the gynaikonomos' license to remove unauthorized garments (L. 26): *IG* V.2.6; for similar policing of clothing: *IPArk* 20, 34, *LSAM* 77. On ἀσυλία (LL. 80-84): *IG* XII.4.1.156, XII.4.1.169. On ἡμιόλιον (LL. 71-73), cf. *IG* IV^2.1.98; VII 3073; and similar penalties in *I.Delos* 502A. On ἱεροί obligated to act as plaintiffs against violators: *IPArk* 3 (*IG* V.2.6A), 32; *IG* IV^2.1.98 and 109. On the recourse to city laws in a dispute over penalty: *IPArk* 3.

In Κορυφαίῳ ἀνδρί (see our lemmata nos. 1093/1094) 357-365, N.Radeva Girod provides a French translation of this text.

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499. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Zunino, *Hiera Messeniaka* 151, 168-179, assembles the main literary and epigraphical testimonia for the sanctuary of Ἀπόλλων Κόρυθος; *SEG* XI 993-995; XL 362 (our lemma no. 501); *AD* 2 (1916) 113/114, no. 75 (our lemma no. 504); 114 nos. 76-78 (lemma no. 500); 115-117, no. 81 (our lemma no. 502); 117, no. 82 (our lemma no. 503) and provides a helpful description of the old excavations of the Greek Archaeological Service at this site, P. Versakes, *AD* 2 (1916) 65-118, the votives, statues, architecture, bronze statuettes, ties to a shrine at Enkomi in Cyprus, contacts with Ἀπόλλων Κερεάτας in Arkadia (Pausanias 8.34.5) and Ἀπόλλων Κάρνειος in Lakonia. On 168, 170/171 she speculates on a possible connection with Mycenaean *ko-ru-to*.

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500. Korone (Agios Andreas). Sanctuary of Apollo Korythos, graffiti on the rims of vases, Classical? P.Versakes, *AD* 2 (1916) 113/114 nos. 76-78 (ph.), publishes the following fragments of clay vases found in the excavations of the Greek Archaeological Service at this site:

A. no. 76, early red figured vase, [- - -]Σ̣ΑΛΙΑΣ?

B. no. 77 [- - -]ΑΣΙΛΑ

C. no. 78 ΗΑΙΡΑΝΤΙΟΣ

Versakes interprets C as written in error for the ethnic of Ἀραντία, in Phliasia (cf. Pausanias 2.12.14). Jeffery, *LSAG*^{2} 204-206, no. 7, dates these to the first half of the 5th cent. B.C. with C the earliest.

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501. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication of a spear butt to Athena?, ca. 460 B.C.? *SEG* XL 362; XLIX 414,* 419. Zunino, *Hiera Messeniaka* 151, T40; 171-178 (writing at the same time as Figueira, reported in *SEG* XLIX 414), assesses the arguments in favor of a dedication to Athena or the restoration [ἀπ'] ⁞ Ἀθαναί[ον] in LL. 2/3, concluding that the former is more plausible and adducing evidence for the association of Athena with Apollo Korythos in this sanctuary; brief discussion of λεία (171).

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502. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication of a helmet to Apollo, late 5th cent. B.C. Upper part of a marble pillar-base with cuttings on the top to support a bronze dedicatory helmet, found in the excavations of the Greek Archaeological Service built into Temple A. Inscription on upper panel. Ed. pr. P.Versakes, *AD* 2 (1916) 71, 115-117, no. 81 (ph.).

[Ἀπ]όλλων[ι]
[κ]όρυθα
[ἀν]έθεκε
[τάνδ]ε Ἐνυάλι-
[ον] Θεάριον
Πραξίας

We print the text of the ed.pr. except for the misprint in L. 5, '5νον].' It is clear from Versakes' discussion that he means Ἐνυάλι|[ον]. In *LSAG*^{2} 203, 206 no. 11, L.H.Jeffery, proposing the above date, observes that in L. 1 'the photograph suggests O rather than Ω.' Zunino, *Hiera Messeniaka* 151 T 44, 168 -177, misinterprets the misprint as ''Ενυάλι[ ]|[..^{5}...νον].' She concludes that the two epithets refer both to the warlike nature of Apollo and to his oracular powers [Since the two epithets are in the accusative (Apollo in the dative) they directly refer to the helmet and only indirectly allude to Apollo, Chaniotis]. For the connection between Apollo Korythos and Artemis, see our lemma no. 385.

503. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Dedication, 2nd cent. A.D. Ed. pr. P.Versakes, *AD* 2 (1916) 67, 113, 117/118 no. 82 (ph.); large fragment of an unfluted marble column found in Temple A in excavations of the Greek Archaeological Service.

Φιλοκράτης
Φιλωνίδα
καὶ Τιμοκράτις
Ἀγαθία
Ἀπόλλωνι
Κορύνθωι
ἐπὶ ἱερέος Ἀγάθο(υ)

LL. 4/5 were added later in smaller letters over an erasure. Briefly adduced by Zunino, *Hiera Messeniaka* 151, T 43; 177.

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504. Korone (Agios Andreas). Sanctuary of Apollo Korythos, inscribed fragments of altar screens (?), Late Roman/Early Byzantine. P.Versakes, *AD* 2 (1916) 113/114 no. 75 (ph.), publishes the following four fragments of stone altar screens, probably from the early Christian churches that later occupied the site of this sanctuary; excavations of the Greek Archaeological Service.

A. [- - -]ΑΚΩΝ :.[- - -]

B. [- - -]ΜΕΝΟΣ

C. [- - -]ΑΤΑΥΤ[- - -]

D. +ΥΠΟ[- - -] | ΟΡΓ. [- - -] | Π.[- - -] | Σ[- - -]

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505. Korone. List of ephebes, 246 A.D. *IG* V.1.1398; *CIJ* I^2 721c. *IJO* I 194-196 no. Ach53 (translation), reproduces LL. 1-19 and 91/92 and comments on the presence of two homonymous Jews among the ephebes (LL. 91/92: Αὐρ(ήλιος) Ἰωσῆς).

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506. Messene. Artemis Ortheia and Artemis Phosphoros. L.Piolot, *Kernos* 18 (2005) 113-140, takes up the problem that of the epithets of this goddess at Messene, Pausanias (4.31.10-11) mentions only Φωσφόρος, whereas the epigraphic sources know only Ὀρθεία. He reprints and translates the text of Pausanias, registering his rejection of Themelis' theory that the heroine Messene shared the large Doric temple with Asklepios, and locating her separate shrine elsewhere (*SEG* XLI 323, L. 9), outside the Asklepieion. He then, after autopsy, reprints

the texts, with translation, bibliography, and app.cr., of the following inscriptions all excavated at Oikos K on the west side of the colonnade of the Asklepieion: *SEG* XXIII 215-217, 219-222 (see our lemmata nos. 517/518). He also cites and briefly describes the decree *SEG* XXIII 208 (see our lemma no. 510). After discussion of several parallel passages, citation of Kallimachos' *Hymn to Artemis*, reflections on Pausanias' method, Piolot concludes that there is no convincing evidence at Messene for Artemis Hekate, Artemis Gorgo, Artemis Hegemone, Artemis Oupesia, or Artemis Eleia, nor moreover for any Artemis with multiple epithets. In Oikos K stood a statue of Artemis brandishing torches (*SEG* XXIII 220) but labelled Ὀρθεία on the inscribed base. Pausanias had recourse to the title Phosphoros 'n'est pour évoquer l'épiclese de la divinité mais bien son type iconographique.'

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507. Messene. The Βουλεῖον. P.G.Themelis, *PAAH* (2005) 52-54, describes the very poorly preserved remains of a rectangular building with the interior plan of a hypostyle hall excavated by the Archaeological Society at Athens in the agora immediately north of the Doric temple. He suggests that it is to be identified as the Βουλεῖον known from *SEG* XXIII 205, 207, and LIV 453.

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508. Messene. Tiberius Claudius Saithidas Caelianus I and his family. Starting from Pausanias 4.32.2; *IG* V.1.1447, 1451, 1455a; *SEG* XXXIX 383, XL 367, XLI 353; *CIL* III.495, and other inscriptions, N.Luraghi, *RFIC* 133 (2005) 188-201, examines the origins, membership, and the monuments at Messene commemorating this illustrious family of Roman Messene. On 190/191 he has a valuable account of Cyriacus of Ancona's discovery of *IG* V.1.1455 and on 195-198 observations on the heroon of Saithidas in the stadium. [The text of *SEG* XLVIII 490 (LIII 387) was published too late to be taken into consideration by Luraghi, as is also the case with our lemmata nos. 512, 516 Stroud].

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509. Messene. Proxeny decree for Satyros of Megalopolis, 4th cent. B.C. Upper left corner of a limestone stele found in excavations of the Archaeological Society at Athens on the north side of the Doric temple in the agora, inv.no. 14452. Ed.pr. P.G.Themelis, *PAAH* (2005) 50/51 (ph.), who compares it to the proxeny decree for the Zakynthian Menalkos son of Aristomenes, *IG* V.1.1425. Satyros of Megalopolis is otherwise unattested.

Θεός. Ἔ[δοξε τῶι δά]- stoich.
μωι τῶ[ι Μεσσανίων]·
Σάτυρ[ον . . . .⁷. . . Μ]-
4 εγαλοπ[ολίταν πρ]-
όξενον [εἶμεν καὶ]
εὐεργέ[ταν . . . ca.6 . . .]
ν αὐτὸν [καὶ ἐκγόνο]-

υς, εἶμε[ν δ' αὐτῶι ? - - - κα]-
θάπερ [τοῖς ἄλλοις]
προξέν[οις . . . . δα]-
μιοργ[οί . . . . ⁷. . . Κ]-
ρίθων 'Α[. . . . . ¹⁰. . . . .]
των Πε[. . . . . ¹⁰. . . . .]
[- ? -] vacat

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510. Messene. Honorific decree of the Oupesia of Messene for Mnasistratos, 42 B.C. *SEG* XXIII 208; LIV 466,* 468. L.Piolot, *art.cit.* (our lemma no. 506) 122, in a discussion of the setting of this document, Oikos K, adduces LL. 27/28 as evidence that this structure was a ναὸς τῆς 'Αρτέμιτος; he promises an improved text based on autopsy, especially of L. 8, in a forthcoming publication.

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511. Messene. Ephebic catalogue, 70-90 A.D. Inscribed on the lowest portion of the (limestone?) door jamb at the wide entrance leading from the west stoa of the Gymnasium to the north side of the Palaistra is the following inscription (inv.no. 14610) found in situ in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelis, *PAAH* (2005) 55-57 (ph.), who establishes the above date on the basis of *SEG* XLIX 425, LI 472, and the appearance of the tribe of the Romans and the foreigners in A L.2. He further points out that the ephebic lists inscribed at Messene were seldom published on canonical stelai designed for the occasion, but usually on the walls or other structural parts of the Gymnasium. These lists were, therefore, not the result of regular, organized procedures at Messene designed to inform the citizenry. Rather they are evidence for the civic competition among gymnasiarchoi and other members of the elite whose main aim was to enhance their reputations and those of their sons.

Column A	Column B
- - - - - - - - - - - - - -	- - - - - - - - - -
'Ρωμαῖοι καὶ Ξένοι	Ὑπηρέτης
Α[²⁻³]τηνος [. . ⁵. . .]σος	'Ορφεύς
Λ. 'Αντώνιος Μάρκελλος	
[- - - - - - - - - - - - - -]	vacat
Κλ. Καλπούρνιος Μάχερ	
[. .]κυ[- - - - - - - -]νος	
[- - -]ατος 'Αφροδίσιος	
[- - - - -]ος Εὔκαρπος	
[- - - - -]ος Κλύδωνος	
vacat	

The letters in B L.1 are larger [Several letters can be read from the ph. in addition to those printed in ed.pr. e.g. at the beginnings of LL. 3, 4, 8, 9, and there appears to be another full line below L. 10. Stroud].

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512. Messene. Statue base for Hadrian, 117-138 A.D. Rectangular limestone base for a bronze statue found in excavations of the Archaeological Society at Athens in the theater next to the throne for the priest of Dionysos, inv. 14565. Ed.pr. P.G.Themelis, *PAAH* (2005) 42-44 (ph.), who identifies the dedicator as Tiberios Klaudios Frontinos (*PIR*^{2} 872), son of Tiberios Klaudios Saithidas Kailianos I of LL. 9-12. He was the first Messenian senator under Hadrian. The ethnic Καμπανός reflects the close ties of this family with Campanian Abellinum. His cognomen Μάκερ is found in Messenian ephebic lists of the 1 st cent. A.D.

Ἀγαθῇ Τύχῃ

Αὐτοκράτορα Καίσαρα
Θεοῦ Νέρουα ὑωνόν,
Θεοῦ Τραϊανοῦ Παρθικοῦ
ὑόν, Τραϊανὸν Ἀδριανόν
Σεβαστόν, ἀρχιερέα μέ-
γιστον^{v} Τιβ. Κλαύδιος
Φροντεῖνος Μάκερ Καμ-
πανός, Τιβ. Κλαυδίου Σαι-
θίδα Καιλιανοῦ, ἀρχιερέ-
ως καὶ ἑλλαδάρχου τῶν
Ἀχαιῶν διὰ βίου υἱός, ἀνέ-
θηκεν

For the statue of the dedicator's mother, see our lemma 516.

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513. Messene. Honorary statue base for the agonothetes Sophon, end of the 3rd cent. B.C. Cube-shaped block of limestone with two cuttings on the top surface to anchor a missing superimposed block, found in excavations of the Archaeological Society at Athens in the theater, inv. no 14564. Ed.pr. P.G.Themelis, *PAAH* (2005) 44/45 (ph.), who notes that this agonothetes is otherwise unattested at Messene. He suggests that the Athenian sculptor Kallikrates is to be identified with the artist of *IG* IV.1^2.306C from Epidauros and a statue in the agora of Messene identified by Themelis only by inv.no. 13919 and publication reference in *PAAH* (2004) 34 [This is *SEG* LIV 461. Stroud]. The base in the theater provides the first epigraphic evidence for sacred contests in honor of Dionysos at Messene. No sculptor named Lyson is apparently attested so far.

Σόφων Λυσικράτε[ος]
ἀγωνοθετήσας Διονυσί[οις]
vacat 0.18 m.
Καλλικράτης, Λύσων ἐποίησαν

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514. Messene. Dedication of the gymnasiarchos Sosikrates, Hellenistic/Roman Imperial. Limestone plaque broken at right and below, bearing two large tenons probably for a surmounting pediment, found in excavations of the Archaeological Society at Athens at the northeast corner of the Gymnasium, inv.no. 12943. Ed.pr. P.G.Themelis, *PAAH* (2005) 57/58 (ph.; dr.). Very carefully inscribed, almost stoichedon, in letters of the early Hellenistic period but also possibly classicizing Augustan. Themelis identifies the dedicant with the ephebe on *SEG* LI 471 (L. 2), from the stadium; cf. also the homonymous ephebe in *SEG* XLIX 425.

Σωσικράτης
Σωσικράτεος
γυμνασιαρχήσ[ας]
τὸν οἶκον
[καὶ] τὸ θέατρον
[ἐπεσκεύ]α̣[σεν]

[The restoration in l. 6 is very uncertain. Stroud]

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515. Messene. Honorific statue base for Claudius, 42-54 A.D. Among the large number of inscribed limestone bases for bronze statues of Roman emperors found in excavations of the Archaeological Society at Athens on either side of the ramp at the entrance to the Doric temple in the agora and along its south side, P.G.Themelis, *PAAH* (2005) 51/52 (ph.), publishes this as the earliest. He establishes the above date on the basis of the titulature in LL. 4/5. Inv.no. 14641. The dedicator is a member of a prominent Messenian family, known from *SEG* XLIX 425 and three other inscriptions from Messene identified by Themelis only by their inventory numbers [published or not? Stroud].

Αὐτοκ[ρ]ά[τ]ορα
Τιβέριον Κλαύδιον Καί[σα]-
ρα Σεβαστόν, Γερμαν[ικόν],
ἀρχιερέα μέγιστον, πατ[έρα]
πατρίδος vacat Χαρίδαμος
Κράτωνος vacat ἐκ τοῦ ἰδίο[υ]
Two lines erased

516. Messene. Statue base of Klaudia Phrontine, 2nd cent. A.D. In *PAAH* (2005) 46/47 (ph.), P.G.Themelis reports the discovery in excavations of the Archaeological Society at Athens in the theater of a torso of an over life-size marble statue of a female figure, a fine Roman copy of a 4th cent. B.C. original by Praxiteles, Μεγάλη Ἡρακλεώτισσα. He speculates that it originally stood on 'one of the two bases of the first eastern niche of the skene' and represents Klaudia Phrontine, the mother of Tiberios Klaudios Saithidas Kailianos I, for whom see *IG* V.1.1455. 'She is characterized as Ἑστίαν τῆς πόλεως in the inscription on her base.' [We have not found that this base has been previously published. Stroud. For ἑστία τῆς πόλεως in contemporary Sparta and elsewhere see our lemma no. 2099 Papazarkadas].

517. Messene. Dedication of the gerontes of the Oupesia honoring Eirana, priestess of Artemis, 2nd/3rd cent. A.D. *SEG* XXIII 215; XLVII 380; XLIX 421. L.Piolot, *art.cit.* (our lemma no. 506) 123 no. 5, after autopsy of the stone rejects Orlandos' restoration of ['Αρτέμιτι] at the end of L. 10 on the grounds that there is insufficient space on the stone for this word and also that in the context it is redundant.

518. Messene. Dedication of the gerontes of Oupesia honoring the priestess Kallis, 2nd/3rd cent A.D. *SEG* XXIII 216; XLVII 380; XLIX 421. L.Piolot, *art.cit.* (our lemma no. 506) 124 no. 3, after examining the stone, observes that there is no physical justification for Orlandos' restoration [- - - - οἱ τᾶς] above L. 1.

519. Messene. Boundary settlement, 78 A.D. *IG* V.1.1431. *SEG* XLI 329;* XLV 2261. O.Gengler, *Kernos* 18 (2005) 326/327, is at pains to point out that the formulation τὸν χειμάρρουν, ὃν προσονομάζουσιν Χοίρειον, ὃς ὁρίζει Μεσσήνῃ καὶ Λακεδαίμονι πρὸς Ἐλευθερολάκωνας, in LL. 38/39 'n'est pas tout à fait la même chose que la frontière avec les Laconiens libre.'

For the name of the consul D. Novius Priscus in this inscription, see our lemma no. 2043.

520. Messene (Mount Ithome). Manumission documents, 3rd cent. B.C. *IG* V.1.1470-1472. *SEG* XXXIX 388; XLIX 2440; LI 493. P. Themelis, *Kernos* 17 (2004) 143-154, in a study of the cults on Mount Ithome, briefly describes the remains of the sanctuary of Ἄρτεμις Λιμνᾶτις and Λαφρία (152-154), mentioned by Pausanias 4.31.7, with a cult statue by Damophon of Messene, drawing parallels with the homonymous shrine in Kalydon.

521. Messene. Gravestone of Nikeretos, 1st cent. A.D. *SEG* XLVII 411. In *PAAH* (2005) 58-60 (ph.), P.G.Themelis reviews the evidence for the series of family tombs behind the west stoa of the Palaistra, especially Grave Monument K3 of the late 3rd cent. B.C. He republishes a

ph. [no new text] of the gravestone of Nikeratos, *SEG* XLVII 411, with brief notes on this family. For prior reports on these graves, see Themelis, *PAAH* (1997) 102-105 (ph.); (1998) 115-119 (ph.); (1999) 93-97; (2000) 97-98 (ph.); (2001) 90-92.

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522. Messene. Alphabetical masons' marks in the theater. In *PAAH* (2005) 39/40 and 46, P.G.Themelis briefly notes the existence of such marks on the frieze course of the *scaenae frons* and the north wall of the scene building; no further details.

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523. Messene. Incerta. *SEG* XLV 329. In *PAAH* (2005) 48 (ph.), P.G.Themelis publishes several more examples of these rectangular plaques of reddish limestone found in various places in the city during excavations by the Archaeological Society at Athens. None of the recent finds is inscribed. He notes that similar objects have been found in excavations at Kastelli Kisamou on Crete [no reference] and speculates that they may have been used as weights. He raises the possibility that Διοκλῆς on *SEG* XLV 329 might be identified as the gymnasiarchos son of Hierokles on the ephebic catalogue of 70 A.D., *SEG* LI 472, LL. 3-5.

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524. Phoinikous? Dedication to Zeus Epidotas, Hellenistic. *SEG* XI 1002. Zunino, *Hiera Messeniaka* 109/110, points out that the editors of *SEG* XI incorrectly dated this herm to the 6th cent. B.C., whereas the archaeological context demonstrates that the above date is accurate.

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525. Prote. Euploia rupestral inscription, date? *SEG* XI 1010; XIV 341; LI 502.* Zunino, *Hiera Messeniaka* 68-82, in a long discussion of the evidence for the worship of Dionysos in the Linear B tablets, adduces the name of the ship in LL. 2/3, Διο|νύσῳ κα[ὶ] Ὀσίρε[ι], as indicating the presence of this deity in Messenia. With the singular σοι in L. 1, she reads the divine names as referring to one and the same ship (79-82).

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526. Prote. Euploia inscription, date? *SEG* XI 1012; LI 502.* Zunino, *Hiera Messeniaka* 131, cites the ship name τῇ Δήμητρι as evidence for the late survival of the worship of Demeter in Messenia and explains the marine setting through her associations with Artemis and Poseidon.

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527. Prote. Euploia inscription, date? *IG* V.1.1552. *SEG* LI 502.* Zunino, *Hiera Messeniaka* 161, discusses the appropriateness of Athena as a deity who aids mariners in distress. Brief mention also of *SEG* XIV 339 and 342.

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528. Thouria. Decree honoring judges from Patras for settling a dispute between Thouria and Megalopolis, date? *SEG* XI 972; XXIV 284;* XLIV 2340. *ISE* 1.51. Zunino, *Hiera Messeniaka* 165, cites this and *IG* V.1.1384 as evidence for the role of Athena as 'divinitá poliade' at Thouria and, after detailed discussion, favors Moretti's date of 183-167 B.C.

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529. Vasiliko. Vase inscription: Leukippos? *SEG* XXXIV 321 c; XXXVII 332.* Although writing without reference to *SEG, LSAG* or any bibliography on this sherd later than 1941, Zunino, *Hiera Messeniaka* 162-265, provides a helpful (if outdated) compendium of sources for the exploits on the Greek mainland and in the west (Metapontum) of heroes bearing this name.

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530. Volimos. Sanctuary of Artemis Limnatis, assorted inscriptions. *IG* V.1.1374-1377, 1431, 1442, 1458, 1470, 1472. *SEG* XXIX 395 (cf. *SEG* LIII 384); XXXIX 384, 388, 388 bis. Zunino, *Hiera Messeniaka* 33-68, after collecting the literary, epigraphic, and archaeological evidence for this sanctuary, finds that the placement at modern Volimos is the most convincing. She discusses the ritual at this shrine as an initiation rite and brings it into close connection with the cult and sanctuary of Artemis Ortheia in Sparta and the homonymous temple in central Messene (*SEG* XLVIII 380; LI 482), with consideration of οἱ τᾶς Οὐπησίας ἱεροὶ γέροντες (*SEG* XXIII 208, 215-217).

For an account of the dispute between Sparta and Messene over the cult of this sanctuary, see O.Gengler, *Kernos* 18 (2005) 322-324.

ARKADIA

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531. Asea. The ΑΓΕΜΩ statue, 6th cent. B.C. *IG* V.2.559. *SEG* XI 1163; XXXV 1820. In *The Asea Valley Survey. An Arcadian Mountain Valley from the Palaeolithic Period until Modern Times*, ed. J. and B. Forsén, *Acta Instituti Atheniensis Regni Sueciae-Series in 4⁰* vol. LI (Stockholm 2003) 26/27, 251/252, B.Forsén examines the evidence for the exact finding place of this statue and inferences about its cultic connections. He maintains that it was discovered as early as 1866 in a tower of the city wall below Palaikastro (Asea) called Zurlomylos. 'The fact that the statue, and possibly another inscription [not identified, Stroud] were found in the tower cannot be explained in any other way than that they had been resued as building stones when this was built in the 3rd century B.C. Thus we have no information about where the Agemo statue originally came from, but it seems clear that it has no connection with Frangovrysi' where it was later 'discovered' being reused as a stone to help riders mount their horses in 1868. The stone was subsequently removed to the National Museum in Athens. Forsén shows how fragile are scholarly attempts to link this statue to the temple of Μήτηρ Θεῶν

located by Pausanias (8.44.3) near Asea and the sources of the Eurotas and Alpheios Rivers. Also, 'Agemo, Hagemo and Hegemone are epithets of Artemis, and thus the statue could originate from an unknown cult of Artemis in Asea . . . [or] it could be a funerary statue of a heroicised deceased person.' Its main importance lies in its strong indication that Asea and the area around Palaikastro were developed in the late Archaic period. For speculation on the historical development of Asea in Archaic-Hellenistic times see Forsén 247-271.

J.de La Genière, *Kastraki* 7, writing without reference to Forsèn's above discussion, accepts Frangovrysi as the finding place of the statue and connects it to the sanctuary of the Mother of the Gods mentioned by Pausanias. She observes that on the right side of the throne are traces of a sculpted lion confirming the identification of the statue as the goddess.

532/533. Asea. Stamped tiles, Hellenistic? Two flat, unpainted terracotta tiles bearing parts of a stamp.

532. Found in the Asea Valley Survey at Tambouria, ca. 700 m. southest of Asea, Palaikastro; *op.cit.* (cf. our lemma no. 531) 239-241 (dr.), TS 1: [Δαμόσι]ο̣ι

533. Found at Asea, Palaikastro; now in the study collection of the American School in Athens; *op.cit.* TS 2: [- - -]ΛΟ̣

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534. Kyparissia. Stamped tile, Classical. *SEG* LIII 385. E.Zavvou kindly points out to us per ep. that we erroneously attributed this tile to Kyparissia in Messenia in *SEG* LIII 385, whereas its true place of finding is in Arkadia at a site called Mandra on the slopes of the hill of Agia Kyriaki in the vicinity of the modern village of Kyparissia, in the demos of Gortynos, near Megalopolis. Moreover, we cited E.Zavvou as the author of the ed.pr. in *AD* 54 B.1 (1999) [2005] 181-186, instead of the true author, A.-V. Karapanagiotou. [We apologize to our readers and both these scholars for creating this confusion. Stroud]

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535. Lykouria (Roideta). Inscribed tile, ca. 500 B.C. In K.Tausend (ed.), *Pheneos und Lusoi* (cf. our lemma no. 540) 223/224 (dr.), G.Erath publishes a fragment of a Lakonian-type tile inscribed by a finger in the wet clay picked up on the surface at this site: Δα(μόσιος?)

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536. Mantineia. Dedication to the synagogue by Aurelius Elpidis, 4th cent. A.D. *IG* V.2.295; *Syll.*^{3} 1247; *CIJ* I^2 720. Republished with commentary in *IJO* I 196/197 no. Ach54 (translation).

537. Megalopolis. Dedicatory inscriptions from the theater, date? *IG* V.2.450. *SEG* XXXVII 345.* H.Lauter, H.Lauter-Bufe, *AA* (2004) 148-150, reject the identification of the ἀγωνοθέτης Ἀντίοχος with the pankratiast sent as an envoy to Susa in 367 B.C. (Xenophon, *Hellenika* 7.1.33, 38). As Pausanias 6.3.9 shows, this man was from Lepreon, a polis that did not participate in the foundation of Megalopolis. The theater is to be dated in the last quarter of the 4th cent. B.C. on the basis of the architectural and archaeological evidence, which they examine in detail, not by these inscriptions.

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538. Megalopolis. Stamped roof tiles of the stoa of Philip, 4th cent. B.C. *IG* V.2.469 no. 6. H.Lauter, H.Lauter-Bufe, *AA* (2004) 145 note 41, popose that, like our lemma no. 539, this stamped tile belongs to a repair of the stoa of Philip, not to its original construction [inscription wrongly cited in *AA* as *IG* V.1, Stroud]

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539. Megalopolis. Stamped roof tiles of the skenotheke, after 222 B.C. *IG* V.2.469 no. 5. *SEG* LI 507.* H.Lauter—H.Lauter-Bufe, in a study of the chronology of the theater and the Thersilion, *AA* (2004) 135-176, noting that two other stray finds from recent excavations in the Agora carry the same stamp, argue (145) that they belong to a rebuilding of the skenotheke after the destruction wrought by Kleomenes III, 222 B.C., and not to the original construction of the theater [inscription wrongly cited in *AA* as *IG* V.1, Stroud.]

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540. Pheneos and Lousoi. For a useful collection of testimonia, including inscriptions, for the history, topography, legends, and cults of these two Arkadian poleis, with Fasti, see M.Pretzler in K.Tausend (ed.) *Pheneos und Lusoi. Untersuchungen zu Geschichte und Topographie Nordostarkadiens* (Frankfurt am Main 1999) 36-83. On 197/198 G.Erath compiles a list of references to inscriptions from Pheneos.

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541. Pheneos. Mt. Kyllene. Names in the cave of Hermes, 4th cent. B.C.? and later? *IG* V.2.362-366. *SEG* XLVIII 519. H.Kusch in K.Tausend (ed.) *Pheneos und Lusoi* 353-361, in a detailed description of the cave, while noting that many of the names on the walls are modern, stresses the need for closer study and dating of the ancient inscriptions. See also Tausend 357-362, mentioning ancient vases and figurines in the cave.

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542. Phigaleia. Decree of the Messenians, ca. 240 B.C. *IG* V.2.419. *SEG* XI 1142; XLVI 437, 2340; XLVII 427; LIV 446, 448. Zunino, *Hiera Messeniaka* 113, 277, adduces the uncertain restoration of Ἡρα— in L. 23 as evidence that Herakles was included with Zeus Ithomatas in the official oath of the Messenians, inasmuch as Hera is apparently unattested in Messenia later than the Bronze Age.

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543. Unknown provenance. Jewish epitaph of Panto, 2nd cent. A.D. (or later). *IG* V.1.1349; *GIBM* 1491; *CIJ* I^2 721. Republished in *IJO* I 193/194 no. Ach52 (translation), with commentary.

TRIPHYLIA

544. Makistos. Masons' marks on marble roof tiles, ca. 500-490 B.C. and later. A.Nakases publishes a thorough, detailed account of the temple of Athena with separate sections on the inscribed marble roof tiles: *Ο Ναός της Αθηνάς Μακίστου*, in Δημοσιεύματα του Αρχαιολογικού Δελτίου (Athens 2004) 87; 108-144, 264-266, 282/283 (ph.; dr.). He argues that the letters are not numbers but symbols to assist the builders in placing the blocks correctly. More than 30 examples survive and Nakases arranges them in the following two sequences:
1. End of the 6th cent. B.C. 4 different forms of digamma, boxlike theta, mu and nu with spread early shapes, + for X, koppa, and psi.
2. Beginning of 4th cent. B.C. mu and nu with normal upright shape, xi, phi, and omega. Nakases speculates that the omega may have originated in the Kyklades (Paros?) where the tile was manufactured. He believes that all the tiles were made elsewhere before they were transported to Makistos. The wide discrepancies between shapes of the same letter are probably to be explained as variations employed by different workshops and/or chronological indications of renovations to the temple.
On Makistos see also *SEG* XXXV 389; XXXVII 353; XXXIX 398; LIV 489.

ELIS

545. Elis. Sacred topography. J.Taita, *Orbis Terrarum* 7 (2001) 107-142, investigates the interaction between topography and cult in Elis. The absence of an ethnic in the only two votives from the sanctuary of Artemis at Kombothékras (*SEG* XXXI 356A and 356B) may indicate that only one community operated there at the time. In a discussion of roadways, Taita cites *IvO* 171, which gives the distance of the Sparta-Olympia road as 630 stadia, as well as the Latin milestone *AE* 1969/1970 no. 589, that attests Trajan's construction of a road from Samikon to Elis. She suggests that a law similar to the Amphyktionic text *IG* II^2 1126, LL. 40-43, ordering the clearing of roads and the repair or bridges leading to Delphi may have been enforced for the roads around Olympia [For the topography of this region see *SEG* LIV 489, Stroud].

546. Olympia. Photographs of inscriptions. In a sumptuous, large-format publication financed by the Bank Of Cyprus in celebration of the return of the Olympic Games to Greece in 2004, X.Arapogianni, *Ολυμπία. Η κοιτίδα των Ολυμπιακών αγώνων* (undated, but apparently Athens 2003), publishes many large, color photographs of superior quality and detail of the following inscriptions from Olympia. Unhelpfully, both in the captions for individual plates and in the Index of Illustrations (401-406) the author seldom identifies these inscriptions except by their Olympia Museum inventory number. Although the text of this book is written for a general audience, these photographs deserve to become part of the scholarly study of the inscriptions in question. Hence, we provide a proper concordance with publication references.

IvO		**Arapogianni pp.**
64	Catalogue of cult personnel	24
240/241	Bronze dedicatory discus of Asklepiades	386/387
245	Bronze spear-butt dedication of Methanioi	222
249	Dedicatory Etruscan helmet of Hieron	229
259	Nike of Paionios	158/159
446	Statue base of Armonikos	398
476	Statue base of the sophist Philostratos	194
610	Dedicatory marble bull of Regilla	354
653	Megarian treasury	66/67
717	Bubon's stone	382

SEG		**Arapogianni pp.**
XI 1180a	Gorgos the Spartan's stone seat	384
XI 1227	Dedicatory stone jumping weight	390
XI 1232	Dedicatory bronze statuette of a runner	374
XVII 206	Pheidias' cup	151
XXIII 253	Dedicatory Corinthian helmet of Hieron	228δ
XLII 395 C	Clay mould from Pheidias' workshop	153
XLVI 470	Dedicatory bronze diskobolos	395
XLVI 472	Bronze statuette of Zeus	219
XLIX 486	Clay measuring vase	336

IG I³		**Arapogianni pp.**
1467	Dedicatory helmet of the Athenians from the Medes	228γ
1472	Dedicatory helmet of Miltiades	225

547. Olympia. Dedications and treaties. M.Rausch, *Hesperìa* 14 (2001) 85-103, analyzes the 'nationalization' of public life in western Greek cities through the cult of Zeus Olympios at Olympia, making heavy use of epigraphical evidence: *SEG* XXXVIII 369 (caduceus inscribed [δα]μόσιον Συρακοσίον); Lokrian dedication *SEG* XI 1211; dedications by Zankle *SEG* XI

1205, XV 246, and M.L.Lazzarini, *MAL* 19 (1976) 316 no. 961a-b); dedications by Rhegion *SEG* XXIV 303/304, 312; dedications by Messene *SEG* XXIV 303, 313/314; dedications by Syracuse *IvO* 249, *SEG* XXIII 253, XXXIII 328; dedication by Syracuse and Akragas *SEG* XI 1212a, XV 252; dedication by Taras *SEG* XI 1209, *LSAG*² 248; dedication to Zeus *SEG* XXIV 318; helmet dedicated by Miltiades *SEG* XIV 351; helmet by Deinandros *SEG* XXIV 309; private dedication by Eurystratidas *SEG* XI 956, 1214, and *SEG* XV 244; decree of Selinous on the return of exiles *IvO* 22; treaty of Zankle *IvO* 24; treaty between Sybaris and the Serdaioi *SEG* XXII 336; Messana's epigram *LSAG*² 245; also Meiggs and Lewis, *GHI* 20 (*Syll.*³ 47); Attic bronze prize vases *IG* I³ 523-525.

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548. Olympia. Eleian elites. Following on the good work by S.Zoumbaki (*SEG* XLVI 453; XLVII 447, 449; XLVIII 536; *SEG* LI 521; LII 483), A.Lo Monaco in M.Cébeillac-Gervasoni, L.Lamoine, F.Trément (edd.), *Autocélébration des élites locales dans le monde romain. Contextes, images, texts (IIᵉ s. av. J.-C. / IIIᵉ s. ap. J.-C.)* (Clermont-Ferrand 2004) 287-305, investigates 'il ruolo e le modalità della presenza, fisica e ideologica' of Eleian elites in the sanctuary at Olympia during the 1st cent. B.C., using epigraphic and archaeological evidence. Eleian elites placed their honorific dedications in an exedra, a practice found throughout the Aegean. Whereas few local elites are attested in the 2nd cent. B.C. (*IvO* 319, 326, 934), the 1st cent. B.C. saw an explosion of such attestations (*IvO* 399, 400, 403/404, 406-410, 412-414, 419, 423, 425, 427, *Olympia-Bericht* VI (1958) 218-21). *IG* II² 3827 demonstrates that cultic honors could persist into the third century A.D. Dedications made in relation to Roman magistrates with control over the region: *IvO* 330, 335. On the office of θεοκόλος she mentions *Syll.*² 844, *Syll.*³ 529/530, *SGDI* 1477, 1679; on the *theokoleion* see *IvO* 403/404. In listing the numerous priests, she cites *IvO* 61 for the ἐπισπονδορχησταί. Comparison of statue iconography in *IvO* 315, 399, 408-412, 421, 453, *Olympia-Bericht* VI (1958) 218, *SEG* XXXIII 1035-1041. On the post-Sullan prevalence of local honorands: *IvO* 415 with *IvO* 62. The single Roman honorand after Sulla: *IvO* 328. 'Medesime famiglie' entrusted with priesthoods: *IvO* 62, 66, 198-204, 207. Eminent families linked by marriage and persistent in their influence: *IvO* 242, 406/407, *Olympia-Bericht* VI (1958) 218. Final observation: while in the 2nd cent. B.C. dedications were created by artists from all over the Mediterranean (*IvO* 317/318, 397/398 with other literary evidence), in the 1st cent. B.C. all the artists appear to be Peloponnesian (*IvO* 396, 399/400).

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548 bis. Olympia. War and peace. This topic, mainly in the context of Pausanias' description of Olympia, is treated by K.W.Arafat, *Dodone* 32 (2003) 23-40, who highlights Pausanias' reliance on inscriptions, citing and/or discussing *IvO* 259, *SEG* XXXI 358, and *SEG* XXXIII 329.

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549. Olympia. Statue base, ca. 500 B.C. *SEG* LIV 493. In *AA* (2004.2) 269/270 (ph.), W.-D.Niemeier repeats more or less the same information as reported in *SEG* LIV 493; no text but an excellent ph.

549 bis. Olympia. Epitaph of Blastos, 3rd cent. A.D. *SEG* I 96; XV 260; XXIII 263. In a discussion of slaves defined according to their origin or domicile, S.Zoumbaki, *art.cit.* (cf. our lemma no. 2106) 225-229, rejects the interpretation of the Χερσονησεῖται, who set up the epitaph for the fellow slave (σύνδουλος) Blastos, as coloni or slaves from Chersonesos in Tauris; this ethnic designated a common place of residence and employment; Chersonesos was the name of a property or of the area where the property was located.

ACHAIA

550. Kalavryta. Lex sacra of the cult of Demeter Thesmophoros, 6th/5th cent. B.C. *SEG* XI 1112; XXXV 354, 369;* XXXVI 389; XLVI 437; XLVIII 2132. K.Tausend, *Pheneos und Lusoi* 352-355, briefly considers the possibility that this inscription on a bronze tablet originated in the Sanctuary of Demeter Thesmia in Pheneos and the inferences one might draw about the history and nature of the cult at this shrine.

BOIOTIA

551. Boiotia. Decrees: the procedures resulting in the publication of decrees between ca. 250 and the 1st cent. B.C. In *Citoyenneté* 95-119, C.Müller examines the procedural formulas used in Boiotian decrees in an attempt to find out whether they shed any light on the vexed question of the rise of a small group of urban notabilities ruling the city in the late Hellenistic period and of a possible Roman influence in that field.

M. begins by briefly discussing the criteria applied for dating Boiotian decrees: linguistic (dialect versus koine; variable criteria), prosopographical, institutional (dissolution of the Boiotian Koinon in 171 B.C., resulting in the absence of a federal archon in the prescripts of decrees). M. suggests dating the decree of Chorsia in honor of Κάπων, son of Βρόχας (*IG* VII 2383; *SEG* XXII 410; Migeotte, *Emprunt* no. 10) to 170-160 B.C. (contra D.Knoepfler, who prefers a date prior to 171 B.C.). Finally, M. studies the prescripts of ca. 150 Boiotian decrees. As to the rogatores of the decrees, M. argues that the individual rogator does not disappear in the late Hellenistic period but is often identical with an important magistrate: 'une réelle concentration du pouvoir politique entre les mains de quelques uns' (109). M. reflects on the substitution of the συνέδριον for the βουλή, probably due to Roman intervention after 167 B.C., and on the appearance of the ἄρχοντες in the formulas denoting the decision-making process: 'ce sont finalement les mêmes qui proposent et décident' (119). In the course of the late Hellenistic period 'au contrôle des magistrats par la cité s'est substitué celui de la cité par les magistrats' (119). Cf. the remarks of D.Knoepfler, *BE* (2006) no. 194.

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552. Boiotia. Religion. It has been argued that new Linear-B-tablets from Thebes attest a divine triad consisting of Zeus Oporeus (o-po-re-i; cf. *IG* VII 2733 = *SEG* XLVI 528: Ζεὺς Ὀπωρεύς in Akraiphia), Gaia, and Ma (ma-ka; cf. *SEG* XLVI 535: Γαῖα Μάκαιρα in Thebes). This view is rejected by Y.Duhoux, *LAC* 74 (2005) 1-19 (with further bibliography).

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553. Akraiphia. The monument for Eugnotos, after ca. 291 B.C. and later. I) Posthumous honorific epigram for Εὔγνωτος (after ca. 291 B.C.): P.Perdrizet, *BCH* 24 (1900) 70-74; *ISE* I 69; *GV* 1603. Cf. N.Pappadakis, *AD* 8 (1923) 238 (*SEG* III 363); A.Wilhelm, *Griechische Epigramme* (Bonn 1980) 66-68 (*SEG* XXX 439). **II)** Five military catalogues, a decree for judges from Megara, and abbreviated proxeny decrees (ca. 190-ca. 120 B.C.): P.Perdrizet, *BCH* 23 (1899) 91-96 (decrees), 193-205 (military catalogues); A.Keramopoulos, *AE* (1936) 43 no. 220; N.Pappadakis, *art.cit.* 237; cf. O.Curty, *Les parentés légendaires entre cités grecques* (Geneva 1995) no. 11 (the decree for Megarian judges).

J.Ma, in B.Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 141-191 (ph.), studies in detail the monument of Eugnotos and its history, presenting a critical edition of the text of the epigram (translation) and suggesting a reconstruction of the monument.

On the basis of autopsy Ma reads ἦ δὴ γάρ in L. 5 ('for indeed'; ἤδη γάρ, Perdrizet); in L. 10 he reads π̣[λή]ξ̣ατο (cf. π̣[λήξ]ατο, Pappadakis; κ̣λ̣ί̣ν̣ατο, *GV*; π[ήξ]ατο, Wilhelm). In L. 14

initio, he recognizes on the stone χαλκεον[..3-4..]ον, which rules out Pappadakis' χαλκεό-[τευκτο]ν and χαλκεό[πλαστο]ν (χάλκεον [εἰκό]ν', Perdrizet); he also rejects χαλκεόν[ω-το]ν, also suggested by Pappadakis. [I suggest χάλκεον [τύπ]ον; τύπος is used in the meaning of a cast or sculpted image (not only a relief) as early as the 4th cent. B.C. (e.g. *CEG* II 888 L. 31: εἰς δὲ τύπον χαλκεόπιν; 4th cent. B.C.; Polybios 9.10.12: γραφαῖς καὶ τύποις; *MAMA* VIII 486: τόνδ' ἀνέθηκε τύπο[ν]; 5th cent. A.D.); the epigram states that this statue should serve as a model for the young men; τύπος also means a model to be imitated (e.g. Plato, *Rep.* 380 c). A close parallel for a bronze statue of a fallen warrior serving as an exemplum for young men is provided by a late Hellenistic epigram in Kyzikos (Kaibel, *EG* 874 a = Merkelbach-Stauber, *SGO* II 08/01/40: ἱδρύσατο τῆς Θεοπείθους εἰκόνος τύπωμα ... νέοισι τὸν ἄρσενα τέκνου θ[υμ]ὸν ἐκκα-λύπτων); the statue was not funerary, but dedicated to Sarapis and Isis, probably in a gymnasion, Chaniotis.]

The largest part of this article is dedicated to a thorough analysis of the content of the epigram (I) and of how the functions of the whole monument changed in the course of the centuries. The epigram was inscribed on the base of an equestrian statue of Eugnotos, possibly a federal hipparchos, who committed suicide at the end of a desperate fight against the troops of Demetrios Poliorketes near Onchestos (ca. 291 B.C.). Although the statue was paid for by Eugnotos' wife and daughter, it constituted a public honorific monument (other epigrams commemorating military events in the context of public monuments: *ISE* I 62 = *I.Oropos* 389; *ISE* I 71, 84; *SEG* XVI 28; cf. private monuments: *ISE* I 68, 85, 89; II 107). Ma discusses in depth the epigram's literary features (epic echoes, antitheses, vividness, pathos); its function as an exemplum for the young men; its significance in a process of remembrance, grief, restoration, and self-representation of the Akraiphians (144-155).

Ma also discusses in detail the monument's form and location (155-169). Three orthostate slabs survive from the statue base: the slab with the epigram (Museum of Thebes, inv. no. 951; ph.); a slab with military catalogues (inv. no. 959); and a slab with military catalogues and proxeny decrees (inv. no. 961). On inv. no. 961 Ma found a hitherto unnoticed inscription (ΞΕΝΩ), which completes the patronymic of a soldier named in a military catalogue on inv.no. 959 (L. 26 in Perdrizet's list V): Ἀντιγένεις Πολου|ξένω. This shows that the two slabs join and, based on this observation, Ma suggests a reconstruction of the base (155; ph.; dr.), which probably supported a life-size bronze statue, possibly inspired by royal art (cf. the equestrian monument for Nikasichoros of Opous: *ISE* II 84) [on its date see D.Knoepfler, *BE* (2006) no. 195]. As one may infer from one of the proxeny decrees on this monument, the base stood near Ζεὺς Σωτήρ, i.e. near the statue of Zeus Soter (cf. the invocation of Zeus in the epigram; L. 6: Ζεῦ πάτερ), which is known from other inscriptions (*IG* VII 2713 LL. 56/57; *SEG* XV 332).

Unlike earlier military catalogues, which were inscribed on stelae (e.g. *IG* VII 2716) four military catalogues were inscribed on this monument in the 180s and another one between 150-140 B.C. (II). 'The enumeration of Akraiphian young soldiers, part of the Boiotian army, echo the invocation to the *neoi* in the epigram,' prolonging the message of resistance and polis continuity (173) [cf. above on the didactic nature of the statue; it is possible that the monument stood where the young conscripts or the ephebes took their oath, Chaniotis]. Ma argues that abbreviated proxeny decrees, which were inscribed on the same base, date to after 171 B.C. (late 150s), after the dissolution of the Boiotian League; the reference to a Haliartian after the extinction of Haliartos is not a problem; he was an exile, preserving a memory of his destroyed city. A

decree for foreign judges was inscribed around 140 B.C. or later. These additional inscriptions reflect the political changes in Boiotia in the 2nd cent. B.C.

This reconstruction of the chronology is supported by prosopographical observations. Ma discusses the following individuals, mentioned in these texts (175-179) [if no other reference is given, the following individuals are mentioned in no. II]:

1) Διονιούσιος Ἰρανίωνος (Πράξωνος, Perdrizet; corrected by Ma on the basis of a squeeze and following a suggestion by D.Mulliez), recipient of proxeny, is mentioned in *F.Delphes* III.2.226 L. 1.

2) Ἀθανίας Πουθίωνος, conscript during the archonship of Καφισότιμος in the 180s, is the son of Πουθίων Ἀθανιάο, polemarch in the early 170s, and father of Πυθίων Ἀθανίου, prophet of Apollo in ca. 120 B.C. (*IG* VII 4138, 4141/4142).

3) Ξενάντιχος Εἴρωνος, conscript during the archonship of Καφησίας II in the 180s, is the father of Εἴρων Ξενα(ν)τίχου (Ξεναρτίχου, *IG*), polemarch in ca. 150 B.C. (*IG* VII 2715).

4) Δινόμαχος Χιοννίδαο, polemarch during the archonship of Ἀγαθοκλῆς in the 180s, is mentioned as polemarch also in *IG* VII 4127 (different date); his son, Χιονίδας Δινομάχου, proposed a decree after 171 B.C. (*IG* VII 2708).

5) Πραξίλλις Ἠσχριώνδαο, polemarch during the archonship of Ἀθανίας in the 180s, is mentioned as secretary to the polemarchs in *IG* VII 4127; his son, Ἠσχριώνδας Πραξίλλιος, is mentioned as a polemarch in another military catalogue on this base (150s); he may be identified with Αἰσχριώνδας, agonothetes of the Ptoia in the late 2nd cent. B.C. (*IG* VII 4147/4148).

6) Φιλόμηλος Θεοζότου, secretary during the archonship of Πυθίας in the 140s, was one of the men who announced the reformed Ptoia in ca. 120 B.C. (*IG* VII 4138, 4141/4142).

Ma concludes that 'time and change transformed the monument from memory to artefact. The processes of strong viewing, reading and feeling dwindled away' (182). Cf. the remarks of D.Knoepfler, *BE* (2006) no. 195.

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554. Anthedon. Prosopography and Onomastics. In the series *Prosopographiae Graecae Minores* II, J.M.Fossey, *The Prosopography and Onomastics of Anthedon in Antiquity* (Chicago 2005), presents a prosopography of ca. 390 individuals known from Anthedon (name, date, function/activity, reference) and discusses the 225 personal names attested in this city. Cf. the observations of D.Knoepfler, *BE* (2008) no. 249.

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555. Lebadeia. Religion: the cult of Trophonios. P.Bonnechère, *Trophonios de Lébadée. Cultes et mythes d'une cité béotienne au miroir de la mentalité antique* (Leiden 2003), presents a systematic study of the sanctuary of Trophonios in Lebadeia, the rituals and the oracular consultation, and the myths. B. adduces numerous inscriptions, especially in his discussion of the festival of the Τροφώνια (30), the asylia of the sanctuary (30-32; *IG* VII 4135/4136; cf. *IG* VII 4153/4154), the rites (185; *IG* VII 3055), and the cults of Lebadeia (315-324). On 364-367, a list of individuals who are known to have consulted the oracle (cf. *IG* VII 1675, 3055, 3098, 4136). Cf. D.Knoepfler, *BE* (2007) no. 311.

556. Orchomenos. Epitaph of Xenon, late 5th cent. B.C. *SEG* LIII 463. D.Knoepfler, *BE* (2008) no. 234, points out that the form Ξένōν (cf. *IG* VII 2427) represents a mixed form, with a loan from the Attic-Ionic alphabet (Ξ) and O for the long vowel.

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557. Orchomenos. Epitaph of Athenodoros, Melanthis, and Eukl[--], Hellenistic. *SEG* LIII 464. D.Knoepfler, *BE* (2008) no. 234, points out that the third name may be Εὔκλει[α] (Εὐκλεῖ[ς], *SEG*).

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558. Orchomenos. Epitaph of Theomnestos, Imperial period. *IG* VII 3250. Clairmont, *CAT* 1.864. G.Despinis in *Ἐπιτύμβιον Gerhard Neumann* (*Mouseion Benaki*, Supplement 2) (Athens 2003) 159-161 no. 6 (ph), points out that this stele of the late 5th cent. B.C. in the Thebes Museum, re-used and inscribed in the Imperial period, is not Attic and not of unknown provenance but comes from a church near Orchomenos.

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558 bis. Oropos. Athenian honorary decree. See our lemma no. 197.

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559. Oropos. List of victors at the Amphiaraia, ca. 70 B.C. *I.Oropos* 529. B.Helly, A.Tziafalias, *art.cit.* (cf. our lemma no. 608) 416, point out that the name of the winner in κέλης τέλειος has been restored by N.V.Sekunda (*LGPN* IIIb, s.v.) as [Φιλ]οκρ⟨ά⟩της ([Ἰσ]οκρ⟨ά⟩της, *I.Oropos*). This man also won the Eleutheria of Larisa in συνωρὶς πωλική (*RPh* 27 [1911] 125 no. 27 L. 7; ca. 80-70 B.C.) and is now attested in our lemma no. 608.

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560. Plataiai. Epitaph of a woman, Hellenistic. *SEG* LII 508. Cf. *BCH* 128/129 (2004/05) [2008] 1409. D.Knoepfler, *BE* (2008) no. 245, wonders whether one should read Κλ[ιη]νέτα (i.e., Κλεαινέτα; cf. Κλιήνετος, Κλήνετος, Κλεαίνετος in Boiotia) instead of Καλ ν ιέτα (no ph.).

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560 bis. Tanagra. Two decrees concerning the relocation of the sanctuary of Demeter and Kore and list of sponsors, late 3rd/early 2nd cent. B.C. T.Reinach, *REG* 12 (1899) 53-115; Migeotte, *Souscriptions* no. 28 A; *SEG* XLVII 512*. S.Tsolakidis, *Hellenika* 54 (2004) 105/106, rejects Reinach's restoration of the verb ὑπεργίγνομαι in L. 33 (ἦ δέ κ[ά | τι οὑπεργένειτη] ἀργούριον), because this verb is only attested in papyri of the late 1st cent. B.C. On the basis of *SEG* XLIII 205 LL. 26-28 he suggests restoring ἦ δέ κ[ά | τι πλῖον γινούειτη] ἀργούριον.

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560 ter. Tanagra. Dedication to Isis, undated. Lower part of a marble block. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 60 no. 105/0207: - - - - - - | [- - -] Εἴσιδι

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561. Thebes (area of: Leuktra). Epitaph, late 3rd cent. B.C. *SEG* LIII 461. Puzzled by the unusual form of the female ethnic Χηρωνείη in this inscription (Ἀγαθὼ | [Μ]νασαρέτο[υ] | Χηρωνείη), D.Knoepfler, *BE* (2007) no. 308, wonders whether the text has been read correctly and tentatively suggests an emendation: Ἀγάθω[ν], | [Μ]νασάρετο[ς], | [το]ὶ Χηρωνείη[ς] (for Χηρωνεῖες; 'une graphie mixte résultant de l'influence de la koinè et de la tendance à l'itacisme: ης = εις').

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562. Thespiai. List of members of a cult association, ca. 400-350 B.C. *SEG* XXXII 503 [*I.Thespiai* 313]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 153, mentions this text in connection with the cult of poets, referring to P.Roesch's suggestion [*SEG* XXXII 503] that θαμυριδδόντων (L. 2) designates a group of worshippers of the poet Thamyris, whose statue was seen by Pausanias (9.3.2) in the Valley of the Muses. [But then we would have Θαμυριστᾶν. The use of the present participle (cf. L. 1: ἱα[ρ]αρχίοντος; L. 5: ἁγιομένων) indicates a temporary function, probably an office; this is confirmed by the fact that only two members of the association are designated as θαμυρίδδοντες (LL. 2-4: θαμυριδδόντων Πισάνδρω, Δαμοκλεῖος); they were the presidents of the association's assembly (cf. Hesychios, s.v. θάμυρις = assembly), Chaniotis.]

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563. Thespiai. Boundary stone of the land of a cult association of worshippers of the Muses, late 3rd cent. B.C. *IG* VII 1785; *SEG* LIV 511 [where the attribution to Tanagra should be corrected to Thespiai, Chaniotis]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 136, reprints this text (translation), translating τῶν συνθυτάων τᾶμ Μωσάων τῶν Εἰσιοδείων as 'of those who join in sacrifice to the Muses of Hesiod' [cf. *SEG* LIV 511].

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564. Thespiai. Funerary epigram for Herodes, 2nd cent. A.D. *GVI* 1767 [*I.Thespiai* 1246]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 135, reprints this text (translation) and argues that Ἡρώδης, designated here as the tenth Muse, was Herodes Atticus, who must have received heroic honors in Thespiai [the Muses were not only patrons of poetry. Since Herodes Atticus was buried in Athens, if this text really refers to him, it must have been an honorary epigram, on the base of a statue of him, Chaniotis].

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564 bis. Unknown provenance (Thebes?). Honorary decree of the Boiotian Koinon for Timeas, a Λάκων, 369/8 or ca. 365-353 B.C. Upper part of a marble pedimental stele; in the pediment a relief representing the boy Herakles strangling the snakes sent by Hera; in a relief panel under the pediment, representations of the Dioskouroi and Athena Alea; their names inscribed on the upper frame of the panel; in a lower panel the prow of a warship; allegedly

from Thebes. Originally, part of the George Ortitz Collection in Geneva, it was acquired in 1987 by the Museum of Fine Arts in Boston. Briefly presented by C.C.Vermeule III, *Sculpture in Stone and Bronze in the Museum of Fine Arts, Boston. Additions to the Collections of Greek, Etruscan and Roman Art, 1971-1988* (Boston 1988) 27/28 (ph.; no text). D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 73-87 (ph.), rejects the date suggested by Vermeule (early Hellenistic) and the interpretation of the text as a dedication by an ambassador of the Arkadian Koinon. He demonstrates that this is a decree of the Boiotian Koinon dating to the period when the Koinon was dominated by Thebes. It honors Τιμέας Χειρικράτους Λάκων, probably a man from Therapne, where there were sanctuaries of both the Dioskouroi and Athena Alea. Therapne liberated itself from Spartan domination in 369/8 B.C., during Epameinondas' campaign in Lakonia; the combats took place near the sanctuary of Athena Alea and the house of the Tyndaridai (Xen., *Hell.* 6.5.27-32); a Theban garrison was established for several years in Gytheion, which Epameinondas may have viewed as, potentially, the center of a free city. The warship represented in the lower relief panel is not the Argo (as suggested by Vermeule), but 'un navire de guerre pris dans l'arsenal naval de Laconie par le thébain Épaminondas avec l'aide du périèque Cheirikratès' (79). The proposer of the decree, Ἰσμηνίας, was a major political figure in Thebes; the elder Ismenias, his father, had been executed by the Spartans in 382 B.C. (Xen., *Hell.* 5.2.25-36); the younger Ismenias, a friend of Pelopidas, was captured together with Pelopidas by Alexandros of Pherai in 367 B.C. (Diod. 15.71.2 and 75.2); after his liberation he accompanied Pelopidas to Susa; this decree would have preceded his long absence (79-81). A date in 369/8 B.C. is provided by the reference (LL. 2/3) to the eponymous archon Ergoteles (Ἐργοτέλεος ἄρχοντος); his name can be restored in the honorary decree for Νώβας Ἀξιούβω Καρχαδόνιος (*IG* VII 2407 LL. 1/2: [Ἐργ]οτέλ[ι]ιος ἄρχοντος; [Θι]οτέλ[ι]ιος, *IG*) [we correct the misprint 2447 (93), Chaniotis], which can be dated to 369 B.C. on the basis of the names of Boiotarchai (81-84; on 83, a list of the Boiotarchai of the years 371-362 B.C.). The honorary decree for Timeas belongs to this particular historical context of Theban naval policy, which led to a deterioration of Theban relations with Athens. In this context, K. briefly adduces two Athenian decrees of the same year (369 B.C.), both proposed by Πάνδιος (84-88): *IG* II^2 105 concerns an alliance between Athens and Dionysios of Syracuse (cf. *IG* VII 2407, bestowing honors on a Carthaginian); *I.Oropos* 290 concerns the restoration of a fountain in the sanctuary of Amphiaraos during the Athenian occupation of Oropos

Ed.pr. E.Mackil, *Chiron* 38 (2008) 157-194 (ph.; translation), publishes this text with detailed discussion of the relief (165-171), historical commentary and references to similar Boiotian proxeny decrees (especially *IG* VII 2407/2408; *SEG* XXXIV 355). M. identifies Cheirikrates (L. 4) as the Spartan nauarch of 395 B.C., and points out that the ethnic Λάκων can also designate a Spartan (Xen., *Anab.* 2.1.3 and 5; 2.5.31); she presents some arguments against Knoepfler's view that Timeas was a perioikos, leaving, however, this possibility open. She also presents a second possible historical context for this decree: the Boiotian ship-building program ob ca. 365-363 B.C. To explain why a proxeny decree was passed for a citizen of a hostile city, M. speculates that Timeas may have been exiled from Sparta (for supporting the Thebans?), sought asylum in Tegea, and then supported the Boiotian attempt to build a navy (184). [We will present a more complete summary of M.'s article in *SEG* LVIII, Chaniotis.]

Πολυδεύκε̣ς, Κάστορ, Ἀθάνα{ς} Ἀλέα
reliefs
Θεός· ἔδοξε τοῖ δάμοι· Ἐργοτέλεος
ἄρχοντος· Ἰσμεινίας ἔλεξε· Τιμέα̣[ν]
Χειρικράτεος Λάκωνα πρό[ξε]-
νον εἶμεν κὴ εὐεργέτα̣[ν Βοιω]-
τῶν κὴ αὐτὸγ κὴ ἐκγό[νους]
κὴ εἶμεν̣ [ϝοι] γᾶς κ[ὴ οἰκίας]
ΕΠΩΝ[- - - - - - - - - - - - - - - -]

8. One would expect ἔππασιν, but the reading of the third and fourth letter is secure; perhaps ἐ(ν)ων[άν] (cf. *SEG* XXXIV 355), edd.pr.

DELPHI

565. Delphi. Amphiktyony: hieromnemones. Although ca. 1,000 hieromnemones of the Amphiktyony are known by name, in most cases their origin and social status are unknown. F.Lefèvre, in *Prosopographie et histoire religieuse* 9-34, compiles a list of ἱεραμνήμονες (5th-1st cent. B.C.), who may tentatively be identified with men whose public activities, social status, and/or origin are known (11-19). Thessalians: Ἀμυνέας (Kierion), Δάοχος (Pharsalos), Ἱππόλοχος Ἀλεξίππου (Larisa), Ἰσαγόρας (Larisa), Λέων (Atrax), Νικόστρατος (Larisa), Πολλέας (Pharsalos), Πόλλιχος (Gomphoi). Phokeis: Καλλείδας Εὐξιθέου, Τιμοκράτης. Delphians: Ἐπιχαρίδας, Εὐθύδικος, Ἐπάρμοστος. Dorieis: Τεισέας Ἀλεξάνδρου (Kytenion). Euboians: Ἀντιλέων (Chalkis), Αἰσχύλος (Eretria), Μενέδημος (Eretria), Φύτων (Histiaia). Athenians: Ἀμμώνιος Ἀμμωνίου, Ἀπολλοφάνης, Εὐχεὶρ Εὐβουλίδου. Boiotians: Ἀβαιόκριτος (Thebes), Ἀρίστων (Akraiphia), Ἀσωπόδωρος (Thebes), Ἐπιτέλης (Thespiai), Εὐρυφάων (Chaironeia), Θηβάγγελος (Thebes), Ἰσμηνίας (Thebes), Πρωτογένης (Thespiai), Πτωιοκλῆς (Thespiai), Φαεῖνος (Thespiai), Φιλόξενος. Lokrians: Πύθων (Opous). Perrhaiboi/ Dolopes: Ἀπολλόδωρος (Phalanna), Ἱπποκλέας (Phalanna). Magnetes: Δημήτριος (Demetrias), Διονυσόδωρος, Θεόδοτος (Demetrias). Ainianes: Μοσχίων. Macedonians (representing the king): Ἅρπαλος (Beroia). Aitolians: Ἀγέλαος, Ἀγέμαχος, Ἄγριος, Αἰκιάδας, Ἀλεξαμενός (Pleuron?, Trichonion?), Ἀμύνανδρος, Ἀντιγένης (Lamia?), Ἀρίστων Δαιάν, Ἀρίστων Τριχονεύς, Ἄρχιππος, Βουθήρας, Δαμόξενος, Δαμοτέλης, Δικαίαρχος, Εὐρύδαμος, Καλλίας (Herakleia?, Kallion?), Κυδρίων, Λάδικος (Arsinoeia?, Kallipolis?), Λαΐστας, Λάτταμος, Λοχαγὸς Ἀγέτα (Kallipolis), Λυκέας Δωριμάχου, Λύκος, Λύκωπος, Μολοσσός, Νεοπτόλεμος, Νίκανδρος Βίττου (Trichonion), Οἰκιάδας, Παιδίας, Παμφαΐδας (Physkos), Πολύφρων, Πολύχαρμος, Πρόανδρος, Σκορπίων, Στόμιος, Σύαγρος, Τίμαιος, Τιμόλοχος, Τρίχας, Φαλαυσίας, Φιλλέας (Naupaktos?, Stratos?), Φίλων, Φύσκος.

On the basis of this prosopography, L. studies their activities: occupation of religious offices in their community (19/20); diplomatic missions (20-23); other functions in the Amphiktyony (23/24); service in this office by members of the same family. As regards the social 'profiles'

and political role of hieromnemones, L. plausibly warns against generalizations (25-33). In an appendix, L. compiles a list of 28 hieromnemones who were honored with προξενία in Delphi (34).

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566. Delphi. Coinage. O.Picard, *Topoi* 12/13 (2005) 61-65, surveys the beginning of coinage in Delphi (late 6th/early 5th cent. B.C.). Evidence for the early use of coins (δραχμά, ὀδελός) for the payment of fines and contributions to the cult is provided by *CID* I 1 (late 6th/early 5th cent. B.C.), 2 (ca. 500-480 B.C.), 3 (copy of an earlier text, made in the late 4th/early 3rd cent. B.C.), 8 (ca. 400 B.C.; δελφίδες), and 9 (copy of a text of the late 6th cent. B.C., made ca. 400-350 B.C.; cf. 9 bis) [for a new copy found at Panopeus see *SEG* LIII 485, Chaniotis]. A document of the Labyadai (E.Bourguet, *BCH* 49 [1925] 25-30; cf. J. and L.Robert, *BE* [1970] no. 312; ca. 500 B.C.) mentions amounts of money: [μνᾶ]ς δεκατέτορες καὶ hεμιμναῖον (LL. 6/7) and δραχμὰς πεντέκοντα καὶ ϝέξ (LL. 8/9).

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567. Vacat

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568. Delphi. History: Diodoros and Delphi. F.Lefèvre in C.Bearzot, F.Landucci (edd.), *Diodoro e l'altra Grecia. Macedonia, Occidente, Ellenismo nella Biblioteca storica* (Milano 2005) 105-126, adduces the epigraphic material of the Delphic Amphiktyony in a study of Diodoros' treatment of the following episodes of Greek history: the Phocian War of 356 B.C. (Diod. 16.23.1-3 and 29.2-4), the peace agreement after the Third Sacred War (Diod. 16.60.3), the accession of Alexander the Great (Diod. 17.2.2; cf. *SEG* LII 521), and Alexander's hegemony (Diod. 17.4.2).

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569. Delphi. Religion: cults. A.Jacquemin, in *Nommer les dieux* 241-253, presents an overview of the cults attested at Delphi in literary sources and inscriptions. Dedications to deities other than the gods of the Amphiktyony (Aphrodite, Artemis, Asklepios, Athena, Diktynna, Dionysos, Eileithyia, Herakles, Hermes, Zeus, and the heroes Phylakos and Proxenos) were usually made by individual Delphians, except for a few official dedications to Herakles Boiotios, Pan, and Zeus. Boundary stones and altars attest the cults of Aphrodite (?), Athena, Eileithyia, Hygieia, and Zeus. Inscriptions also mention the sanctuaries of Athena Pronaia, Demeter, Ga, and Poseidon (242-246).

J. also collects the epikleseis attested in Delphi: Ἀθηνᾶ Ἐργάνη, Ζωστηρία, Προναία, and Σωτηρία; Ἀπόλλων Λύκειος and Πύθιος; Ἄρτεμις Εὐκλεία and Λαφρία; Ἀφροδίτη Ἐπιτέλεια; Ἑρμῆς Ἐναγώνιος and Καθηγεμών; Διόνυσος Δαιδαφόρος, Λικνίτης, and Σφαλεώτας; Ζεὺς Μαχανεύς, Μοιραγέτης, Πατρῷος, Πολιεύς, and Σωτήρ; Ποσειδῶν Ποιβατήριος (*SEG* LII 534; cf. 252/253) and Φράτριος. Two poetic epithets of Apollo appear in metrical dedications of foreign individuals or communities: Ἑκατηβόλος (*F.Delphes* V.3.269) and Φοῖβος (*F.Delphes* III.4.183, 187, and 460). J. rejects the hypothesis that

TYPANNOI in *F.Delphes* III.4.124 is an epithet of Apollo (Τυραννοῖ) and prefers to read Τυραννοί (247/248). The identity of the gods, for whom the Labyadai celebrated the festivals Ποιτρόπια and Τελχίνια cannot be determined. The epithets of Dionysos (Βάκχος, Διθύραμβος, Ταῦρος) used in the paian of Philodamos (*SEG* LIII 488) are not related to his cult in Delphi. [For new attestations of epithets in Delphi see the acclamations found in the gymnasion: Ἀπόλλων Πύθιος (*SEG* LI 615, 617/618, 620-622, 625/626) and Ἄρτεμ[ις Προ?]θυραία (*SEG* LI 623), Chaniotis.]

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570. Delphi. Religion: oracle and pilgrimage. M.Arnush, in *Pilgrimage* 97-110, discusses the development of public and private pilgrimage to Delphi to consult the oracle, adducing the epigraphic material. While public consultation for political matters declined after Alexander the Great, oracular consultation by individuals remained popular well into the Hellenistic period.

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571. Delphi. Religion: Pythais. See our lemma no. 28.

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572. Delphi. Regulations relating to a theoria of Andros to Delphi, 5th cent. B.C. *CID* I 7; *LSCG Suppl.* 38. In a discussion of the cultic relations between Andros and Delphi, I.Rutherford in J.Chrysostomides, C.Dendrinos, J.Harris (edd.), *The Greek Islands and the Sea. Proceedings of the First International Colloquium held at The Hellenic Institute, Royal Holloway, University of London, 21-22 September 2001* (Camberley 2004) 59-75, focuses on this text, summarizing its content (62-69), reconstructing the procedure of the theoria (66-68), and discussing the possible historical contexts (69-72). The Andrians mentioned in the Delphic accounts (*CID* II 22/23) must be members of theoriai such as the one regulated by this document (cf. *SEG* LIV 530; 61 note 14). There is no reason to assume that the Andrian theoriai coincided with a major festival at Delphi. A comparison with the treaty between Skiathos and Delphi (*CID* I 13; translation on 72/73) suggests that the regulation concerning the Andrian theoria was an Andrian sacred law and not a treaty (73/74). The Andrian θεωρία to Delphi is also attested through a paian of Simonides (*PMG* 35f ed. Page; ca. 510-480 B.C.), and this suggests an early date for this regulation (ca. 500-480 B.C.; 70). R. mentions the existence of a further unpublished fragment of this text (60).

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573. Delphi. Law, ca. 373-346 B.C. (copy of an earlier document?). *CID* IV 2; *SEG* XLIV 425; XLV 469. O.Picard, *Topoi* 12/13 (2005) 58-60, points out that this fragmentary law mentioning παρκαταθῆκαι (LL. 11-14) is concerned with gold and silver objects (including money) brought to the sanctuary for safety and deposited there; it should not be regarded as evidence for banking activities.

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574. Delphi. List of theorodokoi, late 3rd-early 2nd cent. B.C. *SEG* XXVI 624; LIV 532 bis*. L.Robert, *BCH* 70 (1946) 512-523. The fragment published by Robert (found in 1937) has never been recorded in *SEG*. It is a fragment of a limestone block, broken on top, bottom, and right, inscribed on the front (A) and on the left side (B). Side A is the left side of col. I LL. 58-77 of the fragments published by A.Plassart, *BCH* 45 (1921) 1-85 (late 3rd cent. B.C.). This text is adduced by H.Beden, F.Mannucci, *art.cit.* (cf. our lemma no. 1270) 107-117, as evidence for Oroanna (L. 70). We present the text of this fragment and the rest of col. I.

[ἐν Σε]λ̣ευκεία[ι - - - - - - - - - -]τωνος
[ἐν Μαγνησ]ίαι Πολ[- - - - - - - -]ύχου
60 [ἐν] Πρ[ιή]νηι Ἀπολλ[- - - - - - -]ένεος
[ἐν Εὐ̣]ρώμαι Διονύ[σιος?] Πρωτ[έου?]
[Εἰ]ρηναῖος vacat
[ἐν Μι]λήτωι Μοσ[- - - - - - - - -]Ιωτας
64 [...5..]ος Φ.ΑΙΡ[- - - - - - - - - - - - - -]του
[ἐν Ἡ]ρακλείαι Ν[- - - - - -]ρος Ἑρμία
[ἐν] Σάμωι Εὐκλ[ῆς] Θεοκρίτου· v Ἀπολλώνιος
[ἐ]ν Ἐφέσωι Σιμ[ίας] Σιμίου· v Ἀσκληπιάδου
68 [ἐ]ν Πτολεμαΐδ[ι Δ]ιονυσόδωρος Μέμνονος
ἐν Τέωι Ἀντίοχ[ος] Δημέου· Φάνης·
ἐν Ὀροάννοις Ζ[ῆ]νις Ἡρακλείτου
Διονύσιος [Θ]αρσίωνος
72 [ἐν Κο]λοφῶνι Κ[α]ϋστρόλοχος
[vac.? κ]αὶ Κράτης Φιλίστης
[ἐν Διὸς Ἱ]ερῶι [Καλ]λίμαχος Πράο[χ]ος
[ἐν ....]ι Π̣[ο]σῆς καὶ Τιμέας Οἰκεσίου?
76 [- - - - - - - - - - -]είσιπ[π]ος
[- - - - - - - - - - -]ου

The two fragments join in L. 73 || 58. Seleukeia on the Maiander = Tralleis; consequently, the list must be older than 188 B.C., R. || 61. πρώτ[ου?], P. || 66/67. Apollonios, son of Asklepiades, was added later, P. || 68. Ptolemais = Lebedos, R. || 71. [Θ]αρσίωνος, R. || in fine, [Κα]ϋστρόλοχος, P. || 73. [ἐν Αἴρ]αι for Αἴραις is unlikely, R.; || 74. [Καλ]λίμαχος, P. || 75. Π[ο]σῆς, R.

575. Vacat.

576. Delphi. Dedications of Gelon and Hieron, ca. 480-468 B.C. *Syll.*[3] 34/35; *LSAG*[2] 275 nos. 6 and 8; Meiggs-Lewis, *GHI* 28; *IGDS* 93; Arena V 66 and 69; *SEG* LIV 537. G.Adornato, *RAL* 16 (2005) 395-420, reprints the texts (399-403; ph.; dr.), suggests a reconstruction of the monument (409-413), and critically examines the literary evidence for the dedication of Gelon (allegedly war booty from the battle at Himera; Diodoros 11.26.7). He points out that,

unlike the contemporary dedications after a war victory (e.g. *SEG* XI 1206; XXXIII 328; *F.Delphes* III.1.129; III.4.191 and 456), this text makes no reference to a war. Adducing other dedications of Syracusans in panhellenic sanctuaries after the re-foundation of Syracuse under Gelon (413; *CEG* I 380; Pindar, *Ol.* 6.5-9; Paus. 5.27.2; 6.13.1), he suggests that Gelon made his dedication either after 485 B.C. as a thank-offering to Apollo for the re-foundation of Syracuse or, alternatively, after 480 B.C. as an expression of gratitude not for the victory in Himera but for the entire war against the Carthaginians; the use of the 'Selinountian gamma' in this inscription and in *CEG* I 380 may support the earlier date (414-419); Gelon's dedication may have been subject to re-interpretation in view of later events. Hieron's dedication linked his achievement to those of his brother and to the legitimacy of Deinomenes, his son.

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577. Delphi. Sculptor's signature on the Siphnian Treasury, ca. 530-525 B.C. *CEG* 449; *SEG* LII 538. D.Viviers, in *Πρακτικά Β' Σιφναϊκοῦ Συμποσίου* 289-296 (ph., dr.), provides a modern Greek version of his 2002 French article [summarized in *SEG* LII 538], reprinting his restored text which identifies the sculptor as Βούπαλος.

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578. Delphi. Potter's signature, 6th cent. B.C. Fragment of a large pithos; an inscription engraved before firing; found in 2001 south of the archaeological site of Delphi (site of Μακελλαρικὰ Καστρούλια). Ed.pr. S.Raptopoulos, *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 8 no. 2.

[- -]δος ⟨ἐ⟩ποίϝεσε Τι[θορεύς?] or Τι[θρονεύς?]

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579. Delphi. Mason's instructions?, ca. 450-400 B.C. Rock-cut inscription found south of the Kastalia fountain. Ed.pr. S.Raptopoulos, E.Sidiras, *Μιὰ νέα ἐπιγραφὴ ἀπὸ τὴν περιοχὴ τῆς Κασταλίας Κρήνης Δελφῶν* (Delphi 2007); non vidimus; cf. S.Raptopoulos, *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 41 no. 73, who suggests that this inscription indicated that this site should remain unoccupied for use by a crane machine (σφενδόνη).

[- -]ις σφενδόνην

PHOKIS

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580. Ambryssos. Honorary inscription for Emperor Gallienus, ca. 267 A.D. Fragment of a statue base found in 2002, re-used in an early Byzantine church. Mentioned by S.Raptopoulos, *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 9/10 no. 2, who reports

that the inscription mentions the ἄρχων Νεικηφόρος Εὐτυχεστάτου and the ἐπιμελητὴς Θεαγένης Ἀντέρωτος (cf. *IG* IX.1.12 LL. 13-18: ἐπιμελητεύον|τος ... Αὐρ(ηλίου) Ἀντέ|ρωτος; LL. 37/38: παίδων πάλην· Αὐρ(ήλιος) | Θεαγένης).

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581. Ambryssos, Dedication to Artemis and Prometheus, 3rd cent. B.C. Fragment of the base of a small column, which supported a dedication; found in 2003, re-used in the church of Agios Panteleemon and Agia Paraskevi in the area of Distomo. Ed.pr. S.Raptopoulos, *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 13 no. 6 (dr.), who interprets this text as a dedication to Artemis and Prometheus (21).

[Ἀρτέμιδ]ι Σωτείραι, | Προμαθεῖ

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582. Antikyra. Manumission record, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 583/584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερὸ στὴν Φωκικὴ Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 2.

[- - - - - - - - - - - - - - - - - - - -]K[- - - - - -]
[ἐπ ἐλ]ευ[θ]ερ[ίαν? - - - - παραμεν]ẹ́τ̣ωσαν̣
[παρὰ - - - - - - ἄχρι κα ζώῃ· μ]άρτυρε[ς]
4 [- - - - - - - - - - - - - - - - - -] Εὐ̣ά̣ν[θ]ε̣ι̣ος?
[- - - - - - - - - - - - - - - -]ξενος Ν̣ίκω[ν]ο̣ς
[- - - - - - - - - - - - - - -]εος
[- - - - - - - - - - - - - - - - - -]ι̣ο̣ι̣ Θ̣[ά]σιος?

5. [Χαρί]ξενος or [Δαμό]ξενος, R.

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583. Antikyra. Dedication to Artemis Eileithyia, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582 and 584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερὸ στὴν Φωκικὴ Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 1.

[Ἀρτέμιδι Εἰ]λειθ̣υία[ι - - ca.5 - -]ΟΥ
[- - - - - - - -]ΑΘΗΝΑ̣[- - - - - -]Ν̣ΟΣ

2. Ἀθηνᾶ̣[ι], R. [but these letters may be part of a theophoric name, Chaniotis].

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584. Antikyra. Dedication?, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582/583; a text written in two columns. Ed.pr. S.Raptopoulos,

Τὸ βραχῶδες ἱερὸ στὴν Φωκικὴ Ἀντίκυρα (Delphi 2005); non vidimus. Cf. id., *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 3, who tentatively interprets this text as a list of offerings to Artemis [the text in col. I seems to be a list of epithets of Artemis (?); it is not certain if they are in the genitive, Chaniotis].

I:		II:
Βο[- - -]		[- - - - - - - - - - - -]
Παιδοτ[ρόφωι]		[- - - - - - - - - - - -]
Σωτ[είραι]		[- -]ΔΟΜ[- - - - -]
[Εἰλ]ειθυ[ίαι]		[- - - - - - - - - - - -]
ΟẸΥ[- - -]		[- - - - - - - - - - - -]
Ἀγρο[τέραι]		[- - - - - - - - - - - -]
Ὀρ[θίαι]		[- - -]Ω[- - - - - - -]
[- - - - - -]		[- - - - - - - - - - - -]
[- - - - - -]		[- -]ΟΙ[- -]ΟΡΙΣ[- -]
Κα[- - - -]		[- - - - - - - - - - - -]
[- - - - - -]		[Θε]οδ[ότ]ου
[- - - - - -]		[- - - - - - -]ΠΙ[- -]
[- - - - - -]		[- -] Πάρịδος [- -]

II. 11. or [Θε]οδ[ώρ]ου, R.

585. Antikyra. Defixio, late 3rd cent. A.D. Lead tablet found in a cemetery in 2001. Ed.pr. S.Raptopoulos, K.Vlachou-Mogire, *Corpus* (July 2005); non vidimus. Mentioned by S.Raptopoulos, *Χρονικὰ Ἀρχαιολογικῶν Ἐρευνῶν (Φωκίδα, Δ. Λοκρίδα, Ν. Αἰτωλία, Οἴτη, Δωρίς)* (Delphi 2008) 4 no. 2 [this publication, printed and produced by the author and kindly sent to us, contains reports of fieldwork in the years 2000-2006 submitted to *AD*, but still unpublished because of the great delay in the publication of *AD*; to avoid further delay, we present now, rather than deferring to *SEG* LVIII, the inscriptions mentioned in this 2008 publication; see our lemmata nos. 578-584, Chaniotis]: [- -]ΕΥΣΕ[- -]

586. Elateia. Territory. G.Zachos, *Archaiognosia* 12 (2003/04) 197-221, studies the extension and development of the territory of Elateia, briefly adducing several inscriptions (*IG* IX.1.97/98, 101; *ISE* 55). See also our lemma no. 587.

587. Hyampolis. Document with a list of properties, 2nd/1st cent. B.C. *IG* IX.1.87. In a study of the territory of Elateia, G.Zachos, *art.cit.* (cf. our lemma no. 586) 209/210, adduces this text, identifying the πύργος in L. 10 with a tower found in 1994 at Sphaka (*AD* 48 B1 [1995] 341/342), between Elateia and Kalapodi. This tower may have been on the border between the land of Elateia and the sacred land of the sanctuary of Apollo and Artemis at Kalapodi. Z. associates the Ἀνάκειον (L. 26) with a sanctuary of the Dioskouroi near Sphaka (*IG* IX.1.129). Φίλων Φίλωνος, owner or tenant of land (LL. 62-64), may be a relative of a

homonymous man from Elateia mentioned in a manumission record in Delphi (*SEG* XXXIV 398).

WESTERN LOKRIS

588. Chaleion. Treaty between Chaleion and Oiantheia, ca. 450 B.C. *IG* IX^2.1.717; *Staatsverträge* 146; *Nomima* 53; *SEG* LIV 538. M.L.Zunino, *ZPE* 153 (2005) 113-126, discusses in detail the meaning of συλε̃ν and hάγεν in this treaty, arguing that only συλε̃ν denotes reprisals. The object of this treaty was to define the cases in which reprisals were allowed.

589. Naupaktos. Mosaic inscription, late 4th/early 5th cent. A.D. *SEG* LI 643. In a short report concerning the excavation of an early Christian basilica in Naupaktos, V.A.Papageorgiou, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 460/461 (ph.), republishes this inscription. We present the text indicating the division of lines and giving a more precise date.

ὁ λαμπρό|τατος ὑπὲ|ρ εὐχῆς αἰποί|ησεν

590. Naupaktos. Christian mosaic inscription, 5th cent. A.D. Mosaic inscription on the pavement of a building, probably of religious function, in Naupaktos; the mosaic is decorated with geometrical motifs. Ed.pr. A.Zogaki, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 475 (ph.).

Ἀρίστων εὐ̣ξάμ̣ε̣νος
πρεσβύτερος 4 ἐποίησα

AITOLIA

591. Aitolia. Aitolian Koinon: history and institutions. Adducing the relevant inscriptions, S.Y.Vlasyukov, *Antiquitas Aeterna* 1 (2005) 107-121 (in Russian; English summary), discusses the assembly of the Aitolian Koinon, arguing that it only had one regular annual meeting: in Thermon in the autumn.

N.Bernard, in É.Deniaux (ed.), *Le canal d'Otrante et la méditerranıe antique et médiévale. Colloque organisé à l'Universitı de Paris X - Nanterre (20-21 novembre 2000)* (Bari 2005) 31-39, summarizes the activities of the Aitolian Koinon for the control of the sea in the 3rd and 2nd cent. B.C., briefly adducing several inscriptions, especially *IG* II^2 844; IX.1.873; IX^2.1.6, 17

A, 31 A and G, 169, 185, 189/190, 193, 583, 624-640, 654, 719; *SEG* XVIII 245; *F.Delphes* III.1.318; *Syll.*[3] 622 B.

592. Kryoneri Messolongiou. Christian mosaic inscription, early 6th cent. B.C. Mosaic decorated with floral and geometric motifs; found in a Late Antique building of religious or sepulchral function at Kryoneri Messolongiou (ancient Kalirrhoe?, Kalydon's harbor). Ed.pr. F.Kefallonitou in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) 490 (ph.).

Κ̣ύ[ριε μνήσθ]-
ητι τῶ̣ν̣ [ποιησ]-
άντων τὸ [ἔργον τοῦ]-
4 το καὶ τοῦ δούλ̣ο̣[υ σου]
Εὐαγρ̣ί̣ο̣[υ]

Κ(ύριε μνήσθ)Ιητι or (βοήθ)Ιητι τῶ(ν ποιησ)Ιάντων or κτισΙ(άντων) τὸ (ἔργον τοῦ)Ιτο καὶ τοῦ δούλ(ου σου) Ι Εὐαγ(ρίου), ed.pr. [but remains of more letters can be read on the ph., Chaniotis].

AKARNANIA

593. Alyzeia (area of: Drymonas Archontochoriou). Dedication to Artemis Epikrateia, 3rd cent. B.C. Statue base found in a sanctuary of Artemis at Drymonas Archontochoriou. Ed.pr. L.Kolonas in A.Paliouras (ed.), *Β΄ Διεθνὲς Ἱστορικὸ καὶ Ἀρχαιολογικὸ Συνέδριο Αἰτωλοακαρνανίας. Ἀγρίνιο, 29, 30, 31 Μαρτίου 2002. Πρακτικά* (Agrinio 2004) I 269 (ph.). Ed.pr. reports that the epithet Ἐπικράτεια is attested for the first time; it is also mentioned in other unpublished dedicatory inscriptions from the same sanctuary.

Καρυὰ Ὀφελάνδρου Ι Ἐπικρατείαι

[1. initio, Καρύα? ‖ 2. for Ἐπικράτεια in Samos see *IG* XII.6.596, Hallof.]

594. Alyzeia (area of: Drymonas Archontochoriou). Stamped roof tiles, Hellenistic. L.Kolonas, *art.cit.* (cf. our lemma no. 593) 269, mentions the discovery of stamped roof tiles in a sanctuary of Artemis. They bear the ethnic Ἀλυζείων, which shows that this rural sanctuary was controlled by the neighboring city of Alyzeia (cf. *SEG* XLVII 565).

595. Oiniadai. Inscriptions from the theater, 3rd cent. B.C. S.Zoumbaki, in S.Gogos, *Τὸ Ἀρχαῖο θέατρο τῶν Οἰνιάδων* (Athens 2004) 183-209 (ph.), republishes the inscriptions from the theater. These texts consist of a building inscription (*IG* IX[2].1.419 = 1) and 11 manumission records (*IG* IX[2].1.419(1-11) = 2.1-11). Z. comments on the names, the procedure of manumission, and the letterforms, on the basis of which she suggests a date for all the texts in

ca. 300-250 B.C. She points out that the names of the manumitted slaves do not allow a determination of their origin (captives of pirates?). Z. suggests a new reading for *IG* IX^2.1.419(5): Φοινικίδης Εὔθυ(μ)ίν (ΟΙΝΙΚΙΔΗΣ Εὔθυνίν, *IG*).

596. Thyrreion. Grave epigram of Timokritos, 3rd cent. B.C. *IG* IX^2.1.298; *GV* 749. F.Mosino, *Epigraphica* 66 (2004) 388/389, presents an Italian translation of this epigram and comments on the explicit reference to Tyrtaios (L. 7). The phrase πίπτει δ' ἐμ προμάχοισι (L. 5) is inspired by Tyrtaios (*eleg.* 6 L. 1: ἐνὶ προμάχοισι πεσόντα).

THESSALY

597. Thessaly. Manumission. R.Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενικῇ and ξενικῇ λύσει/λυτρώσει in manumission records from Dodona (see our lemma no. 627) and Thessaly (e.g., *IG* IX.2.27/28, 1296; cf. the epitaphs *IG* IX.2.851, 866; A.M.Woodward, *BCH* 33 [1913] 316 no. 6). According to the prevailing view, this term denotes a form of manumission through which the manumitted slave acquired the status of the ξένος (W.Rensch, *De manumissionum titulis apud Thessalos* [Halle 1908] 121-123). This view was supported by the presence of ξενοδόκοι in manumission records [on this term see *SEG* L 622] and by a Rhodian inscription (*IG* XII.1.383) that uses the term ξενωθείς in connection with a manumitted slave. Z.-A. rightly points out that in the Rhodian inscription ξενόω refers to the grant of the status of a guest-friend, not that of a ξένος. In view of the mention of ξενικῇ in epitaphs, she argues that this term did not designate the mode by which a slave was manumitted, but a privileged status of the freedman. She suspects that such freedmen were exempted from the taxes paid by ξένοι (ξενικά). Such exemptions are attested for freedmen [but with different terms and not in Thessaly]: *IG* IX^2.1.82c (ἰσοτελής); 96a (ἀφορολόγητος). As further parallels, Z.-A. adduces manumissions that awarded the freedmen special rights, such as citizenship and ἔγκτησις (*IG* IX.2.1290; *SGDI* 2133). [The grants of citizenship to women (*IG* IX^2.1.9; IX.2.458; *SEG* XXXVII 515) adduced by Z.-A. in this context are irrelevant, since they do not concern manumitted slaves. There is a problem with her interpretation: usually, the status of a manumitted slave is expressed with an attribute referring to him (ἀνέφαπτος, ἀνεπίληπτος, etc.) and not to the manumission; this suggests that in ξενικὴ λύσις/λύτρωσις it was the λύσις (the mode of manumission) that was distinct, not the freedman's new status. Since λύτρωσις alludes to the payment of ransom, I tentatively suggest that ξενικὴ λύσις/λύτρωσις may be a term originally designating the liberation of persons who were not born slaves but who had the status of ξένοι (e.g., captives of war, victims of pirates); later this privileged mode of manumission could have been used for 'ordinary' slaves as well ('manumission in the same manner as the liberation of foreign captives'), Chaniotis.] Cf. ead. *op.cit.* (cf. our lemma no. 2107) 76-81.

598. Thessaly. Religion: cults of Perrhaibia. Continuing their survey of the cults of Thessaly (cf. *SEG* XLVII 663), K.Rakatsanis, A.Tziafalias, *Λατρεῖες καὶ ἱερὰ στὴν ἀρχαία*

Θεσσαλία. Β΄. Περραιβία (Ioannina 2004), collect the literary, epigraphic, and archaeological evidence for the cults of the cities of Perrhaibia. We list the names of deities and the epithets that are attested in inscriptions. **Gonnoi**: Ἀθηνᾶ Παλλάς, Πατρώια, Πολιάς, Ὁπλοφόρος (19-22); Ἀπόλλων Αἰσώνιος, Ἀγρεύς, Πανλίμνιος, Πύθιος (23-28); Ἄρτεμις Γενέτειρα, Εἰλείθυια, Ἐλεία, Εὐλοχία, Εὐώνυμος, Θροσία, Λοχία (28-34) [on Artemis Throsia see now D.Graninger, *ZPE* 162 (2007) 151-164, to be presented in *SEG* LVII, Chaniotis]; Ἀσκληπιός (35-38); Ἀφροδίτη (38-40); Γῆ Εὐκαρπία (52); Ἐνοδία (43-45); Ἑρμῆς Χθόνιος (45/46); Ζεὺς Ὕψιστος (46-51); Ἡρακλῆς (53); Ποσειδῶν (51); Πραξιδίκη (52/53); Σάραπις and Ἶσις (53); the month Διθυράμβιος (*SEG* XXXV 564) must be connected with Dionysos (40-42). **Oloosson**: Ἀπόλλων Πύθιος (67/68); Ἀσκληπιός (69) [for the problematic attribution of inscriptions found in the area of Elassona to Oloosson (instead of to Malloia or Pythion) see our lemma no. 618, Chaniotis]. **Phalanna**: Ἀθηνᾶ Πολιάς, Τριτογενὴς Κόρη (55-57); Ἀπόλλων Κερδῶιος (57); Ἀσκληπιός (61); Δαμμάτηρ (62); (Διόσκουροι) Σωτήριοι (64) [R.-T. refer to *IG* IX.2.1229 L. 3 (τοῦν Σουτειρίο[υν]); however, this decree concerns the dedication of land to Hades, Plouton, and Persephone (LL. 2 and 8/9); the epithet Σωτήριοι must refer to them; there is no reference to the Dioskouroi, Chaniotis]; Ἐνοδία Φεραία (58); Ἑρμῆς Χθόνιος (64); Θεμίστα (64); Μήτηρ Θεῶν (64); Πλούτων (62). **Pythion**: Ἀπόλλων Λύκειος, Πύθιος (72-76); Ἄρτεμις Ἀγαγυλαία, Εἰλείθυια, Φωσφόρος (76/77); Ἀσκληπιός (77/78); Ἀφροδίτη (78/79); Ζεύς, Ζεὺς Καταιβάτης (79-81); Ἐνοδία (81/82); Ποσειδῶν (82-84); Ἑρμῆς Χθόνιος (84); Ἡρακλῆς (84-86). **Azoros**: Ἀπόλλων Δώρειος (87); Ἐννοδία Ἰλιάς (88); Ἑρμῆς Χθόνιος (89). **Doliche**: Χάριτες (92-96); see also our lemmata nos. 599-601. **Chyretiai**: Ἀσκληπιός and Ὑγιεία (97). **Mondaia**: Θέμις (100/101). **Mylai**: Μήτηρ Θεῶν (103).

R-T. present photos or give the text of the following inscriptions [we provide references to *SEG*, Chaniotis]: *IG* IX.2.1285 (78 note 305), 1286 (81); *SEG* XXIII 463 (87; ph.); XXIX 515 (26; ph.), 516-518 (cf. *SEG* LIV 529; 24; ph.), 519 (54; ph.), 542 (87), 564 (54; ph.), 566 (53; ph.), 567 (22; ph.), 568 (38; ph.), 571 (cf. *SEG* LIV 529; 25; ph.); 572 (36; ph.), 573 (36; ph.), 596 (25; ph.), 648 (83); XXXVII 503 (69), 504 (87; ph.); XLII 501 (46; ph.), 502 (46); LIII 530 (24); LIV 530 (23; ph.), 552 (88; ph.); *Gonnoi* II 112 (54; ph.), 157 (47; ph.), 158 (27; ph.), 167 (31), 191 (29/30; ph.), 204 (52/53). For several inedita see our lemmata nos. 599-603, 609/610, and 616-624.

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599. Doliche. Dedication to Krateraios (?), 3rd cent. B.C. Marble naiskos stele. Ed.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 91 (ph.).

Δημόφιλος
Λυσίου εὐξάμε-
νος Κρατεραίωι

3. κρατέραιώι, edd.pr. [Krateraios is a very common personal name in Thessaly (*LGPN* IIIb, s.v.; here the name of a hero or heroized man?; undated by edd.pr.; the letter-forms suggest a date in the 3rd cent. B.C., Chaniotis].

600. Doliche. Dedication to Herakles, 3rd cent. B.C. Marble naiskos stele. Ed.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 96 (ph.).

Πασιχάρης | ἱερητεύσας
Δρεβελάου | Ἡρακλεῖ

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601. Doliche. Dedication to Poseidon Patroos (?), 3rd cent. B.C. Lower part of a marble stele. Ed.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 92 (ph.).

Νικάδας Πα̣[ρμε]-
νίσκου Ποσειδ[ῶνι]
Πατρώωι

Νικάδα[...]...Νίσκου Ποσειδ[ώνι] Πατρώ[ι]ωι, edd.pr., who point out that the name Nikadas is well attested in Pythion [we read from the ph.; undated by edd.pr.; the letter-forms suggest a date in the 3rd cent. B.C., Chaniotis].

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602. Gonnoi. Dedication to Apollo, ca. 3rd cent. B.C. Pedimental stele. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 54 (ph.).

Ἀπόλλωνι . . . .⁸. . . .Ἑρμίας | Σωκράτους v εὐξάμενος

Ἀπολλωνίδης [- - - -]| Σωκράτους v εὐξάμενος, edd.pr. [the stone is very worn, but in L. 1 I read provisionally Ἀπόλλωνι ΔΙ̣ΑΜ̣Τ..ΥΕΡΜΙΑΣ, Chaniotis].

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603. Gonnoi. Epitaph of Polyxenos, ca. 2nd cent. B.C. Marble naiskos stele; the pediment is decorated with a wreath (?). Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 46 (ph.) [undated by edd.pr.; we suggest the date on the basis of the letterforms, Chaniotis].

Πολύξενος Περδίκκα ἥρως

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604. Larisa. Documents concerning the registration of land, ca. 200-190 B.C. *SEG* XXVI 672. A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 392, read in LL. 25/26 [Θού]|ραξ Πτολεμαίειος ([- - -]|ν̣αξ Πτολεμαίειος, *SEG*) and identify this person as the tagos mentioned in the text in our lemma no. 605 LL. 3/4.

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605. Larisa. Honorary decree for Bakchios of Mytilene, early 2nd cent. B.C. (shortly after 196 B.C.). Two joining fragments of a marble stele with moulding; broken in the left

middle; the surface is very worn; found re-used in the Imperial period as the cover of a gutter on the acropolis. Edd.pr. A.Tziafalias, B.Helly, *BCH* 128/129 (2004/05) [2006] 378-402 no. 1 (ph.; French translation), with detailed commentary on the dialect and the formulas (381-389), the prosopography (390-396), the federal sanctuary at Itonos (396-399), the date (399-402), and the relations between Thessaly and Mytilene (403-406). The confirmation of the existing relations between Mytilene and the Thessalians became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402). See also our lemmata nos. 604, 910 bis, and 922.

Ψάφισμα Λασαίουν·
Ταγευόντουν Ἀγαθοκλείδα Ἀγαθουνείοι, Ἱππονόοι Παναγ[α]-
θείοι, Πάνθειρος Πετθαλείοι, Ἀρ[χ]ελάοι Τιμοσθενείοι, Θούρακος Πτολ[ε]-
μαιείοι vvvv Ἰτουνίοι τᾶ ἑσκαιδεκότα, ἀγορανόμεντος Ἱππονό-
[ο]ι Παναγαθείοι vvv· ὀπειδεὶ Βάκχιος ὁ Καΐκειος Μυτιλειναῖος φί[λος]
[ο]ῦν καὶ εὐεργέτας παργενόμενος ἐν τὰν πόλιν τὰν Λασαίουν δι[ε]-
[λέ]χθει καὶ παρεκάλεσσε τὰν πόλιν τὰν τοῦν Λασαίουν ὅσκε ἅ τε
[φιλ]ία καὶ αἱ τιμαὶ αἱ ὑπάρχονσαι ἀτ τᾶς πόλιος τᾶς τοῦν Λασαίουν πο[τ]
[τὰ]ν πόλιν τὰν τοῦν Μιτυλειναίουν διαμένουνθι καὶ ὅσσα παρλελιμ-
[μέ]να εἶεν ἐν τοῦ παρελθουκόντι χρόνου ψαφιξούνθειν Λασαῖοι Μιτυλ[ει]-
[ν]αίοις [π]άντα, κοινὰ π[ο]έντες Μιτυλειναίοις τὰ ὑπάρχοντα τᾶ πόλι τὰ [πά]-
ντα οὖσπερ καὶ Μιτυλειναῖοι Πετθαλοῖς, καὶ τάνε ἀμφοτέροις ὑφά[γ]ει[σιν]
[ἐ]νφερέμεν καὶ ἐνεφάνιξε τὰ ἐψαφισμένα τᾶ βουλᾶ καὶ τοῦ δ[ά]μου τοῦν
Μιτυλειναίουν [τοῦμ π]ρούταμ μὲν ἐψαφισμένοι Λασαίοις εἶεν ἐμ [Μιτυ]λ[άνα]
[τὰμ] πολι[τ]είαμ μετεχο[ντεσ]σ̣ι πάντουν τούμπερ Μιτυλειναῖοι [------]
[-----------------------------------]Α καὶ τοῦ κοινοῦ [c. 5-6]
[-------------------------------------] ἀσυλεῖ καὶ ἀσπονδεῖ
[--------------------------------------]ΛΑΝ καὶ ποτ τὸν δᾶ-
[μον -------------------------------------]ΙΕΠΕΙΜΑΤ[-----]

ca. 24 illegible lines

.ΑΠΙ[--]
.ΑΣΑ[---]
ΔΙ καὶ ἁ πόλις [---]
[--- δε]-
δ[ό]στειν Τ.Δ[--]
ΜΟΝ τὸν Ν[--]
καὶ τὸν Μιτυλειναίουν δ[ᾶ]μ[ον --------------------------------]
καττάπερ Βάκχιος Α.ΣΟΥΣΕΙΝ[--------- ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερ]-
δοίοι· τὸ μὰ ἀνάλουμα δόμεν τὸς τα[μίας ----------------------------]
οἵ κε ἐν Ἴτουνον ἐλθόντες ΤΑ.ΤΟ[-------------------------------]
Τ. κινάς κε ὑφαγρείουνθι τοὶ τα[μίαι ----------------------------- τὰς]
[μ]ὲν τιμὰς ψαφιξάστειν τᾶ πόλι τᾶ Λα[σαίουν -------------------------]
καὶ τοῦν κε ψαφίξουντι ΚΟΙΝΑΕΝ[--------------------------------]
.ΤΑΣ· τὸ μὰ ψά[φι]σμα τόνε [ἀ]πυσ[τέλλεμεν τὸς ταγὸς ---------------]

[- - - - - - - - - - - - -]ΥΠ.ΑΙΡΑΤΟ[- -]
ca. 80 illegible lines to the end of the stele

[Following the edd.pr., we only count the legible lines; but after L. 16 our numbering of lines differs from that of the edd.pr.; between their L. 16 and their L. 20 there are 7 lines (and not 3); consequently, their L. 20 is in fact L. 24, Chaniotis] || 1. The heading implies that the stele contained more than one decree; all the surviving lines concern Bakchios and the Mytileneans, but it is not clear if all the lines belong to one decree, edd.pr. || 2. Ἀγαθοκλείδας, son of Ἀγάθων, is otherwise unknown, but the names Ἀγαθοκλῆς and Ἀγάθων are often connected in the prosopography of Larisa: Ἀγάθων Ἀγαθοκλέους was proxenos of the Aitolians (*IG* IX[2].1.17 L. 21; 262 B.C.); another Ἀγάθων Ἀγαθοκλέους was winner at the Eleutheria (*IG* IX.2.528 LL. 18/19; ca. 100 B.C.) and father of Ἀγαθοκλέα Ἀγάθωνος (*IG* IX.2.562 LL. 14/15 and N.I.Giannopoulos, *AD* 11 [1927/28] 58/59 no. 5 L. 8); Ἀγαθοκλείδης Ἀγαθοκλέους, honored as foreign judge by Akraiphia (*IG* VII 4131 L. 14; after 172 B.C.) may be a member of the same family (grandson of the tagos of the new inscription?), and this may also be assumed for the tagos Πατροκλῆς Ἀγαθοκλέους (*SEG* XXIX 530; mid-2nd cent. B.C.), edd.pr.; cf. D.Knoepfler, *BE* (2007) no. 317 || 2/3. the names Ἱππόνοος, Πάνθειρ, and Τιμοσθένης (cf. Τιμοσθένειος) are attested for the first time in Larisa; for Πάνθειρ cf. Πανθηρώ in *IG* IX.2.943 + add., edd.pr. || 3/4. for Θούραξ Πτολεμαίειος see our lemma no. 604 and cf. Μενεκράτεις Θουράκειος in *SEG* XXVII 205 L. 1, edd.pr. || 4. ἀγορανόμεντος: 'présidant l'assemblée;' the assembly was presided over jointly by all the tagoi (*IG* IX.2.517 LL. 9/10; *Gonnoi* 69) or by one of them (*SEG* XXIX 529), edd.pr. || 6/7. δι[ειlνέ]χθει, i.e. διηνέχθη ('passer son temps'), edd.pr. [rather δι[ειlλέ]χθει ('he held converse on a matter'), Chaniotis] || 7. for ὄσκε (ὡς ἄν) cf. *IG* IX.2.517 L. 15, edd.pr. || 9-11. 'et que toutes les mesures qui ont été laissées de côté dans le passé, les Larisséens les votent pour les Mytiléniens', edd.pr. || 12/13. καὶ τάνε ἀμφοτέροις ὑφά[γ]ει[σιν | ἐ]νφερέμεν: 'et (en demandant aussi) de prendre ces mesures comme ligne de conduite pour les uns et pour les autres,' edd.pr. || 13-15. a reference to a decree of Mytilene, awarding citizenship to the Lariseans, edd.pr., who cite another decree of Mytilene in honor of all the Thessalians (our lemma no. 910 bis) || 29. Ἴτουνος is the Thessalian federal sanctuary of Athena Itonia; the text refers to theoroi sent to the Itonia; the decree of Larisa was passed during the month in which the festival Itonia was celebrated (L. 4); perhaps Bakchios' visit to Thessaly was connected with a theoria to Larisa and Itonos, in order to announce the Asklepieia of Mytilene (cf. *IG* XII Suppl. 3 = our lemma no. 910 bis), edd.pr. || 30. κινας = τινας, ὑφάγρειμι = ὑφαιρέω, edd.pr.

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606. Larisa. List of victors, 2nd cent. B.C. *SEG* LIV 559. C.Habicht informs us (per ep.) that he had studied this inscription in the Museum of Larisa (inv. no. 241) on 7 September, 1966. He observes that προσδρομή (LL. 9 and 10) shows that the contest in question is not the Eleutheria but the agon of the προκινδυνεύσαντες ἐπὶ τῶν Στενῶν (cf. *IG* IX.2.531; *SEG* LIII 550). He suggests restoring Παρμενείδης Σω[κράτους-] in L. 3 (cf. *SEG* XXXI 580 LL. 7/8: Σωκράτης Ἀριστοκλέους, φύσει δὲ Παρμενείδου). For Φρύνιχος Δ[------] (L. 7) cf. Φρύνιχος Δικαιογένους, ταμίας in *IG* IX.2.549 L. 1 and 550 L. 14.

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607. Larisa. List of victors at the Eleutheria, ca. 80-70 B.C. *SEG* LIV 560. C.Habicht points out that this text, which he copied in the Museum of Larisa in 1966 (inv.no. 117), is identical with A.Arvanitopoulos, *RPh* 27 (1911) 125 no. 27; cf. T.Arvanitopoulou, *Polemon* 2

(1949) Parartema 10 no. 12. It may be the lower part of *IG* IX.2.528. The correct reading in L. 13 is Κλέαρχος ([Κλέ]αρχος, *SEG*) and in L. 15 [Ἀλκέ]τας ([Ἀλκί]τας, *SEG*). Φιλοκράτης Ἀντιγόνου Θεσσαλὸς ἀπὸ [Λαρίσης] is also on record in our lemma no. 608 LL. 9/10 and *I.Oropos* 529 L. 20. [We add that T.Arvanitopoulou, *art.cit.*, printed in L. 1 [- -]στοκλέους Ἀθαμάν; in L. 15 Ἀλκέτας; in L. 17 [Ἀλ]κιόνη, Chaniotis.]

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608. Larisa. Citizenship decree for Zobios and Demetrios of Chalkis, ca. 70 B.C. Upper part of a marble pedimental stele; a disc in the pediment; found in Larisa by an individual and given to the museum. Edd.pr. A.Tziafalias, B.Helly, *BCH* 128/129 (2004/05) [2006] 407-417 (ph.; French translation), with ample commentary on the style and the language, the procedure, the institutions of Larisa, the prosopography, and the relations of Chalkis with Larisa, Demetrias, and the Thessalians. Zobios, who had been honored with proxeny by the Thessalian Koinon (LL. 4/5), used this honor in order to also acquire citizenship in Larisa. The new document records in detail the various steps followed for the award of citizenship: submission of a proposal to the assembly (προγραφή; LL. 1-5); presentation of Zobios to the assembly by the president of the tagoi and of the assembly (LL. 6-8); formal proposal for the award of citizenship submitted by a citizen (LL. 8-10); oral presentation by Zobios summarizing his services to Larisa and her citizens (ἀπολογία; LL. 10-19?). The identification of Philokrates (L. 9) with a winner in equestrian competitions in Larisa and Oropos (ca. 80-70 B.C.) places the decree around 70 B.C. (edd.pr.). Cf. D.Knoepfler, *BE* (2007) nos. 322 and 332.

Προγραφῆς γενομένης πρὸς τὴν ἐκλ-
σίαν τὴν ἐν τῶι Ἱπποδρομίωι μηνί, στρατη-
γοῦντος Ἡρακλείδου, περὶ τοῦ δοθῆναι πο-
4 λιτείαν Ζωβίῳ Ζωβίου, προξένῳ Θεσσα-
λῶν, καὶ Διονυσίῳ Ζωβίου Χαλκιδεῦσιν
τοῦ καὶ ἐπαχθέντος ἐπὶ τὴν ἐκλησίαν
ὑπὸ τοῦ προεστῶτος ταγοῦ Εὐδίκου τοῦ
8 Ἀπολλοδώρου καὶ αἰτησαμένου αὐτοῖς
τὴν πολιτείαν Φιλοκράτους τοῦ Ἀντιγ[ό]-
νου, ἀπολογισαμένου δὲ καὶ Ζωβίου ὅτι ἐ[πὶ]
[τ]ὴν πόλιν ἡμῶν ἐνδημήσας ἀπὸ χρόνω[ν]
12 [π]λειόνων ἀνέγκλητος ἦν γεγονὼς καὶ τῆ[ς]
[ἰ]δίας πατρίδος καὶ τῆς ἡμετέρας πόλε[ως],
[ἐ]μφανίζοντος δὲ καὶ διότι πόλ[λοις τῶν]
[π]ολιτῶν χρήσιμος ἦν γεγ[ονὼς - - - - - - -]
16 ..ΙΔΙΑΣ οὐ μόνον ἐγδε[δ- - - - - - - - - - - - - -]
[φι]λανθρώπως ΣΛΟ[- - - - - - - - - - - - - - -]
[..3-4..]ΥΝΠΡΟ[- -]
[.]ΤΑΥΤΗ[- -]

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1. For προγραφή see L.Robert, *OMS* V 348/349; cf. *IG* IX.2.219 LL. 2/3, edd.pr. ‖ 1/2. the assembly met in Larisa on a monthly basis; Hippodromios is the 11th month, edd.pr. ‖ 2/3. it is not clear whether Herakleides, στρατηγός of the Thessalian Koinon, was Larisean; this strategos of the Thessalian Koinon is mentioned (again without an ethnic) also in *IG* IX.2.206 IIb, traditionally dated to ca. 100-75 B.C.; the date of his strategia has to be lowered in the light of the new decree (ca. 70 B.C.), edd.pr. ‖ 4/5. Zobios and Dionysios, sons of Zobios, are attested for the first time, but the names are attested in Chalkis; cf. Ζώπυρος Διονυσίου of Chalkis, proxenos of Oropos (*I.Oropos* 110 and 217), edd.pr. ‖ 6. for ἐπάγειν cf. *IG* XII.7.389 LL. 4/5; *I.Magnesia* 7 LL. 8-11; *Milet* VI.1.139 LL. 19/20, edd.pr. ‖ 7. the formulation ὁ προεστὼς ταγός is attested for the first time (cf. πρωτοστάτης ταγός, ἐπεστακὼν ταγός, ἐφεστὼς ταγός; cf. *IG* IX.2.34, 257, and 538); the president of the tagoi also presided over the assembly (cf. *IG* IX.2.9, 11, 66b, and 69; *SEG* XXXI 576); Eudikos, son of Apollonios, is otherwise unknown, but the name Eudikos is attested in Larisa, edd.pr. ‖ 9/10. Philokrates is known as winner at the Eleutheria of Larisa in συνωρὶς πωλική (*SEG* LIV 560; cf. our lemma no. 607; ca. 80-70 B.C.) and at the Amphiaraia of Oropos (*I.Oropos* 529 L. 20 = our lemma no. 559; ca. 70 B.C.); Oropos is mentioned, although in an unclear context, in L. 17 [but see the comment ad loc.]; a common feature of Chalkis, Larisa, and Oropos is that in this period they organized crown contests (Eleutheria in Larisa, Rhomaia in Chalkis, Amphiaraia in Oropos); 'c'est probablement par leurs participations à ces mêmes concours que nous pouvons entrevoir ce qui a lié l'un à l'autre deux des principaux protagonistes du décret' (Philokrates and Zobios), edd.pr. ‖ [16. perhaps ἐγδε[δάνεικεν], but there are several other verbs beginning with ἐκδ- that may describe services rendered by Zobios to the Lariseans, Chaniotis] ‖ 17. -ΛΑΝ Ὠρώπῳ ΣΣΛΟ[- -], edd.pr.; corrected to [φι]λανθρώπως by J.-C.Decourt, B.Helly, *BE* (2008) no. 316.

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609. Larisa. Dedication to Plouton and the Nymph, 4th cent. B.C. Stele found in 2003. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 93, who give the text [no division of lines]: Πλούτουνι καὶ Νύμφα ϝερενίκα Βυκίνα κατὰ πότταγμα [for the omission of the iota subscriptum in Νύμφα see *SEG* XLVIII 660. The Nymph in this text must be Persephone, Plouton's bride; then this text is not (as assumed by R.-T.) evidence for the joint cult of Plouton and the Nymphs; the name Βυκίνης is attested in Metropolis and Kierion (*LGPN* IIIb, s.v.), Chaniotis].

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610. Malloia (area of: Palia Sykia Elassonas). Epitaph of Sythros, ca. 450-400 B.C. *SEG* XXXV 636. Marble stele with rounded top. Republished by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 69 (ph.), who adduce this text as indirect evidence for the cult of Hermes Chthonios and attribute it to Oloosson. R., T. give the following text: Σύθρος ἄρχων Πεθαλοῦ | παῖς διαδασάμενος. [No reference to *SEG*, which gives B.Helly's reading: Σύθρος ἄρχον ἀπέθα|[ν]ε πάνυ διαδασάμενος; the ph. clearly confirms Helly's reading; according to H., Παλιὰ Συκιά Ἐλασσόνας belongs to the territory of ancient Malloia; his tentative interpretation of διαδασάμενος as a dialectal form of διαζάω = διαζώω ('live through') seems to me unlikely; the middle participle διαδασάμενος seems to be the aorist of διαδατέομαι ('to divide, to distribute', *LSJ*); perhaps a reference to the distribution of booty ('Sythros died/was killed while an archon, after he had distributed plenty of booty'?), Chaniotis.]

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611. Pelinna. Dedication, late 4th/early 3rd cent. B.C. Stele found at Petroporo Trikalon; an inscription on the front, the representation of three sacrificial cakes on the back. Edd.pr. L.Darmezin, A.Tziaphalias, *AncW* 36.1 (2005) 67-69 (ph.; French translation). A similar stele was found in Pharsalos (*SEG* XLIII 300).

[Π]ειθόλαος ἀνέθηκε | [Δ]ικαίειος

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612. Pherai. Inscribed gold lamella of an initiate into the cult of Demeter Chthonia, Meter Oreia (and Dionysos?), late 4th/early 3rd cent. B.C. Oblong rectangular gold lamella, broken at the right end; found in 1904 in a marble repository containing remains of a cremation. Mentioned by A.Arvanitopoulos, *PAAH* (1907) 160. Edd.pr. R.Parker, M.Stamatopoulou, *AE* 143 (2004) [2007] 1-32 (dr.; ph.; translation), with detailed commentary and comparison with the content of the Dionysiac/Orphic lamellae. The addressee of the speaker (the deceased person) must be Persephone, as in the Dionysiac/Orphic texts from Thurii (cf. Bernabé, *Orphicorum fragmenta* [cf. *SEG* LII 1977] 488-490 and 496k; *GV* 1572) rather than the guardians of the underworld or Plouton. The cult of Demeter Chthonia (L. 2) is known in Hermione (*IG* IV 683-691, 727), Sparta, and Kallatis (*I.Kallatis* 40 and 48); the cult in Hermione had a mystic character; but no fixed cult united Demeter Chthonia and Meter Oreia. Meter Oreia (Μεγάλη Μήτηρ, Κυβέλη) was worshipped by associations (e.g. *IG* II^2 1177 LL. 4/5), but there is no secure evidence for initiation before the Roman period (but see *IG* IV 757 B LL. 10/11 with a reference to τελεστῆρες τᾶς Μεγάλας Ματρός in Troizen; 2nd cent B.C.). Meter was associated with Dionysos. In many contexts Demeter and Mother had been partially assimilated, but in this text they remain distinct if related figures (15). 'It seems to follow that our tablet has no direct relation to any fixed cult, but must rather have its origin in a θίασος led by a wandering poet' (12 and 23). The letterforms suggest a date in the late 4th/early 3rd cent. B.C. (P.J.Parsons, apud ed.pr.). On 15-23, edd.pr. give an overview of the distribution of gold lamellae, their chronology, and context, pointing out that Thessaly was one of the main centers of their circulation and that these texts are usually found in burials of rather wealthy individuals (see especially 18-21, on the context of *SEG* XXXVII 497); it is not possible to discern separate burial plots for the initiates (attested in *LSCG Suppl.* 120). The relation between the new text and the Dionysiac/Orphic lamellae is difficult to establish. The new text makes no allusion to Orphic themes such as guilt, atonement, and divine origin; it does not mention Dionysos (unless his name is to be restored in L. 1, in fine); it introduces two goddesses mentioned in no other gold lamellae; it is the only text mentioning θίασοι and ὄργια. But it shares with the Dionysiac/Orphic tablets material, function, and meter. It was not created in ignorance of the other texts; it may be a further, otherwise unattested, extract from an underlying poem; it may be the result of competition and breakaway – the product of rivals, which borrows the old forms in the service of different gods; or it may be the result of diversification by a Dionysiac initiator, who began to offer Demetrian initiations alongside Dionysiac.

Republished by F.Graf, S.I.Johnston, *Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets* (London - New York 2007) 38 no. 28 (translation: 'send me to the feasts of the

initiates; I possess the rituals of Bacchus and the rites of Demeter Chthonia and of the Mountain Mother'). On 121, G.-J. favor 'initiation into several different mysteries'.

F.Ferrari, L.Prauscello, *ZPE* 162 (2007) 193/202, present a new critical edition and discuss the association of Demeter Chthonia and Meter Oreia, rejecting the possibility of two separate initiations and arguing in favor of a single cult, possibly under Orphic influence. Based on the literary and epigraphic sources for the cult of Demeter Chthonia in Hermione and Kallatis, they contend that there was a Dionysiac/Eleusinian component in this cult. In support of the possibility of joined worship of the two goddesses, they adduce the evidence for the cult of Δέσποινα (Demeter and Meter) in Lykosoura and Βριμώ (associated with Demeter and Kybele, but also with Ἐννοδία and Περσεφόνη) in Pherai (cf. *SEG* XLIV 443).

A.Bernabé, *ZPE* 166 (2008) 53-58 (translation), provides numerous examples for the combination of ὄργια and τέλη/τελεταί and argues that these words are objects of ἔχω in the double sense of 'I know/I possess'. For L. 1 he prefers the restoration Βάκχου, presenting strong arguments for placing this tablet in an Orphic context: the presence of Orphics in Pherai; the use of a gold tablet; the deceased person's addressing of Persephone (L. 1); the reference to θίασοι; the association of Orpheus with both Demeter Chthonia and Meter Oreia; the coincidence between the text of the new tablet and the performative schema of many similar tablets (declaration and claim of a privileged position in the underworld).

πέμπε με πρὸς μυστῶ<ν> θιάσους· ἔχω ὄργια [– x]
Δήμητρος Χθονίας <τε> τέλη καὶ Μητρὸς Ὀρεί[ας]

1. μυστῶχ on the strip; this is the first reference to θίασοι (a characteristic, but not exclusively, Dionysiac unit of organization) in a gold tablet; the blessed future envisaged by the souls is as a member of a group; in early texts, μύσται usually refer to the initiates in the Eleusinian and Samothracian mysteries, but μύσται and βάκχοι (two distinct groups?) appear in the text of Hipponion (*SEG* XXVI 1139 = Bernabé, *Orphicorum fragmenta* 474); ὄργια ('rites' but also 'sacred objects') is governed by ἔχω; an initiate may say 'I possess sacred tokens', a priest can say ἔχω/φέρω ὄργια (cf. *I.Milet* VI.2.733), edd.pr.; in fine, [σεμνά] or [Βάκχου], edd.pr.; [ἰδοῦσα], K.Buraselis apud edd.pr.; [φαίνειν], R.L.Fowler apud edd.pr.; ὄργι' ἀ[νύσσας] or ὄργια [κρήνας], P.J.Parsons apud edd.pr.; [Βάκχου], G.-J. and Bernabé; ἔχω ὀργιά[σασα], Sonnino apud F.-P.; [καλά] or [ἐσθλά], Ferrari || 1/2. 'I have seen rites, the initiation of Chthonian Demeter and the Mountain Mother', edd.pr. || 2. <τε> τέλη, edd.pr., G.-J., B.; τέλη is a synonym of τελετή, edd.pr.; τελ(έσαι) καί ('I am able to perform the rites'), F.-P.; rejected by Bernabe: 'we expect a statement about the actual celebration of the rites, rather than the capacity of the mystes to celebrate them.'

613. Phthiotic Thebes (area of: Nea Anchialos). Epitaph of Hieron, 2nd/3rd cent. A.D. Ten joining fragments of the body of a marble sarcophagus; only four fragments are now preserved. G.Sotiriou, *Byzantinisch-neugriechische Jahrbücher* 1 (1920) 398 no. 8; id., *AE* (1929) 143 no. 11. Republished by A.Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 143 no. 153 (ph.).

Ἱέρων
Πωλλίω-
νος Νεικο-

4 μηδεύς, ναύ̣-
κληρος, ἐτ̣ῶν
κβ´

The underlined letters was on the missing fragments.

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614. Phthiotic Thebes (area of: Nea Anchialos). Inscribed bollard, 5th/6th cent. A.D. Part of a fluted marble colonnette used as a bollard; an inscription at the top, indicating that it stood at the fourth berth for mooring a ship; found in modern Nea Anchialos, the harbor of Phthiotic Thebes. A.Sotiriou, *AE* 68 (1929) 12. Republished by A.Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 141 no. 151 (ph.): δ´ κατάπλους

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615. Phthiotic Thebes. Acclamation for a circus faction, 6th cent. A.D. P.Lazaridis, *PAAH* (1969) 21; cf. A.Cameron, *Circus Factions* (Oxford 1976) 149 and 314. Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 398 no. 5 (ph.; translation).

† Νηκᾷ ἡ τύχη | Πρασίνων τῶν ὀρ|θοδόξων † vacat

Acclamation of a member of the faction of the Greens in Phthiotic Thebes, K.

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616. Pythion. Dedication to Artemis Agagylaia, 3rd cent B.C. Upper right part of a marble stele with moulding; an inscription on the moulding (LL. 1/2) and the upper part of the stele (L. 3). Mentioned in *SEG* LI 737 and LIII 566 [where we reprinted the typo Ἀγαλυλαία]. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.) [we read the text from the ph., Chaniotis].

[- - - - - -]ια Μεγαλοκλέο[ς]
[Ἀρτέμιδ?]ι̣ Ἀγαγυλαίαι εὐξ[α]-
[vacat? μέν]η vacat

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617. Pythion. Dedicatory epigram for Artemis Parthenos (?), 3rd cent B.C. Upper part of a marble stele with moulding; found in 2004. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.), who report that it is a dedication to Artemis Parthenos by Aristomeda, daughter of Argaios [we read the text from the ph., Chaniotis].

Σοί, Δ[- - - -ca. 12-13- - - -], Παρθένε, ΑΡΤ[..]
Ἀριστομήδα θῆκεν, Ἀργαίου κόρη

618. Pythion. Dedication to Herakles, 3rd cent. B.C. Pedimental stele found in Elassona. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 70 (ph.), who attribute it to Oloosson [R.-T. attribute to Oloosson texts from both Malloia (our lemma no. 610) and Elassona (e.g. *SEG* XXXVII 503; p. 69; ph.), which are usually attributed to Pythion. This text seems to be the one mentioned in *LGPN* IIIb, s.v. Λυσίας no. 42, where it is attributed to Pythion with reference to G.Lucas, *Les cités antiques de la haute vallée du Titarèse* (Lyon 1992; unpublished dissertation) no. 31, Chaniotis].

Λυσίας Πausανί[ου]
ἱερητεύσας
Ἡρακλῆι

'Αναθηματικὴ στήλη Ε71, ἀφιερωμένη ἀπὸ τὸν ἱερέα Λυ[σί]α γιὸ τοῦ Παυσανία στὸν Ἡρακλῆ', edd.pr. [we read the text from the ph. || 1. in fine, the ending is not visible (Παυσανί[ου] or Παυσανί[α]), Chaniotis].

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619. Pythion. Dedication, 3rd cent. B.C. Upper part of stele with moulding found in Elassona [on the attribution to Pythion see our lemma no. 618, Chaniotis]. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 71.

Ἀντίφιλος Λυσαν[- -]
Λυσικλῆς εὐξάμενοι? τήνδε ἀνέθηκαν

Ἀντίφιλος Λυσανίας Λυσικλῆ εὐξαμένη τήνδε ἀνέθηκαν, edd.pr. [this reading is not coherent and cannot be checked on the ph. || 1. in fine, Λυσαν[ίας] (if there were three dedicants) or Λυσαν[ία] (if only the first dedicant had a patronymic) || 2. the final sigma of Λυσικλῆς is clearly visible on the ph.; in fine, we expect εὐξάμενοι, but I cannot read the ending on the ph., Chaniotis].

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620. Pythion. Dedication to Poseidon Patroos, Hellenistic. Left part of a marble stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read part of the text from the ph., Chaniotis].

[.].AN[- - -]
Σάμου
Ποσειδῶ[νι]
4 Πατρώωι

[The name Samos is attested in Thessaly (*LGPN* IIIb, s.v.), Chaniotis.]

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621. Pythion. Dedication to Poseidon Patroos, 3rd cent. B.C. Right upper part of a marble naiskos stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read the text from the ph., Chaniotis].

[Λ]εωνίδης Σω-
[πά]τρου Ποσει-
[δῶνι Π]ατρώιωι

[The name is included in *LGPN* IIIb, s.v. (which provides the date), with reference to G.Lucas, *Les cités antiques de la haute vallée du Titarèse* (Lyon 1992; unpublished dissertation) no. 33, Chaniotis.]

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622. Pythion. Dedication to Apollo Pythios, undated. Upper part of a pedimental stele, broken on top left; a very worn inscription of three lines. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 74 (ph.), who provide the information that it is a dedication to Ἀπόλλων Πύθιος.

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623. Pythion. Dedication to Asklepios (?), undated. Right upper part of a pedimental stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 78 (ph.), who provide the information that it is a dedication by Παυσανίας to Ἀσκληπιός. [This cannot be confirmed on the basis of the ph., which shows a text of at least 7 lines; the letterforms suggest a date in the 3rd cent. B.C.; in L. 1 I read [- - -]του Παυσα[- -], which suggests that Pausanias is a patronymic, not the name of a dedicant; in L. 3 I read [- -] Ἀσκληπι[- -], but note that this could be the name of the god or part of a theophoric name, Chaniotis.]

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624. Pythion. Fragment, Hellenistic. Lower part of a stele. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 74 (ph.).

[- - - - - - - - - -]
[..]Υ Πυθίου?

...ὑ Πύθιο[ι]?, edd.pr. [[τοῦ Ἀπόλλωνος | το]ῦ Πυθίου?; perhaps not a dedication to Apollo, but a reference to his sanctuary, Chaniotis].

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625. Unknown provenance. Dedication to Marcus Agrippa. *SEG* LIII 567 ter. This text is published independently by C.Habicht, *Hyperboreus* 11 (2005) 242-246 (ph.), who has found a squeeze in the Institute for Advanced Study, but had been unable to find the stone in the Museum of Larisa in 1966. H. rightly observes that the text is inscribed on an altar for the (private) cult Agrippa and collects the evidence for the cult in the East. [Originally, the altar consisted of four white marble members (see *SEG* LIII 567 ter); only one of these – the upper and inscribed one – is now in the Larisa Museum, Chaniotis.] J.-C.Decourt, B.Helly, *BE* (2008) no. 317, point out that this dedication and *SEG* LIII 567 quater may be from Larisa, where many dedications to Augustus and members of his family have been found.

EPEIROS

626. Epeiros. History. P.Cabanes, in M.Sanader (ed.), *Illyrica antiqua ob honorem Duje Rendić-Miočević* (Zagreb 2005), 145-153, sketches the process of the unification of Epeiros, with reference to *IG* IX^2.1.1750 (dedication of Agathon); P.Cabanes, *L'Épire* nos. 1-3, 12 (no. 3 = *SEG* LIV 576); and the lists of theorodokoi from Epidauros (*IG* $IV^2$1.95 LL. 23-32) and Argos (*SEG* XXIII 189; cf. our lemma no. 409 bis).

627. Dodona. Manumission records. R.Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενικῇ λύσει in manumission records from Dodona: *SGDI* 1351 and 1360; C.Carapanos, *Dodone et ses ruines* (Paris 1878) 50 no. 2. For her interpretation of this expression see our lemma no. 597.

628. Dodona. Statue bases and honorary inscriptions. In a study of statue bases and fragments of bronze statues from the sanctuary at Dodona, N.T.Katsikoudis, *Δωδώνη. Οἱ τιμητικοὶ ἀνδριάντες* (Ioannina 2005) discusses the building activities in the sanctuary in Dodona (5-17); the arrangement and form of the bases (19-44); the honorary inscriptions (45-77); and the bronze fragments (79-127); a catalogue lists the fragments of bases and statues (133-166). For a critical review see J.Ma, *BMCR* 2008.02.27; cf. M.Sève, *BE* (2007) no. 38. On 45-77 (ph.; German summary), K. republishes four honorary inscriptions [erroneously designated as 'honorary decrees', Chaniotis].

1) Honorary inscription of the Bylliones for Κρίσων Σαβυρτίου, Μολοσσὸς Κυεστός (47-66; *SEG* XXIV 449; Cabanes, *L'Épire* no. 14; ca. 230-219 B.C.). The statue was destroyed during the sack of the sanctuary in 219 B.C., but the base was re-used for a proxeny decree (*SEG* XXIV 448). After a detailed study of the letterforms (47-53), K. attempts to narrow down the date of this inscription to ca. 221-219 B.C. [!]; he also speculates that Krison is the στρατηγός of the Epeirotan Koinon in 208 B.C., mentioned without patronymic and ethnic in *I.Magnesia* 32 L. 37, and identifies his father with a Σαβύρτιος in *SEG* LIV 577 A col. I L. 12, whom he regards as a wealthy sponsor of a building project, who contributed 6,000 drachmas [unfortunately, K. did not have access to the new edition of this text (*SEG* LIV 577), which shows that this is an account and provides no information concerning the social status of Sabyrtios, Chaniotis]. The fragment of a sword from a bronze statue may have belonged to the statue of Krison that stood on this base. K. presents a very speculative reconstruction of the history of the Βυλλίονες (58-65); cf. the critical remarks of J.Ma, *art.cit.*

2) Honorary inscription of the Epeirotan Koinon for Μενέλαος Κρίσωνος, Μολοσσὸς Κυεστός (66-70; *SEG* XXIV 451; Cabanes, *L'Épire* no. 15). Despite the fact that the statue of Menelaos was made by the same sculptor as the statue of Krison (Ἀθηνογένης), K. dates this honorary inscription to the period of the sanctuary's reconstruction, after 219 B.C., on inconclusive arguments.

3) Honorary inscription of the Epeirotan Koinon for Μίλων Σωσάνδρου, Θεσπρωτός (71-75; *SEG* XXIV 450; Cabanes, *L'Épire* no. 17). K. endorses S.Dakaris' view that Milon was ■ ἵππαρχος of the Koinon after 219 B.C.; see, however, M.Sève, *BE* (2007) no. 38.

4) Honorary inscription with signature of the sculptor Μέλισσος Ἐπικράτεος Κορκυραῖος (*SEG* XXXVIII 457; XLIII 317; cf. *IG* IX^{4}.1 p. 9 no. 63; late 3rd/early cent. B.C.) [see R.Vollkommer in id., *Künstlerlexicon der Antike* II (Munich-Leipzig 2004) 61, Sverkos]. We present this text, which has never been fully included in *SEG*.

[- -]
[- - - - - - - - - - - - - - μα]ντείας ἔνε-
[κεν καὶ εὐ]νοίας τᾶς εἰς αὐτούς·

Μέλισσος Ἐπικράτεος Κορκυραῖος
4 ἐ π ο ί η σ ε

629. Dodona. Oracular enquiries. In a discussion of 'the plague of infertility' in Greek religion, S.G.Cole, *op.cit.* (cf. our lemma no. 2080) 150/151, adduces oracular enquiries from Dodona, presenting translations of 13 texts. We provide references to the most recent edition of these tablets, in É.Lhôte, *Les lamelles oraculaires de Dodone* (Geneva 2006). **1** = Lhôte no. 8; **2** = *LSAG*^{2} p. 230 no. 17; Lhôte no. 116; **3** = *SEG* LI 746; *LSAG*^{2} p. 230 no. 13; Lhôte no. 41; **4** = Lhôte no. 25; **5** = *Syll.*^{3} 1160; Lhôte no. 46; **6** = *SEG* XIX 426; Lhôte no. 48; **7** = Lhôte no. 47; **8** = Lhôte no. 34; **9** = Lhôte no. 44; **10** = Lhôte no. 27; **11** = Lhôte no. 45; **12** = *Syll.*^{3} 1163; Lhôte no. 49; **13** = *SEG* XXIV 454a; Lhôte no. 52.

630. Nikopolis. Christian mosaic inscriptions, 6th cent. A.D. Mosaic inscriptions in the basilica of St. Demetrios, in the entrance to the nave (**A**), in the north wind of the transept (**B**), in the south wing of the narthex (**C**), and in the atrium (**D**). A.C.Chatzis, *AE* (1918) 29-32; E.Kitzinger, *DOP* 6 (1951) 87, 100/101; G.Hellenkemper-Salies in E.Chrysos (ed.), *Νικόπολις Ι. Πρακτικὰ τοῦ Πρώτου Διεθνοῦς Συμποσίου γιὰ τὴ Νικόπολη* (Preveza 1987) 295-310. Nos. A/B are republished by R.E.Kolarik in *La mosaïque gréco-romaine* IX 1261/126 (ph.).

A: Λίθον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα κ(αὶ) ἔνθα
ἐκ θεμέθλων τολύπευσε κ(αὶ) ἀγλαΐην πόρε πᾶσαν
Δουμέτιος περίπυστος, ἀμωμήτων ἱερήων ἀρχιερεὺς
4 πανάριστος, ὅλης πάτρης μέγα φέγ[γος]·
αὕτη ἡ πύλη τοῦ Κ(υρίο)υ, δίκαιοι εἰσελθόντων

B: Ὠκεανὸν περίφαντον ἀπίριτον ἔνθα δέδορκας
γαῖαν μέσσον ἔχοντα σοφοῖς ἰνδάλμασι τέχνης
πάντα πέριξ φορέουσαν ὅσα πνίει τε καὶ ἕρπει
4 Δουμετίου κτέανον μεγαθύμου ἀρχιερῆος

C: Οἶκον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα κ(αὶ) ἔνθα
δήματο καὶ κόσμησε κ(αὶ) ἀγλαΐην πόρε πᾶσαν

Δουμέτιος περίπυστος, ἀμωμήτων ἱερήων ἀρχιερεὺς
πανάριστος, ὅλης πάτρης μέγα φέγ[γος]·
αὕτη ἡ πύλη τοῦ Κ(υρίο)υ, δίκαιοι εἰσελθόντων

D: Δομήτιος μὲν ὁ πρώην τὸν σεβάσμιον κατεσκεύασεν οἶκον,
Δομήτιος δὲ ὁ νῦν γε Ν(ικο)π(όλεως) ἐὼν ἐκίνου καὶ τῆς ἱερωσύνης διάδοχος,
δυνάμι Χρ(ιστοῦ) τὴν πᾶσαν ἐκαλιέργησεν τρίστωον·
εὐφρόσυνος μὴν ἐν τῷ νεῷ ὡς μαθητὴς τοῦ προτέρο(υ) [...5..]
Δημητρίου μάρτυρος ἑκάτερος εὐχαριστῶν τῇ προστασίᾳ

A-C were donated by a bishop Dometios (after 516 A.D.), D by his successor (mid-6th cent. A.D.), Kitzinger ‖ A 5. cf. *Ps.* 117.20: αὕτη ἡ πύλη τοῦ Κυρίου, δίκαιοι εἰσελεύσονται, C. ‖ B. label of a mosaic with images of the earth and the ocean, C.

ILLYRIA

631. Illyria. Inscriptions from the colonies founded by Dionysios I. C.Cobianchi, *Anemos* 3 (2005), 7-88, presents a corpus of the Greek inscriptions from cities founded by Dionysios I of Syracuse. See our lemmata nos. 639/640, 649-651, 655, and 659/660. On 70-88 an index of personal names.

632. Illyria. Via Egnatia. M.Fasolo, *La via Egnatia I. Da Apollonia e Dyrrachium ad Herakleia Lynkestis* (Rome 2005), presents a detailed account of the sources and the research concerning the section of the via Egnatia that extended from the Adria to Herakleia Lynkestis. He discusses the geography of the areas through which the via Egnatia passed (22-39); the history of research (40-45); the sources (46-85); modern maps (86-89); the historical contexts and chronology of the road's construction and reconstruction (90-108); and the construction of roads in the Roman world (109-130). The main part of the volume is dedicated to a reconstruction of the route, with occasional references to the relevant (Latin) inscriptions (149, 178/179, 233). In a presentation of the epigraphic sources (46-52), F. republishes the relevant milestones, most of which are in Latin. Three milestones, written in Latin, include short Greek texts (46-49 nos. 1/2 and 4), two of which refer to the distance from Λυχνιδός (Dimitsas, *Ἡ Μακεδονία* 357/358 = *CIL* III Suppl. 7363/7364 = *IG* X.2.2.378/379) and one has a Greek numeral (*CIL* III Suppl. 7365). On 127 brief reference to the grave epigram of a pig, killed by a cart (*SEG* XXV 711; *I.Épidamne* 527 = *SEG* XLVIII 796; ph.).

633. Bouthrotos. Municipal administration of the Roman colony. É.Deniaux, *MEFRA* 117 (2005) 507-515, gives an overview of the magistracies and the municipal administration of the Roman colony, based primarily on the information provided by Latin inscriptions.

634. Bouthrotos. Dedications to Pan Teletarches and Pasa, 2nd/1st cent. B.C. *I.Bouthrôtos* 182; *SEG* XXXVIII 518/519. F.Quantin, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 67-79, republishes these two dedications of a certain Κασιανός and discusses their religious and cultural background: the association of Πάν with mystery cults (cf. Τελετάρχης) and with the cult of Dionysos; the mythological connections of Pan with Epeiros; and his association with goddesses (the Nymphs, Megale Meter, Meter Theon). Although there may be an early reference to a female consort of Pan in the Mycenaean Linear B texts (Pasaja) and Classical iconography attests such a figure (especially in South Italy), a detailed study of the literary and iconographical evidence for divine dyads in Italy (Faunus and Fauna, Silvanus and Silvana, Liber and Libera; cf. Πάν and Πᾶσα) suggests that the dedication of Κασιανός was a result of cultural influence from Italy.

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635. Bouthrotos. Dedicatory epigram to Zeus Kassios, 1st/2nd cent. A.D. *IG* IX².1.844; *I.Bouthrôtos* 186; *SEG* XXIII 477. This text, found in Bouthrotos, but possibly brought there from Kassope on Korkyra (see *IG* IX².1.844) is briefly discussed by A.Fenet, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 44, as evidence for the cult of Ζεὺς Κάσσιος.

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635 bis. Byllis. Epitaph of Epigonos, 2nd/3rd cent. A.D. *SEG* XXXVIII 546. S.Zoumbaki, *art.cit.* (cf. our lemma no. 2106) 223/224, plausibly identifies Epigonos, for whom the θίασος Λεχεατῶν ὁ τῶν δούλων set up the epitaph and who lacks a patronymic, as a slave, member of an association of slaves. She tentatively suggests that the Λεχεάται worshipped Poseidon; Leches, the eponymous hero of Lechaion near Corinth, was the son of Poseidon and Peirene [Λεχεάται is more probably an ethnic, deriving either from the Corinthian harbor or from a homonymous place name in the vicinity of Apollonia, a Corinthian colony, Chaniotis].

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636. Byllis. Christian mosaic inscriptions, late 5th/mid-6th cent. A.D. S.Muçaj, M.-P.Raynaud, in *La mosaïque gréco-romaine* IX 383-397, give an overview of the mosaics found in early Byzantine churches in Byllis. They mention several inscriptions (ph.; dr.), which will be published by D.Feissel and S. Muçaj [we read some of the texts from the photos and drawings, taking into consideration the translations of M.-R., Chaniotis].

1) A large mosaic in the central nave of Basilica D, the panels of which are decorated with animals, geometrical designs, and floral motifs, has inscriptions in four panels: **A)** Καὶ τοῦτο ἔρ(γον) | τοῦ ἁγιωτ(άτου) ἐπισ[κ(όπου)] Πραισ[ίου] | four partly preserved lines | [Ἀγ]απητο[ῦ - - -] (main panel, in front of the apse; 387 note 10: 'ce travail aussi (et ce travail) sous le très, saint évêque Praisiou (Praesios) ... pour Agapitos;' ph.; dr.); **B)** ὑπὲρ εὐχῆς κ(αὶ) σ|ωτηρ(ίας) ὧν | οἶδεν ὁ |Θ(εὸ)ς τὰ ὀ|νόματ[α] (panel in mid-nave, at left; 387 note 12: 'en accomplissement d'un voeu et pour le salut de ceux dont Dieu connaît les noms'; ph.; dr.;); **C)** fragments of letters (panel to the right of B; ph.); **D)** [ὑ]πὲρ | εὐχῆς Ἀ|ναστασίου, | Εὐτύχιδο[ς] | καὶ Δημη|τρίου (panel in mid-nave, at right; 387 note 12: 'en accomplissement d'un voeu d'Anastase, Eutychis et Demetrius'; dr.); **E)** ὑπὲρ εὐχῆς Παραμόνου κ(αὶ) Πολυκάρπου

(panel at the entrance; 385 note 6: 'en accomplissement d'un voeu de Paramonos et de Polycarpe'; ph.; dr.).

2) An inscribed mosaic, with stags drinking the water of the four rivers of paradise (*Genesis* 2.11-14), decorated the north annex of the narthex of Basilica D: Γέων, Φίσον, | Τίγρ⟨ι⟩ς, Εὐφράτης (a second inscription, below, is very fragmentary) (389). For the names of the rivers cf. *IG* X.2.2.410 [see also A.Lafli, *AST* 24 (2006,2) 51 from Hadrianoupolis in Paphlagonia, Chaniotis].

3) A mosaic depicting four individuals bearing candelabra decorated Basilica C: † ἐπὶ τοῦ ἁγι[ωτάτου ἐ]πισ[κόπου] Πραισ̣[ίου - - - ἐπαρ]χικ[ὸς κ]αὶ ἔκδι[κος - - -] | ὑπὲρ εὐχῆς [- - -] | ἁγίου [- - -] (389 note 17: 'sous le très saint évêque Praesios ... (untel) ... éparkikos et ekdikos en accomplissement d'un voeu, a construit ...'; dr.).

4) Inscribed mosaic panel in an annex of the narthex: ὑπὲρ | εὐχῆς | ὃν οἶ|δεν ὁ | Θεός (395; ph.).

637. Byllis. Potter's signature on a plate, Hellenistic. Clay plate with rectangular stamp. Ed.pr. N.Beaudry, *BCH* 128/129 (2004/05) 1210 (ph.): Φιδίας

638. Grammata. Rock-cut inscriptions. *SEG* XLIX 653. These texts are briefly adduced by A.Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 45, in a study of cults in the Straits of Otranto. [See now the publications by P.Cabanes et al., *BCH* 130 (2006) 817-821 and A.Hadjari et al., *REG* 120 (2007) 353-394, to be presented in *SEG* LVII, Chaniotis.]

639. Korkyra Melaine. Decree of Issa concerning the foundation of a colony on Korkyra Melaine, late 4th cent. B.C. (?). *Syll.*³ 141; *Staatsverträge* 451; *SEG* XLIII 348*; LIII 1076. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 27-31 no. 32 bis.

A new fragment of this text was found on Koludrt hill near Lumbarda, in the same cistern where other fragments had been previously found. Ed.pr. M.Lombardo in *Illyrica antiqua* (cf. our lemma no. 626) 353-360 (ph.). The new fragment does not join any of the other fragments, but it most likely belongs to the end of LL. 3-6, which L. restores as follows:

καὶ ἔδοξε τῶι δάμωι λαβεῖν ἐξαίρετον τοὺς πρώτους [καταλα]β̣όντ[ας τὰν χώ]-
ραν καὶ τειχίξαντας τὰν πόλιν τᾶς πόλιος οἰκόπ[εδον ..]λον κα̣[- - - - - -]
τετειχισμένας ἐξαίρετον σὺν τῶι μέρει, τᾶς δὲ ἐ[κτὸς τὰ] μέρη· λ[αβεῖν δὲ αὐ]-
τοὺς καὶ τᾶς χώρας ἐξαίρετον τὸν πρῶτον κλᾶρον [...ca. 6...]ον κα̣[- - - - - - -]

3. [καταλαβόντας τὰν χώ]|ραν, already restored by J.Brunšmid, *Inschriften und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 5-7 || 4. in fine e.g. οἰκόπ[εδον κα]λ̣ὸν κἀ̣[γαθὸν τᾶς] or οἰκόπ[εδον τὸ ὅ]λ̣ον κα̣[ίριον τᾶς], L. || 5. in fine, τὰς δὲ ἔ[ξω ἄλλο μέρος λαβεῖν αὐ]τούς, G.Klaffenbach (*SEG* XVII 312); τὰς δὲ ἐ[ξωπύλου τὰ μέρη· λαβεῖν δ' αὐ]τούς, M.Lombardo (*SEG* XLIII 348) || 6. in fine e.g. [τᾶς διεῖ]λον, or [τᾶς μᾶλλ]ον, or [τᾶς ὅλ]ον and κα[ρπίμου γᾶς], or κα[ρποφόρου], or κα[ρπωσίμου], L.

640. Korkyra Melaina. Epitaph of Marcellus, Imperial period. Stele with a rosette on the tympanon. A.Meixner, *Vjesnik Hrvatškoga archeološkoga družtva Zagreb* 6 (1884) 17; P.Lisičar, *Crna Korkira* (Skopje 1951) 132-134; non vidimus. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 48/49 no. 60.

Μαρκέλλωι
Ἐπιφανεῖ
τῆς Κιλικί-
ας Μηνό-
φιλος
ὁ υἱὸ[ς]
μνήμης
χάρι[ν]

2. Marcellus was from Ἐπιφάνεια in Cilicia, C.

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641. Orikos. Dedication to Aphrodite and Eros and sculptor's signature, Imperial period. Rock-cut inscription in a cove at Orikos; engraved between two niches with reliefs representing Eros, Aphrodite, and the dedicant. C.Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 80 (ph.); cf. N.G.L.Hammond, *Epirus* (Oxford 1967) 129. In a study dedicated to divinities regarded as patrons of sailors in the Straits of Otranto, A.Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 44/45, reproduces and briefly discusses this text.

Θεοῖ{Υ}ς
Πρειμειγένεια,
Λαοδίκης
ἀπελευθέρα·
Νεικόσστ(ρ)ατο(ς ἐ)ποί(ει)

[5. ΝΕΙΚΟϹϹΤΓΑΤΟΕϹΠΟΙ, lapis. On the sculptor, see R.Vollkommer, *op.cit.* (cf. our lemma no. 628) 143 (III), Sverkos.]

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642. Phoinike. Epitaphs, 4th/3rd cent. B.C. D.Çondi, E.Giorgi, A.Gamberini, in S.De Maria, S.Gjongecaj (edd.) *Phoinike I. Rapporto preliminare sulla campagna di scavi e ricerche 2000* (Florence 2002) 63/64, mention four epitaphs found in the necropolis of Phoinike and give the names of the deceased persons in Latin transcriptions. [The transcriptions, their translations, and the bibliographical references are faulty. '*Peikolaos* figlio di *Eumenes*' is D.Çondi, *Iliria* 7/8 (1976/77) 344; *SEG* XXXII 628: [Π]ευκόλαος Εὐμένεος | χαῖρε; the same inscription is reproduced on 64 (with reference to Çondi, *ibid.* 344) but as a separate inscription and with a different text: ΠΕΥΚΟΛΑΟΣ | ΧΑΙΡΕ. '*Naos* figlio di *Eufronoros*' seems to be D.Evangelidis, *AE* (1914) 235 no. 6: Ναῒ Εὐφράνορος χαῖρε. The honorary inscription on 64 is *SEG* XXXII 629. Two of the epitaphs are apparently still unpublished (the names they preserve are not included in *LGPN* IIIa). We hesitantly give the Greek names on these two, based on the Latin transcriptions, Chaniotis]: 1) Νικόλας Ἀντιπάτρου; 2) Ἀρχέστρατος Ἀντιμάχου.

643-645. Phoinike. Epitaphs, Hellenistic period. B.Muka in *Phoinike* III -- (cf. our lemma no. 647) 116, mentions the discovery of four epitaphs in Phoinike. Two of them have already been presented in *SEG* LIV 579 bis/ter. We present the text of the other two (text in majuscules) in our lemmata nos. 650/651. G.Lepore, *ibid.* 146, mentions another inscribed stele (our lemma no. 645).

643: **Epitaph of Diopas, Hellenistic.** No description: Διώπας

644: **Epitaph of [--]ta of Korkyra, Hellenistic.** No description: [- - -]τα ΚΟΡΚΥΡΑ χαῖρε

[Perhaps, [- - -]τα Κορκυρα[ῖε/ία], Chaniotis.]

645: **Epitaph of Andronikos, undated.** Stele found in the south cemetery: Ἀνδρόνικος Ἀρακωθιος

[The genitive of the unattested Ἀρακωθις (Illyrian name?) or an ethnic?, Chaniotis.]

646. Phoinike. Signature on lamp, 1st/2nd cent. A.D. Lower half of a clay lamp with a signature engraved on the mould; found in a grave. Ed.pr. A.Gamberini in *Phoinike* III (cf. our lemma no. 647) 141 (dr.), who points out that the workshop of Cresces operated in Corinth [e.g. *SEG* XXXIV 349(a); XL 307; LI 757, Sverkos]: Κρήσκεντος

647. Phoinike. Gold disc, late 1st/early 2nd cent. A.D. In connection with the publication of an inscribed tile [presented in *SEG* LIII 579; the date is Hellenistic] S. Gjongecaj, in *Phoinike* II -- (cf. our lemma no. 648) 110/111, mentions a gold disc found in a grave, inside an urn. The disc had received the impression of a coin, probably of Trajanic date, which bore the symbol of the city (the thunderbolt) within a crown and the ethnic Φοινικαιέων. The lamella was placed in the urn as a substitute for a coin as payment to Charon. F.Negretto, in S.De Maria, S.Gjongecaj (edd.), *Phoinike* III. *Rapporto preliminare sulla campagna di scavi e ricerche 2002-2003* (Bologna 2005) 105, provides information on the date and the excavation (ph.).

648. Phoinike. Amphora stamps, Hellenistic. Two stamped amphora handles found in a peristyle house. Ed.pr. D.Çondi in S.De Maria, S.Gjongecaj (edd.), *Phoinike II. Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 28 nos. 12/13 (dr.): **1)** Προθύμου (12); **2)** ΑΠ̣. [we read from the dr., Chaniotis] (13).

649. Tragyrion. Dedication to Hera, 2nd cent. B.C. *SEG* XXXI 613. C.Iveković, *Dalmatiens Architektur und Plastik* (Venice 1910) 5; I.Mirnik, *ArchIug* 15-17 (1974) 38-42;

N.Cambi, *Hesperìa* 17 (2003) 29. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 48 no. 59: Ἥρᾳ Λυσὼ | Σωσία

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649 bis. Unknown provenance. Dedication by peripoloi, ca. 150 B.C. *SEG* XXXVIII 572; XLI 546. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 64-66 no. 88, who attributes this to a city or island of Dalmatia rather than to Apollonia or Epidamnos.

DALMATIA

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650. Issa. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 14-23 nos. 7-27, 26/27 no. 32, 31-48 nos. 33-58, republishes 48 inscriptions from Issa. The names mentioned in the epitaphs (nos. 10-25) have been included in *LGPN*.
1) 14 no. 7 = *CIG* 1837; **2)** 14/15 no. 8 = F.Bulić, *Bulletino Dalmata* 15 (1892) 132 no. 78 (Ἐπὶ στρατηγῶν Δρόσσου, Ἀμμωνίου, Σωφίλου; 3rd/2nd cent. B.C.); **3)** 15 no. 9 = *CIG* 1834. **4)** 15/16 no. 10 = Š.Ljubić, *Inscriptiones quae Zagabriae in Museo nazionale asservantur* (Zagreb 1876) 75 no. 8; **5)** 16 no. 11 = Bulić, *art.cit.* 133 no. 80; F.Bulić, *Inscriptiones quae in c.r. Museo archaeologico Salonitano Spalati asservantur Auctuarium* (Split 1892) 475 no. 1739; **6)** 17 no. 12 = Bulić, *art.cit.* 132 no. 77; id., *Inscriptiones* -- 474 no. 1758; **7)** 17 no. 13 = *CIG* 1835; *SGDI* 3235; **8)** 17/18 no. 14 = Š.Ljubić, *Archiv für österreichische Geschichts-quellen* 22 (1859) 208 no. 6; **9)** 18 no. 15 = Ljubić, *art.cit.* 269 no. 7; **10)** 18 no. 16 = *CIG* 1836; *SGDI* 3258; **11)** 18/19 no. 17 = *SEG* XL 513; **12)** 19/20 no. 18 = *SEG* XL 514; **13)** 20 no. 19 = *SEG* XL 515; **14)** 20 no. 20 = Bulić, *art.cit.* 203 no. 94; **15)** 20/21 no. 21 = Ljubić, *art.cit.* 269 no. 7; Bulić, *art.cit.* 203 no. 95; **16)** 21 no. 22 = Bulić, *art.cit.* 133 no. 69; id., *Inscriptiones* -- 474 no. 1741; **17)** 21 no. 23 = Bulić, *art.cit.* 203 no. 93; **18)** 22 no. 24 = Bulić, *art.cit.* 132 no. 76; id., *Inscriptiones* -- 474 no. 1740; **19)** 22 no. 25 = F.Bulić, *Inscriptiones* -- 475 no. 1743; **20)** 22/23 no. 26 = Bulić, *art.cit.* 204 no. 96 (fragment); **21)** 23 no. 27 = *SGDI* 3254; **22)** 26/27 no. 32 = J.Brunsmid, *Bulletino Dalmata* 20 (1897) 185 (dedication?; [ἐπ]ὶ ἱερομνάμονος | [Ἀγ]άθωνος τοῦ Διονυσίου | [καὶ ἱε]ρείας Δαματρίας | [- - -]ΙΟΝ[- - -]; 3rd/2nd cent. B.C.); **23)** 31/32 no. 33 = *SEG* XXXI 594 (comments on the names Εὐάρης and Κλεέμπορος); **24)** 32 no. 34 = *SEG* XXXI 593 (in L. 34 perhaps Μνα[σιφῶντος]); **25)** 32/33 no. 35 = *CIL* III 3076 = *SEG* XXXI 595; **26)** 33 no. 36 = D.Rendić-Miočević, *Vjesnik Hrvatskog arheološkog društva* 53 (1950/1951) 211 no. 1 = J. and L.Robert, *BE* (1953) no. 121 (dedication; late Hellenistic; Συρίᾳ | Κτησίας | εὐχάν); **27)** 33/34 no. 37 = *SEG* XXXI 598; **28)** 34/35 no. 38 = *SEG* XXXV 685; **29)** 35 no. 39 = *SEG* XXXI 597; **30)** 35 no. 40 = *SEG* XXXV 686; **31)** 36 no. 41 = *SEG* XXXI 596 (comments on the name Μνᾶσις); **32)** 37/38 no. 42 = *SEG* XXXV 682; **33)** 38 no. 43 = *SEG* XXXV 684; **34)** 38/39 no. 44 = *SEG* XXXV 691; **35)** 39/40 no. 45 = *CIG* 6913; **36)** 40 no. 46 = *SEG* XXXI 599 (comments on the name Κλεψίας); **37)** 40/41 no. 47 = *SEG* XXXI 600 (comments on the names Μομψίδας and Φιλύας); **38)** 41/42 no. 48 = *SEG* XXXI 601; **39)** 42 no. 49 = *SEG* XXXV 687 (comments on the name Ἔταρις) **40)** 42/43 no. 50 = *SEG* XXXV 690; **41)** 43 no. 51 = *SEG* XXXV 689; **42)**

44 no. 52 = *SEG* XXXV 688; **43)** 44 no. 53 = *SEG* XXXV 692; **44)** 44/45 no. 54 = *SEG* XXXI 602 (comments on the name Θεμιστόλα); **45)** 45 no. 55 = *SEG* XXXI 603; **46)** 45/46 no. 56 = our lemma no. 651; **47)** 47 no. 57 = *SEG* XXXV 681 (C. restores in L. 1 [Ἀπ]ολλωνίδ[ης]); **48)** 47/48 no. 58 = *SEG* XXXV 693.

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651. Issa. Funerary epigram of Kallias, ca. 400-350 B.C. *SEG* XXXI 604; *CEG* II 662. In a discussion of the foundation of Pharos, J.Leličić-Radonić in *Illyrica antiqua* (cf. our lemma no. 626) 315-328, republishes this text (323-325; ph.) and reproduces Rendić-Miočević's translation ('this city, from which you once set sail, perished after your heroism. You perished, assailing the Illyrian boat, Harmo, your child, you left an orphan, and Kallia, you left an example of great heroism'). L.-R. argues that Kallias was a Parian who died in a battle between Parian settlers and Illyrians during the founding of Pharos. The city mentioned in the epigram (L. 1) is not Pharos or Paros but Issa. [Unfortunately, L.-R. ignores the discussion in *SEG* and *CEG*. It is very unlikely that Kallias was killed in a battle, attacking an Illyrian ship; there is no reference to a boat in L. 3 ([γῆς] ἐπιβάς is more probable than ([νηὶ] ἐπιβάς); ἐπιβαίνω refers to arrival on land. I would translate: 'This city longs for your virtue; Kallias, after you have sailed to the land of the Illyrians and you reached it, you died, leaving a small child, Charmos, an orphan; to him you have left the memory of great virtue', Chaniotis.] Republished with cr.app. by C.Cobianchi, *art.cit. art.cit.* (cf. our lemma no. 631) 45-47 no. 56.

652/653. Narona. Inscribed glass cups, ca. 1-50 A.D. Two fragments of mould-made glass cups found in the Augusteum. Ed.pr. Z.Buljević in E.Marin, M.Vickers (edd.), *The Rise and Fall of an Imperial Shrine: Roman Sculpture from the Augusteum at Narona* (Split 2004) 188/189 nos. 8/9 (ph.; dr.). Cf. I.Lazar, *JRA* 19 (2006) 332.

652: 188 no. 8. **Cup made by Ennion, ca. 1-50 A.D.** Two joining fragments of a cup of dark blue glass; decorated with palmettes, a star motif, a circular motif, and grooves; two inscriptions in four lines on two opposite sides (cf. our lemma no. 825 bis).

A) Ἐννί|ων ἐπ|οίησε|ν **B)** μνηθ|ῇ ὁ ἀγο|ράζω|ν

Ennion, whose workshop was in Sidon, was one of the most famous glassblowers; he either moved from Sidon to Northern Italy or his moulds were transported to other workshops, ed.pr. [cf. *SEG* LI 2228/2229 with further references, Chaniotis].

653: 189 no. 9. **Cup made by Aristeas, ca. 25-50 A.D.** Five fragments of a cup of blue-green glass; a central band with an inscription within tabula ansata between two horizontal groved zones, and below a row of vertical groves:

[Ἀρισ]τέα|ς Κ]ύ̣πριο|[ς ἐ]ποίει

Other beakers of Aristeas: E.M.Stern, *Roman Mold-blown Glass: The First Through Sixth Centuries* (Toledo, Ohio 1995) 72 no. 76; *Catalogue of the Constable-Maxwell Collection of Ancient Glass* (London 1979) 160, ed.pr.

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654. Nesactium (Krnica). Dedication to Theos Melisokos, 1st cent. A.D. *SEG* L 552. In a study of autochthonous and syncretized deities in Roman Istria, V.Girardi Jurkić, in *Illyrica antiqua* (cf. our lemma no. 626) 275-282, presents a photo of this dedication to Θεὸς Μελισῶκος.

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655. Pharos. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 9-14 nos. 1-6, 49-51 nos. 61-64, republishes 10 inscriptions from Pharos: **1**) 9 no. 1 = *CIG* 1837 e; see now also B.Rossignoli, *L'Adriatico greco. I culti minori* (Rome 2004) 13 no. T6; **2**) 9/10 no. 2 = *CIG* 1837 d; see now also Rossignoli, *op.cit.* 13 no. T7; **3**) 10 no. 3 = *CIG* 1837c; **4**) 10-13 no. 4 = *SEG* XXIII 489; XLIII 349; **5**) 13 no. 5 = *SEG* XLV 703; **6**) 14 no. 6 = Š.Ljubić, *Inscriptiones quae Zagabriae in Museo nazionale asservantur* (Zagreb 1876) 73 no. 5; J.Brunšmid, *Inschriften und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 20 no. 6; P.M.Fraser, *VAHD* 84 (1991) 260 [*LGPN* IIIa, s.v. Δαμόμαχος, corrects the reading Δαμομά[ρχου] to Δαμομά[χου], Chaniotis]; **7**) 49/50 no. 61 = *SEG* XXXI 605; **8**) 50 no. 62 = *SEG* XXXI 606; **9**) 50/51 no. 63 = *SEG* XL 516; **10**) 51 no. 64 = M.Zaninović, *VAMZ* 24/25 (1992) 43 (fragment of a stele; 3rd/2nd cent. B.C.: [- -]ς Θευγένεος) [the name is not in *LGPN* IIIa, Chaniotis].

656/657. Pharos (area of). Two epitaphs, late 2nd cent. B.C. Two stones acquired by the Civici Musei di Storia ed Arte in Trieste in 1904 and reported to have been found near Cittavecchia di Lesina (Stari Grad, Hvar, Croatia). Ed.pr. F.Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 62-64 nos. 19/20; no. 20, now lost (probably a block of the same type as no. 19), is published on the basis of a copy in the Registro Acquisti of the Civici Musei.

656: 62 no. 19 (ph.). **Epitaph of Aithon.** Rectangular limestone block.

Αἴθων | Ἰσχολαΐδου | vacat

2. Ἰσχολαΐδας: previously unattested, but cf. Ἰσχολείδης on record in Paros (*SEG* XXVI 982), ed.pr. [this name derives from Ἰσχόλας/Ἰσχόλαος; cf. *LGPN* I, IIIA/B, and IV, Chaniotis].

657: 62-64 no. 20 (dr.). **Epitaph of Leonides:** Λεωνίδης | Κριναιθου

2. Κριναιθος: previously unattested (κριν + αιθος; cf. Κόμαιθος), ed.pr.

658. Punta Planka (promonturium Diomedis). Graffiti on pottery, Hellenistic period. S.Čače, L.Šešelj in *Illyrica antiqua* (cf. our lemma no. 626) 163-186, summarize the results of the excavation of a shrine of Diomedes at Cape Ploča (Punta Planka) between Šibenik and Split. They mention the discovery of more than 500 fragments of pottery with graffiti inscribed after firing (cf. *SEG* XLVIII 694; LIV 592). Most of the graffiti were inscribed on drinking vases dedicated to Diomedes, whose name is attested at least 30 times, and usually consist of the name of the dedicant and the name of Diomedes in the dative (Διομήδι, Διομήδει). All the names of the dedicants are Greek: Ἀρίστων, Δα[μάτριο]ς, Εὐκλ- (below, no. 3), Εὐχο-, Εὐχα[ρ-] [remains of names or of the words εὔχομαι and εὐχά?, Chaniotis], Ἡρα-, Κλεο-, Νικα-, Ραῖκος, Τρῖτος (179 fig. 13; ph.) [*SEG* LIV 592(3)], and -βιος. As can be inferred from the formula NN καὶ οἱ συνναῦται, recognized on 11 fragments (see below, nos. 1/2, 6, 8/9), the dedicants were sailors, probably from the island of Issa. Three fragments attest the formula Διομήδ(ε)ι δῶρον (180 fig. 20, 184 fig. 45; ph.; dr.) [*SEG* LIV 592(1)], one the formula ἱερόν. In addition to texts already presented in *SEG* (*SEG* XLVIII 694; LIV 592), the authors present photos of the following graffiti [we read and restore the texts, based on the photos and commentary, Chaniotis]: **1)** Δ[ιο]μήδ[ι ......]ιννω | [- - -]ΡΕΥΜΑΙ[- - -]ΠΑΙ[- - -] | [- - -]ΡΑΙΚΟΣ καὶ οἱ σ[υνναῦται] (166/167); **2)** [καὶ] οἱ συνν[αῦται] (168 and 179 fig. 14); **3)** Διομή[δι - - - | - - -] Εὐκλ[- - -] (184 fig. 43); **4)** [- - -]ντος (185 fig. 46); **5)** [Διο]μήδι εὐχ[- - -] (185 fig. 47); **6)** καὶ οἱ ς[υνναῦται] (168 and 185 fig. 48); **7)** Διομ[ήδι] (184 fig. 49); **8)** [καὶ οἱ συ]νναῦτα[ι] (168 and 185 fig. 50); **9)** [καὶ οἱ σ]υνναῦ|ται (?) and on a second fr. ΙΚΑ[--] (168 and 185 fig. 51); **10)** [- - -]Υ ΔΙΔΙΟ[- - -] (186 fig. 52); **11)** [- - -]ΑΙ Διομίδ[ι] (186 fig. 53)

1. Read by Č.-Š. (no ph.); the last letter in L. 2 may be a T || [5. εὐχ[ήν], rather than the beginning of a personal name, Chaniotis.]

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659. Salona. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 24-26 nos. 30/31; 51-53 nos. 65-68, republishes six inscriptions of Salona: **1)** 24 no. 30 = *CIG* 1830 d; **2)** 24-26 no. 31 = *RDGE* 24; *SEG* XLIII 350 (embassy of the Tragyrians to Julius Caesar at Aquileia and senatus consultum?); **3)** 51/52 no. 65 = *SEG* XXXI 607; **4)** 52 no. 66 = F.Bulić, *Bullettino Dalmata* 29 (1906) 124; J.Šašel, *Inscriptiones Latinae Iugoslaviae* (Ljubljana 1986) no. 2068; P.M.Fraser, *VHAD* 84 (1991) 261; **5)** 52 no. 67 = *SEG* XXXI 608; **6)** 52/53 no. 68 = *SEG* XXXI 609.

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660. Spalatum. Dedications, Hellenistic. *CIG* 1830b/c; cf. *SGDI* 3256 (only 1830b). These dedications are republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 23/24 nos. 28/29.

MACEDONIA

661. Macedonia. Assembly of the Κοινὸν τῶν Μακεδόνων. In a study of the expression κοινὴ ἐκκλησία, J.Rzepka, *Tyche* 20 (2005) 134-139, discusses the evidence for the organization of Hellenistic Macedonia as a quasi-federal state. He refers to two dedications of τὸ κοινὸν τῶν Μακεδόνων in Delos (*IG* XI.4.1102 = *Syll.*^{3} 575 and *IG* XI.4.1103) and to the use of the double ethnic (e.g. Μακεδὼν ἐκ + the name of a city: *IG* II^2 710; VII 295; XII.9.199, 1187), which is a feature of federal sympolities. Briefly discussing the letter of Philip V to Archippos (*EAM* 87 = Hatzopoulos, *Macedonian Institutions* II no. 17), which designates Korrhagos as τῶν ἐγ Γρήιᾳ μετοίκων, R. compares his status with that of Aitolians κατοικοῦντες/πολιτεύοντες in cities in the Aitolian Koinon. The donation of Kalindoia by Alexander to the Μακεδόνες (*SEG* XXXVI 626l XLV 766) should not be understood as a grant to individual Macedonians, but as a new foundation of Kalindoia as a polis of Macedonians. The Macedonian assembly was similar in structure to the assemblies of Greek federal states. Cf. our lemma no. 1492.

662. Macedonia. Elites. In *Citoyenneté* 257-273, M.Sève succinctly summarizes what the main corpora of Macedonian inscriptions (*I.Beroia*; *IG* X.2.1; *EAM*) tell us about Macedonian urban elites: in the late-Hellenistic period the local elites are hardly visible in the inscriptions; this may have been a result of the massive deportation of urban elites after Pydna; there were still magistrates in the cities after Pydna but 'les magistrats ne suffisent pas à faire des notables'. From ca. 50 B.C. the epigraphy becomes richer and shows the increasing importance of Roman citizens among Macedonian notabilities. [On the Macedonian elite see now J.Bartels, *Städtische Eliten im römischen Makedonien. Untersuchungen zur Formierung und Struktur* (Berlin-New York 2008), to be presented in *SEG* LVIII, Sverkos.]

663. Macedonia. Epigraphic research: M.G.Dimitsas and S.Mertzidis. P.Nigdelis, *Μακεδονικά* 34 (2003/2004) [2005] 229-249 (in Greek; French summary), summarizes the epigraphic and archaeological research conducted by Margaritis G. Dimitsas (1829-1903) in Macedonia and compiles his bibliography (229-241). He also publishes an application submitted by Stavros Mertzidis (1858-ca. 1930) to be hired by the Archaeological Service in 1914 (241-243). This letter contains biographical information on Mertzidis, who is notorious for the forgery of ancient inscriptions allegedly from the area of Philippi (published in his *Οἱ Φιλίπποι* [Constantinople 1897]).

664. Macedonia. Imperial cult: ἀρχιέρειαι. M.F.Petraccia, in A.Buonapane, F.Cenerini (edd.), *Donna e vita cittadina nella documentazione epigrafica. Atti del II Seminario dulla condizione femminile nella documentazione epigrafica. Verona, 25-27 marzo 2004* (Rome 2005) 431-438, discusses the evidence concerning priestesses and high priestesses of the

Imperial cult in Roman Macedonia [we supply some of the references to corpora and *SEG*, Chaniotis]: **Beroia**: *SEG* XIII 404; *I.Beroia* 68 and 102 A; *An.Ép.* (1971) no. 431; (1994) no. 1560. **Thessalonike**: *IG* X.2.1.188/189; *SEG* XLIX 815-818. **Styberra**: *An.Ép.* (1979) no. 561 = *IG* X 2.2.322. **Stobi**: *SEG* XVII 319; XXXIV 678. **Kissa** (Eordaia): *EAM* 108. **Philippi**: *An.Ép.* (1991) no. 1428 = *Philippi* II 226; *CIL* III 651 = *Philippi* II 2. She discusses their title, the emperors and imperial family members attested (Livia, Severus Alexander, Iulia Mamea, Gordianus III, Gallienus), their family relations, and their economic background. She argues that the ἀρχιέρειαι occupied this office as wives of high priests.

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665. Macedonia. Inscriptions dated according to the Macedonian era. S.Babamova, *Epigrafski spomenici od Republika Makedonija datirani spored Makedonskata provinciska era* [*Epigraphic Monuments of the Republic of Macedonia Dated According to the Macedonian Provincial Era*] (Skopje 2005) 78-137 (in Slavomacedonian; English summary), presents a corpus of 83 inscriptions, mostly from the territory of FYROM (Alkomena: 57/58; Derriopos: 54; Herakleia Lynkestis and territory: 1-5, 34-40; Idomene: 27-29, 81-83; Lychnidos: 30-33; Neapolis: 23; various sites in Paionia: 26, 63/64, 66, 68-79; Pelagonia: 7/8, 41-53; Stobi: 24/25, 60-62, 65, 67, 76; Styberra: 9-18, 55-56, 59). In the introduction to this corpus (13-77; English summary: 139-172) she discusses the chronology and the month names, prosopographical matters (the families of the Silvanii, the Vettii, the Anthestii, and the Mustii), the presence of the Roman army (legio IV Scythica, legio I Italica, legio III Gallica, legio VIII Augusta, legio VII Claudia pia fidelis, legio I Minerva), linguistic phenomena, cults, workshops of stonemasons, letterforms, and the use of ligatures. For two inedita see our lemmata nos. 691 and 692; see also our lemma no. 685. Cf. M.B.Hatzopoulos, *BE* (2008) no. 327. We provide a comparatio numerorum with corpora and with *SEG*.

IG X.2.2	Babamova	*IG* X.2.2	Babamova	*IG* X.2.2	Babamova
9	34	208	8	325	13, 15, 18
18	40	218	7	326	14, 16
48	4	230	46	327	19
63	36	233	51	328	20
65	1	250	42	331	21
68	2	252	49	333	22
70	5	276	44	336	55
74	3	278	45	348	57
135	37	279	41	349	58
136	38	281	43	360	30
137	39	300	17	361	31
164	48	309	54	362	32
171	50	319	56	363	33
173	53	320	59		
191	52	323	9	***SEG* II**	
195	47	324	10-12	430	48

SEG II	Babamova	*SEG* XXXII	Babamova	*SEG* XXXVIII	Babamova
436	56	636	40	675	9
		655	64	679	13
SEG XIII				680	14
404	22	*SEG* XXXIV		681	13
		678	25	682	14
SEG XVI				683	13
404	60	*SEG* XXXVI		684	19
		635	4	685	20
SEG XIX		640	10	686	21
438	27			712	66
		SEG XXXVII		716	72
SEG XXIV		555	1		
491	3			*CIJ* I	
495	8	*SEG* XXXVIII		694	67
		663	6		

666. Macedonia. Institutions: ἐπιστάτης. M.B.Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 37-59, returns to the question of whether the ἐπιστάτης in the Macedonian cities was an official appointed by the king, as argued by N.G.L.Hammond, F.Papazoglou, R.M. Errington, and A.Giovannini, or a civic magistrate [cf. *SEG* LII 584]. Defending his views concerning the sovereignty of the Macedonian poleis during the Antigonid period, he argues that the ἐπιστάτης was a civic magistrate. In this context he reviews the relevant literary and epigraphic sources, adducing in particular the following inscriptions: *IG* X.2.1.2/3 and 1028; XII.1.836; XII.5.261; *SEG* XII 373; XXIV 524; XXVII 245; XLVI 715; XLVIII 785; LIII 850 LL. 19/20; *Gonnoi* 93; Hatzopoulos, *Macedonian Institutions* II nos. 14, 40, 73, and 77; *I.Beroia* 1; *Tit.Cal.* no. XXIII; *I.Rhod.Per.* 601; *I.Stratonikeia* 4; *OGIS* 329; *SGDI* 4332. In an addendum (59), he points to the similarity between *SEG* XXX 569 = Hatzopoulos, *Macedonian Institutions* II no. 39 (decree of Gazoros for Plestis) and *SEG* XXXIX 605 = Hatzopoulos, *Macedonian Institutions* II no. 54 (decree of Morrylos for Alketas) and tentatively suggests that Alketas was an elected ἐπιστάτης in Morrylos.

666 bis. Macedonia. Onomastics. The onomastic material from Macedonia is now assembled in P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. Vol. IV. Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005) [abbreviated *LGPN* IV], under the supervision of M.B.Hatzopoulos, A.Tataki, and M.Ricl. For reviews see M.Leiwo, *Arctos* 40 (2006) 228-230; Z.Archibald, *BMCR* 2007.03.32.

667. Macedonia. Slavery and manumission. M.Youni, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique* -- (cf. our lemma no. 915) 183-195, gives an overview of the information provided by the inscriptions of Macedonia concerning the manumission of slaves; she briefly discusses relevant inscriptions from Beroia (*I.Beroia* 3, 30-32, 45/46, and 53), the dedications of slaves from Leukopetra (see our lemma no. 698), and dedications of slaves to deities in Edessa (*SEG* XXXVI 617), Kyrrhos (*SEG* XXXVIII 632), Lynkestis (*IG* X.2.2.18 A), Pelagonia (*IG* X.2.2.233), and Pella (*SEG* XXXV 750).

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667 bis. Macedonia. Via Egantia. See our lemma no. 632.

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668. Agios Athanasios. Inscribed vase, ca. 350-300 B.C. Fragments of the neck and the body of an alabaster vase; an inscription written with charcoal; found in a chamber tomb at Agios Athanasios (20 km west of Thessalonike). Ed.pr. M.Tsimbidou-Avloniti, *Μακεδονικοὶ τάφοι στὸν Φοίνικα καὶ στὸν Ἅγιο Ἀθανάσιο* (Athens 2005) 159 (ph.). Cf. M.Sève, *BE* (2006) no. 94, who points out that the inscription indicates the contents (saffron): κρόκος

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669. Agios Nikolaos (area of Kavala). Graffito on a plate (list of names and amounts), 6th cent. A.D. Fragment of the base of a clay plate with a graffito incised after firing on the bottom. Described by N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 80 no. 35 (ph.), who observes that the right part of the inscription consists of calculation of the value of 4, 3, 6, and 2 coins [νομίσματα; the left part seems to consist of names; some sort of an account?; we read the text from the ph., Chaniotis].

[- - -]ΟΚ̣ ν(ομίσματα) δʹ [- -]
[- -]γονις ν(ομίσματα) γʹ vv [- -]
[- -].ανις ν(ομίσματα) ςʹ Τ̣[- -]
4 [- -] vacat ν(ομίσματα) βʹ [̣- -]

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670. Akontisma. Thasian amphora stamps, late 4th cent. B.C. M.Nikolaidou, I.Patera, *ΑΕΜΘ* 19 (2005) [2007] 26/27 (ph.), report the discovery of Thasian amphora stamps in the fortified settlement of ancient Akontisma (Nea Karvali, near Kavala); no texts.

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670 bis. Amphipolis. Dedication to Sarapis and Isis, undated. Fragment of a column (material unspecified). Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 168 no. 0904 (French translation): Σαράπιδι, Εἴσιδι θεοῖς | [- -]ιοις καὶ [μεγά]λοις

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671. Amphipolis. Christian prayer, 682/683 A.D. (?). *SEG* XLVIII 721A. G.Velenis, *Byzantina* 25 (2005) 7-10 (ph.; dr.), republishes this text with new restorations. In LL. 5/6 (dr.) he recognizes a reference to the year 6191 from the creation of the world. If this reading is correct (with the stigma written as reverse S), it is the earliest epigraphic attestation of this era. D.Feissel, *BE* (2006) no. 540, expresses his reservation on this reading.

[†]
[Ὑπὲρ ὑγείας κ(αὶ) εὐ]-
[χ]ῆς Λεω[νίδους]
[τ]οῦ ἀγηωτάτο̣[υ]
4 [ἡ]μῶν ἐπησκό-
π̣ου, ἐν ἔτη κ(όσμου) ,ϛρ-
,οα΄· ἀμήν·
γένητω

[Ὑπὲρ εὐ|χ]ῆς Λέω[ντος | τ]οῦ ἀγηωτάτο̣[υ | ἡ]μῶν ἐ<π>ησκό|π̣ου ἐν ἔτη | ,ϛμ· ἀμήν·| γένητω, *SEG* || 1-8. ἀγ(ι)ωτάτο̣[υ], ἐπ(ι)σκόπ̣ου, ἔτ(ει), γέν(οι)τ(ο), V. [we retain the spelling on the stone, Chaniotis] || 2. Leonides is otherwise unattested; he must be the predecessor of Andreas, who participated in the synod of 691/692 A.D., V || 6/7. the last two words were added with larger letters by a different scribe, V.; in his counting of lines, V. attributes ,οα΄ and ἀμήν to two separate lines.

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672. Amphipolis. Grave epigram for the gladiator Euchrous, Imperial period. Marble rectangular stele with representation of a secutor. J.Roger, *RA* 24 (1945.2) 51-53 no. 4; L.Robert, *Hellenica* 5 (1948) 77/78 no. 314 (ph.); *GV* 732. E.Bouley, *Jeux romains dans les provinces balkano-danubiennes du IIe s. av. J.-C. au IIe s. ap. J.-C.* (Paris 2001) 258. Republished by ead., *art.cit.* (cf. our lemma no. 2021) 207 no. 14 (French translation). We give Robert's text, which had never been included in *SEG*.

Χαῖρε παροδεῖτα·
Εὔχρους ἐνθάδε κεῖμαι, ὁ τοῖς σταδίοις φιλόνεικος,
πολλάκι πυκτεύσας καὶ πολλάκι νεῖκος [ἀ]ν̣ευρών·
4 Μοῖρα δὲ παντ[ολοὴ μ' ἐν]ίκ[ησε κ]α̣ὶ̣ ὄβριμος Α[....]·
κεῖμαι δ' ἐν Ἀμφιπόλι μοίρης κρατερῆς ἄπο λειφθείς·
δωδέκατον δ' ἀθλῶν ὑπὸ σῆμα τόδ' ἦλθα τὸ γαίης

[For a still unpublished gladiatorial monument from Amphipolis, see *SEG* XLIX 677 = LIII 591 || 2. For gladiators with the name Εὔχρους see Robert, *Gladiateurs* no. 249 and now *SEG* XXXIX 1339 L. 16, Chaniotis] || 4. in fine, Ἄ[ρης?], R.

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673. Amphipolis. Epitaph of Ammio, 166 A.D. *SEG* XLIX 676. [We propose a new reading; cf. *LGPN* IV s.v. Ζιπᾶς 4, Sverkos]: Ἡλιόδωρος | Διονυσίου τῇ | ἀδελφῇ Ἀμ̣μ̣ιοῦ|νι καὶ ὁ ἀν̣ὴ̣(ρ) Ζει||πᾶς μ̣ν̣είας χάριν· | ἔτους γιτ΄, Πε|ρειτίου ζ΄ (ΚΑΙΟΑΝ̣Η̣ΖΕΙ||ΠΑC, *SEG*).

674. Anastasia Serron. Epitaph of Kozeilas and Zeipas, 148/149 A.D. *SEG* L 569; LIII 626; *Philippi* II 540. P.Pilhofer informs us *per ep.* that *SEG* L 569 and LIII 626 are the same inscription (now in the Museum of Serres). This text was included in *Philippi* II 540. We present Pilhofer's improved edition of this text, which will be included in the forthcoming *Philippi* II².

ἔτουϲ ϝϙσʹ Ὑπε[ρ]-
βερτέου· Κοζειλα[ς]
Ζειπαλα ἐτῶ-
ν κὲ ὑειὸς καὶ
Ζειπας Κοζει[κ]-
ε̣λθου ΘΕṬ[- -]
[...]C̣ΝΘ[...]

1. The 296th year probably of the Macedonian era (148 A.D.) rather than of the Actian era (264 A.D.), *Philippi* ‖ 2-4. Ζειπαλα ἐτῶ|[ν] κε, *SEG* L; Κοσε̣ι̣|δει Παλα ἐτῶ|ν κʹ · Εὐέρος, *SEG* LIII ‖ 4. 'so stört doch das auf die Zahl folgende ὑειός, das man schon wegen des dazwischenstehenden Alters nicht ohne weiteres zu Ζειπαλα ziehen kann', *Philippi*²] 5/6. Κοζει[κ]|ε[ν]θου, Perdrizet, *Philippi* and *Philippi*²; Κοζει[δ]|έ[λ]θου, *SEG* LIII with reference to Κοσιδέλθης (*SEG* XLII 583 L. 25) ‖ [6/7. perhaps θʹ ἐτ̣[ῶν] ἐ̣νθ̣ά̣[δε - -], Chaniotis].

675. Apollonia (Mygdonia). Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. *SEG* LI 796. In a study dedicated to the ancient name of Lake Koroneia, M.B.Hatzopoulos, *CRAI* (2005) 206-209 and 210/211 no. II (ph.), republishes this text. Ἀγασικλῆς was not the ἐπιστάτης of Apollonia (contra A.G.Zannis, *SEG* LI 796), but of Dion, where a copy of this letter was found (our lemma no. 678 ter). A second copy of the letter was inscribed in Apollonia at the initiative of Noumenios, the recipient of a grant of land. In this period, Πύρρωλος (L. 6) must have been belonged to the territory of Apollonia. Cf. our lemmata 678 bis/ter.

676. Berge (Neos Skopos). Epitaph. Marble stele with a Greek-Latin bilingual inscription; found in the cemetery of ancient Berge (Neos Skopos), where also *SEG* L 575 = LI 797 was found. Mentioned by K.Peristeri, T.Salonikios, V.Chalkiopoulou, *AEMΘ* 19 (2005) [2007] 122; no text.

677. Beroia. Manumission record, ca. 239-229 B.C. *I.Beroia* 45; *SEG* XII 314; XX 787; XXVII 260; *ISE* 109; Hatzopoulos, *Macedonian Institutions* II no. 93. Y.N.Kuz'min, *Antiquitas Aeterna* 1 (2005) 59-72 (in Russian; English summary), discusses the identity of Demetrios, whose 27th regnal year is used to date this document [no reference to the last edition of this text in *I.Beroia*, Chaniotis]. He rejects the identification with Demetrios Poliorketes [which the reading of L. 28 (with a reference to a king and a queen) rendered impossible (see *I.Beroia* 45), Chaniotis] and argues that this Demetrios was the later Demetrios II (king in 239-229 B.C.), the son of Antigonos Gonatas. Demetrios II must have been co-ruler of Antigonos Gonatas (cf. *I.Beroia* 3 = *SEG* XII 311) without, however, officially using the title βασιλεύς. The reference to his 27th

regnal year in a private document reflects the perception of Demetrios' position by the Macedonians.

On the subject of co-regency on Macedonia see also S.Le Bohec-Bouhet, in V.Alonso Troncoso (ed.), *Διάδοχος τῆς βασιλείας. La figura del sucesor en la realeza helenística* (*Gerión Anejos* IX; Madrid (2005) 57-60 and the remarks of M.B.Hatzopoulos, *BE* (2006) no. 246.

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677 bis. Beroia. Gymnasiarchic law, ca. 180-150 B.C. *I.Beroia* 1; *SEG* XXVII 261; XLIII 381; XLIV 602*. In a critical review of A.Giovannini's article summarized in *SEG* LIV 602, M.B.Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 28-37, rightly rejects G.'s translation of B LL. 10-13 [cf. the comments in *SEG* LIV 602] and his hypothesis that the ephebes and the young men exercised in javelin and bow while the boys exercised in wrestling and in pankration in a different room. He also defends a date of the law in the later years of the Antigonid dynasty.

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678. Beroia. Edict of the proconsul L.Memmius Rufus concerning the funding of the gymnasion, late 1st/early 2nd cent. A.D. *I.Beroia* 7; *SEG* XLVIII 742. P.M.Nigdelis, G.A.Souris, *Ἀνθύπατος λέγει. Ἕνα διάταγμα τῶν αὐτοκρατορικῶν χρόνων γιὰ τὸ γυμνάσιο τῆς Βέροιας* (Thessalonike 2005; English summary), present a critical edition (23-28; ph.) [their text was the basis for *I.Beroia* 7] and a thorough line-by-line commentary on this important text, studying the terminology it contains, and the financial aspects of the endowment for the gymnasion (34-105). The only significant difference from the text in *I.Beroia* 1 = *SEG* XLVIII 742 is in the restoration of L. 9: τῶν κ[ρατίστων ἀνδρῶν τοῦ τε ἔθνους καὶ] τῆς βουλῆς (a reference to to the members of the senatorial class of the province of Macedonia?). We single out the discussion of the terms πρωτεύουσα (A L. 4; 38-41), πρῶτοι (A L. 11; a group of elite citizens but not a section of the council; 49-53), ὑδρομηχαναί (A L. 28; probably water-mills; 65-72), ἐνθήκη (A LL. 17 and 38/39; 'capital'; 55/56, 77-79), and βουλευτικοί (A L. 64; former βουλευταί or members of the families of βουλευταί; 90-92). N.-S. propose a date in the late 1st/early 2nd cent. A.D. (106-108). See also our lemma no. 2001.

Cf. the review of N.Kennell, *BMCR* 31 August 2007 (http://ccat.sas.upenn.edu/bmcr/2007/2007-08-31.html). K. argues that the phrase προστεθήσεται δὲ τῇ ἐκ τῆς πόλεως γυμνασιαρχίᾳ (L. 47) does not mean that the gymnasiarchy of the Koinon's festival was added to the civic office, but that additional funds were to be added to the civic gymnasirachical funds (γυμνασιαρχία; cf. L. 48: τῷ κεφαλαίῳ κολληθήσεται). For LL. 44/45, K. suggests restoring [τὸν τῆς ἐφηβαρ]χίας τόπον τῇ τῶν νέων ἀπολείπω συνηθείᾳ ('I leave the post of the ephebarchy to the association of the neoi'). In L. 72 he restores Ποπ]ιλλίους Ἄπιον καὶ Σευῆρον. He also points out that the size of the fund was ten myriads (not ten thousand) denarii.

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678 bis. Cholomon, Mt. (Chalkidike). Delimitation of the territories of cities in Mygdonia, reign of Philip II (ca. 356-336 B.C.). *SEG* XL 542; XLVI 738; Hatzopoulos,

Macedonian Institutions II no. 4. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 204-206 and 211/212 no. III (ph.), reprints this document (211/212) and points out that the discovery of the text in our lemma no. 675 shows that in LL. 9/10 the name of Lake Pyrrolos (modern Koroneia) can be restored (Π[ύρ]|ρωλον; Π[ί]ρωλον, Vokotopoulou [*SEG* XL 542 and XLVI 738]; Γ[έδ]ρωλον, Hatzopoulos [cf. *SEG* XLVI 738]). In consequence, this delimitation concerns cities in Mygdonia and not in the Chalkidike. The road mentioned in LL. 9/10 must correspond to the modern road from Thessalonike to Agios Basileios. Pyrrolos can be identified with the site *Pyloros* mentioned by Pliny (*HN* 4.36) near Lete and located in Agios Basileios. Since the small cities in the Thermaic Gulf were incorporated in Thessalonike in 316 B.C., the delimitation must be earlier. For LL. 1/2 H. defends his restoration [ἐπὶ τῆς Φιλίππο]υ βασιλήας τοῦ Ἀμ[ύντου] ([ἔτους ἑβδόμο]υ or [δεκάτο]υ βασιλήας τοῦ Δ[η|μητρίου], Vokotopoulou [*SEG* XLVI 738]).

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678 ter. Dion. Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. *SEG* XLVIII 783. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 203/204, 209. and 211 no. I (ph.), republishes this text (French translation), commenting on the place name Πύρρωλος, which he identifies as a non-Greek name (cf. Χέδρωλος, Ἄνδρωλος, Ἄρρωλος, Σπάρτωλος etc.). He identifies Ἀγασικλῆς as the ἐπιστάτης of Dion (cf. *LGPN* IV, s.v.).

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679. Dion. Dedication, 211/2 A.D. Lower part of a marble statue of Zeus and its base; only the right leg and the left foot of the statue are preserved; an inscription on the base: found re-used in the city wall. Mentioned by D.Pandermalis, *AEMΘ* 19 (2005) [2007] 375 (ph.; no text), who mentions that it is a dedication of the priest Postumius, known from an inscription in the sanctuary of Zeus Hypsistos [not among the inscriptions mentioned in *SEG* LIII 596-600, Chaniotis; for Postumii in the area of Dion see *SEG* XXIX 582, Sverkos]. Cf. M.B. Hatzopoulos, *BE* (2007) no. 375. [We read the text from the photo, Chaniotis.]

Γ(άϊος) Ποστούμιος [Παρά]-
μονος, ὁ ἱερεύς
ΓΜΣ

[The 243th year of the Actian era: 211/2 A.D., Chaniotis.]

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679 bis. Dion. Dedication to Sarapis, Isis, and Anoubis, undated. Plaque (shape and material unspecified) with two ears in relief left and right of the inscription; now in the museum of Dion. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 133 no. 133/0217 (French translation): Μενίσκος | Ἱππάρχου | Σαράπιδι, | Ἴσιδι, || Ἀνούβιδι

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680. Dion. Epitaph, undated. Marble relief plaque with the representation of a rider and a snake; an inscription on the upper frame. Mentioned by D. Pandermalis, *AEMΘ* 19 (2005) [2007] 376 (ph.), who reports that it is the heroic relief of the rider [Κ]ανδυλίδας. [In fine, one reads ἥρωι; the letters suggest a date in the late 4th cent. B.C., Sverkos.]

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681. Drama. List of names, Imperial period. *SEG* LIII 603. Stele found in the city of Drama. P.Pilhofer kindly provided an improved edition of this text, which will be included in the forthcoming second edition of *Philippi* II as no. 509c (see http://www.bilddb.philippoi.de/906.pdf).

[Β]ίθυς, Πουπλᾶς,
Ζιπας, Κράσης,
Ζεισαλβης τεχνίτης,
Δίζας Δρώλου,
Σούδις Βυτιλάου,
Ζειπύρων, Μάκρος,
Δυτούζελμις,
Ζεισαλβης, ΕΛΩΝ
Ζειπύρων, Cέους,
Πρεῖσκος Δρώλου,
Βίθυς, Ζαες,
ΠΙΑΙΠΗΖ ΔΙΕ[-]ΚΟΥΠΟΥ
vacat
ΑΡΧ ΠΣΝ ΒΑΛ Βάσσῳ
ΑΝΙ[...] Κουίντῳ

1. Πουμπλᾶς, *SEG* || 2. Ζιρας, *SEG* || 11. Πίθυς, Ζαεες, *SEG* || 13/14. the vacat between LL. 12 and 13 was observed by Pilhofer, who also observed that LL. 13/14 are written in larger letters; he suspects that the individuals named in these lines (in the dative) were officials of the cult association (cf. L. 13: ἀρχ.) || 13. the scribe of this line used Σ (not C ■ in the rest of the inscription); initio, ΑΡΧ, Pilhofer; ΑΒΧ, *SEG* [in fine, probably Βαλ(ερίῳ) Βάσσῳ (cf. *ILS* 2182 for a Thracian eques singularis with this name) || 14. initio, Ἀνι[νίῳ]?; the Aninii are attested in the area of Philippi; see *Philippi* II 430 and 725; cf. A.B.Tataki, *Roman Presence* (cf. our lemma no. 689) 91/92; Quintus can be used as a cognomen, Chaniotis].

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682. Florina. Inscribed tiles, ca. 359-336 B.C. M.Lilimbaki-Akamati, I.Akamatis, *AEMΘ* 19 (2005) [2007] 571, report the discovery of stamped roof tiles of the Lakonian type with the text βασιλέως Φιλίππου [for similar stamps from Florina see *EAM* 174 and *SEG* XLIX 707, Sverkos].

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683. Galepsos. Inscriptions. In a study of silver coins from Northern Greece with a goat motif (early 5th cent. B.C.), S.Psoma, *RN* 159 (2003) 227-242, rejects their attribution to Aigai and attributes them to Galepsos. She reads the legend on the coins as ΓΑ instead of ΑΑ, adducing inscriptions from Galepsos and its area that show the use of the Parian/Thasian alphabet: *SEG* XLIII 400; *Syll.*^{3} 991; cf. *SEG* L 575 = LI 797 (Berge) and *SEG* XXVII 249 (Amphipolis). Cf. our lemma no. 59.

684. Gerani. Clay bread stamp, 5th/6th cent. A.D. Fragment of a clay bread stamp for eucharistic bread; an inscription with raised letters starts after a cross and fills the stamping surface; found in Γεράνι (Kassandra, Chalkidike). I.A.Papaggelos, *Ἡ Χαλκιδικὴ κατὰ τοὺς Μέσους Χρόνους* (Thessaloniki 1998) 83 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 361 no. 425 (ph.): † εὐχ(αριστοῦ)με(ν) ἐν παντὶ Κ(ύρι)ε

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685. Herakleia Lynkestis. Dedication of slaves to Artemis Ephesia, 205 A.D. Lower part of a marble stele inscribed with at least two texts. Ed.pr. V.Kalpakovska, A.Gorgievska, *Prilosi na Drushtvoto za nauka i umetnost – Bitola* 60/61 (2001) 127-133. Non vidimus. Text II republished by S.Babamova, *op.cit.* (cf. our lemma no. 665) 106 no. 35 (ph.) [we read part of text I from a very bad photo; there may have been another dedication above text I; from the mention of παιδάριον (I L. 3) it becomes clear that these are dedications of slaves; cf. the app.cr., Chaniotis].

I: ["Ετους ..., μην]ὸ̣ς̣ Δεσίου
[- - - - -]ΧΘ.ΕΑΡΙΟΝΕΚ
[- - - - -]ΘΗΙ. π̣ε̣δάριον ΚΑΛ
4 [- - - - -]ΕΤΗΙ Ἀρτέμιδι Ε
[- - - -]ΜΕΤΗΣ θ̣ε̣οῦ
vacat

II: "Ετους βντ´ Ἀρτ(εμισίου) ε´
Κλαυδία Στρατονείκη
ἐτουμένη ὑπὸ θεᾶ[ς]
4 Ἀρτέμιδος Ἐφεσία[ς]
ΑΠΟΔΙΔΩΚΡΑΤΗΣ
ΟΝΤ[- - - - - - - - - -]

[I. Because of the many ligatures, the readings are uncertain and the number of the missing letters cannot be determined || 3. πεδάριον = παιδάριον || II. 1. 352nd year of the Macedonian era || 3. ἐτουμένη = αἰτουμένη; 'being asked by the goddess, Artemis Ephesia'; for the cult of Artemis Ephesia cf. *IG* X.2.2.9, 188, and 233; Stratonike was a victim of divine punishment; cf. *IG* X.2.2.233 LL. 3-5: ἐνοχλημέν[η ὑπὸ] | Ἀ̣ρτέμιδος Ἐφεσίας [τῆς] | ἐν Κολοβαίσῃ; cf. the comments in *SEG* XLIX 753 (on p. 231 bottom), Chaniotis] || 5/6. ἀποδιδῶ κρατησ|οντ[ος] (sic), B. [the readings cannot be confirmed on the ph.; ἀποδίδωμι is very common in the context of divine punishment, Chaniotis].

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686. Herakleia Lynkestis. Owner's inscription on a situla, late 4th/early 3rd cent. B.C. Bronze situla inscribed on the rim; found in Graesniča, now in the Belgrade National Museum. Ed.pr. M.Obradović, *ŽAnt* 52 (2002) 211-218 (ph.), with detailed commentary on the name Τεύτιος (cf. *I.Beroia* 4 L. 20; *P.Enteux.* 32), usually regarded as an Illyrian name. Collecting related names (Τευταμίδης, Τευτάμης, Τευτίαπλος, Τεύταμος, Τευταος), which derive from the Indo-European **teuta* and were common already in early Greece, ed.pr. tentatively suggests that Τεύτιος was not an Illyrian, but a Greek, possibly a Macedonian officer.

Τευτίου εἰμι

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687. Herakleia Mygdonias. Epitaph of Menneas, ca. 250-200 B.C. Marble pedimental stele found at Agios Athanasios (prefecture of Thessalonike). Mentioned in *SEG* XLVII 901. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 64-66 (ph.; English summary). See now M.B. Hatzopoulos in E.Sverkos (ed.), *Β' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς (Πρακτικά)* (Thessaloniki 2008) 241 no. 3.

Μεννέας Πριάμου

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688. Herakleia Sintike. Dedication to Apollo, ca. 4th cent. B.C. Lower left part of a marble base found in the area of a rural sanctuary of Apollo at Μαῦρος Βράχος, near Siderokastron Serron (cf. our lemma no. 689). Mentioned by C.Peristeri, V.Chalkiopoulou, *AEMTh* 19 (2005) [2007] 131 (ph.); cf. M.B.Hatzopoulos, *BE* (2007) no. 382 (for the date). We give Hatzopoulos' text.

Ἀπόλλω[νι? - - - - - -]

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689. Herakleia Sintike. Dedication to Artemis, Apollo, and πατρίς, **156/7 A.D.** *SEG* XXIV 612; G.Kaftantzis, *Ἱστορία τῆς πόλεως τῶν Σερρῶν καὶ τῆς περιφέρειάς της* (Athens 1967) 303 no. 503; cf. Papazoglou, *Villes* 382. C.Peristeri, V.Chalkiopoulou, *AEMTh* 19 (2005) [2007] 131/132 (ph.), republish the text [with wrong division of lines, which we correct below, Sverkos]; cf. M.B.Hatzopoulos, *BE* (2007) no. 382; *An.Ép.* (2005) [2008] 474 no. 1399 (French translation). [We present the text, correcting the division of lines and the reading of L. 5 in *SEG* XXIV 612 are wrong, Sverkos.]

Ἀγαθῇ τύχῃ·
Θεοῖς Σωτῆρσι Ἀρτέμιδι καὶ Ἀπόλ-
λωνι καὶ τῇ πατρίδι ❦ Γναῖος Τερέν-
τιος Λουκειλιανὸς Ἀλέξανδρος
καὶ ἡ γυνὴ αὐτοῦ Κλαυδία Λουκειλία
τοὺς ναοὺς καὶ τὰ περὶ τοὺς ναοὺς
κατεσκεύασαν ἐκ θεμελίων ἐκ τῶν
ἰδίων, ❦ ἔτους v ηπρ' ❦ σεβαστοῦ ❦ τοῦ καὶ δτ' ❦

[We note the reversed sigma and the epsilon that resembles an reversed sigma (as in our lemmata nos. 754/755, Chaniotis] ‖ 3. The last letter is smaller ‖ 4. the epsilon in Λουκειλιανὸς is smaller ‖ 5. Λουκειλιανοῦ, *SEG*, P.-C., *An.Ép.*; hence A.B.Tataki, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 177 no. 47; Λουκειλία, Kaftantzis, Hatzopoulos [and on the ph., Sverkos] ‖ 8. written with smaller letters; year 188 of the Actian and 304 of the Macedonian era: 156 A.D., edd.pr.

690. Herakleia Sintike. Epitaph of Gaius, 2nd/3rd cent. A.D. Marble stele now in the Archaeological Museum in Sandanski. Ed.pr. G.Mitrev, *Arheologija (Sofia)* 46 (2005) 185/186 (ph.). Non vidimus. See *An.Ép.* (2005) [2008] 473/474 no. 1398.

Γάϊος Λούκιος | Σκοτυσσαῖος ὁ καὶ | Ἡρακλεώτης καὶ | Οὐλπεία Παραμόνα || Γαίῳ τῷ ὑῷ

We give the text from *An.Ép.*, 'corrigé d'après une photo' || 2. Gaius was citizen of both Skotoussa and Herakleia, ed.pr.

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691. Idomene. Dedication to Heros Epekoos, 168 A.D. Marble relief stele with a representation of the Rider God and a snake. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 137 no. 83. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Ἥρωι Ἐπικόῳ Ῥοῦφ[ος]
Ῥούφου κατ' ἐπιταγήν·
ἔτους ειτ', Ἀρτεμ(ισίου)

[The readings cannot be confirmed on the very bad photo || 1. probably Ἐπηκόῳ, Chaniotis] || 3. the 315th year of the Macedonian era, ed.pr.

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692. Idomene. Epitaph of Nikias (?) and his wife, 106/7 A.D. Marble block. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 136 no. 82. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Νεικήᾳ (?) Ἀμύντου,
Πλοτ̣ίδιος Οὐείταλος,
[...]ναι, εὐτυχῶς
4 τοῖς θρέ[ψ]ασιν·
ἔτους δνσ'

[The readings cannot be confirmed on the very bad photo; since Plotidius Vitalus is in the nominative (L. 2) and the epitaph was erected for his foster parents (L. 4), Nikias (L. 1) must be the foster father (in the dative); the foster mother must have been named (in the dative) in L. 3 (e.g. [Νόν]ναι, [Μάγ]ναι, [Δόμ]ναι), Chaniotis] || 2. ΠΛΟΥ ἴδιος, ed.pr. [Πλοτ̣ίδιος or Πλου[τ]ίδιος (possibly with an unrecognized ligature); for these nomina gentilia (attested for the first time in Macedonia), see Solin-Salomies, *Repertorium* 145, Chaniotis] || 4. τοῖς ΩΡΕ ΑΣΙΝ, ed.pr.; τοῖς θρέ[ψ]ασιν, H. || 5. the 254th year of the Macedonian era, ed.pr.

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693. Kalindoia. Inscriptions. K.Sismanidis, *ΑΕΜΘ* 19 (2005) [2007] 147, mentions the discovery in room Δ of the Sebasteion of fragments of inscriptions, including that of an epitaph of the Imperial period; no texts.

694. Kalindoia. Honorary decree for Apollonios, 1 A.D. *SEG* XXXV 744; XLII 579; XLVI 754*. K.Sismanidis, *AEMΘ* 19 (2005) [2007] 150/151, identifies rooms Δ and E of the recently excavated Sebasteion (cf. *SEG* LIV 606) as the τρίκλεινα mentioned in LL. 20 and 31 in connection with banquets that took place after the sacrifice for Zeus and Augustus. The text is reprinted by id. in P.Adam-Veleni (ed.), *Kalindoia: An Ancient City in Macedonia* (Thessaloniki 2008) 109/110 no. 8 (ph.).

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695. Kalindoia. Inscribed clay plaque with artist's signature, 2nd cent. A.D. Small round clay plaque with a respresentation of Nike crowning Hermes, who is seated on a rock; an inscription along the edge: found in room E of the Sebasteion. Ed.pr. K. Sismanidis, *AEMΘ* 19 (2005) [2007] 147/148 (ph.). Cf. id. in P.Adam-Veleni (ed.), *Kalindoia* -- (cf. our lemma no. 694) 178 no. 43: Παρνασοῦ

The name of a trader or entrepreneur, who dedicated the plaque, ed.pr., who also observes the similarity between the representation and the reverse of coins of Edessa [since the name was inscribed before firing, on the mould (or a seal), more probably an artist's signature, Chaniotis].

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696. Kepia. Stamped pottery (dedications to Heros Auloneites), Imperial period. 9 stamped sherds of vases found in the sanctuary of Heros Auloneites at Kepia (cf. *SEG* XL 539). Ed.pr. V.K.Malamidou, in M.B.Briese, L.E.Vaag (edd.), *Trade Relations in the Eastern Mediterranean from the Late Hellenistic Period to Late Antiquity. The Ceramic Evidence* (Odense 2005) 106 nos. 30-38 (dr.), who presents the texts of three of the inscriptions (nos. 30-32). Cf. ead., *Roman Pottery in Context. Fine and Coarse Wares from Five Sites in North-Eastern Greece* (Oxford 2005) 61/62 (ph.) [we read nos. 33, 38, and 38 from the dr., Chaniotis]: **1)** ἥρωο[ς] (no. 30; body of a large closed vase); **2)** ἥρω[ος] (no. 31; body of a large closed vase); **3)** υἱέ (no. 32; handle); **4)** υἱέ? (no. 33; handle); **5)** ἡ̣ρ̣. (no. 37; body); **6)** [ἥρ]ω̣[ος] (no. 38; body).

The stamps indicate that this pottery was locally produced for the sanctuary, ed.pr. || [4. possibly from the same stamp as no. 3 || 5. ἥ̣ρ̣(ωος)?, Chaniotis].

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697. Kolchis (Kilkis). Inscribed ring, 6th cent. A.D. Cast copper-alloy signet ring. Ed.pr. A.Antonaras in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 584 no. 831 (ph.): Παῦλος †

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698. Leukopetra. Dedications of slaves. M.Youni, *art.cit.* (cf. our lemma no. 667) 187-193, gives an overview of the information provided by the records of dedications of slaves from Leukopetra. Y. defends the view that the acts of dedication are 'de véritables actes d'afranchissement, qui produissent tous les résultats juridiques' and that they resulted in the

liberation of the slaves, who were only obliged to serve in the sanctuary during the ἔθιμοι ἡμέραι. Y. draws attention to the institution of παραμονή (cf. προσμένω in *I.Leukopetra* 25 and 37) and the use of a vocabulary similar to that known from manumission records (ἀνέγκλητος, ἀνεπέγκλητος, ἀνεπίβληπτος, ἀνύβριστος, μηδενὸς ἐξουσίαν ἔχοντος, μηδένα κυριώτερον εἶναι), arguing that the expression δῶρον δίδωμι corresponds to ἐλευθερόω (cf. the use of both expressions in *I.Beroia* 49). She interprets the term ὠνή as an indication that the manumitted slaves had paid a price for their manumission (192: 'c'est l'emploi de ce terme qui indique que l'esclave, en fait, se rachetait. Le fait que le prix du rachat ne soit pas mentionné dans les sources épigraphiques n'est pas décisif') [however, ὠνή in these texts does not mean purchase but, generally, 'title of ownership', Chaniotis]. She also comments on the registration of the donation (καταγραφή) and the decree of the Roman governor of Tertullianus Aquila regulating manumissions in sanctuaries (212 A.D.). [This is a significant contribution to the legal aspects of these documents; although the donations of slaves to the Mother of the Gods at Leukopetra certainly had legal implications that did not differ substantially from a manumission, the texts make clear that the dedicants regarded these acts as donations, not as manumissions; in addition to the use of expressions of donation [see the overview in *SEG* L 597], in many cases the donated slaves were children, in other cases the donation was explicitly in fulfilment of a vow, and there are also cases in which slaves were bought only in order to be dedicated (*I.Leukopetra* 57 and 78); in one case a lost slave was dedicated to the goddess in the hope that she would find him (*I.Leukopetra* 53); this clearly is not a manumission; for all these reasons (cf. *SEG* L 597) a distinction between manumissions and these donations of slaves is needed, Chaniotis.]

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699. Nea Philadelphia (ancient Klitai?). Epitaph of Hegesippos, ca. 350-325 B.C. Two joining fragments of a plaque of local stone found in 1997 in a cemetery. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 61-64 (ph.). M.B.Hatzopoulos, *BE* (2007) no. 376, points out that Nea Philadelphia is probably ancient Klitai and the absence of an ethnic does not exclude the possibility that Hegesippos was a foreigner; this area attracted foreigners for the trade of nitrum Chalestricum: Ἡγήσιπ(π)ος Ἐπικλέρδους

1. The second pi was inscribed later between LL. 1 and 2, ed.pr.

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700. Neapolis (area of: Podochorio). Epitaph of Atidia Secunda and her children, 97 A.D. *Philippi* II 607. Republished by I.A.Pikoulas, *Ἡ χώρα τῶν Πιερίων* -- (cf. *SEG* LI 773) 164-166 no. 73. Pikoulas' text (omitted in *SEG* LI) supersedes the one in *Philippi* II.

[- - - - - - - - - - - -]
[ἔ]τους δ̣μ̣σ̣', μ̣η-
[ν]ὸς Ὑπερβερταίου
[.]· ἐτελεύτησαν [Σ]-
ατορνεῖνος Λεω[ν]-
ίδου, ἐτῶν ιη', καὶ ἡ μ-
ήτηρ αὐτῶν Ἀτειδία
[Σ]εκούνδα, ἐτῶν λθ̣',
[ἔ]τους ηλσ', Αἰδοναίου [.]·
ἥρωσιν χαίρειν·
[Λ]εωνίδης Διοσκουρί-
[δ]ου ἔθηκεν παράστα-
[σιν?] καὶ πρόσωπα ἑαυ-
[τῆς] καὶ τῶν [τέκνων?]

The name of a child, who died in 96 A.D. (L. 1), was mentioned in the lost part of the text; the inscription was set up by Leonides (L. 10) after the death of this child, commemorating also a second child and his wife, who had died in 90 A.D. (L. 8), P. [for the use of the reversed epsilon and sigma cf. our lemmata nos. 689 and 756, Chaniotis] || 1. The 244th year of the provincial era (96 A.D.) || 2-3. Ὑπερβερταίου· | [.], Pikoulas [Ὑπερβερταίου | [.]·, Pilhofer (per ep.), Chaniotis] || 8. the 238th year of the provincial era (90 A.D.) || [11/12. or παραστά[δα], which is attested in a variety of meanings, including that of a pillar or a statue base against a wall (see *SEG* XXXVI 1601), Chaniotis].

701. Olynthos. Mosaic inscriptions, 4th cent. B.C. I.Lavin, in *La mosaïque gréco-romaine* IX 933-940, argues that the juxtaposition of rational motifs (naturalistically rendered mythological subjects) and apotropaic signs and incantations in the mosaic pavements of Olynthos was delibarate and reflects complementary modes of thought. He presents the inscriptions on the mosaics of the 'Villa of Good Fortune' (934; ph.): Ἀγαθὴ Τύχη, Εὐτυχία καλή, Ἀφροδίτη καλή (cf. K.M.D.Dunbabin, *Mosaics in the Greek and Roman World* [Cambridge 1999] 5-9, with further bibliography).

702. Orphani (area of Kavala). Lead weight, 5th/6th cent. A.D. Lead square balance weight (440 g) from Orphani near Kavala; on the bottom three circles with christograms; on the top, two circles with christograms and a circle with the monogram of an official responsible for market control; in the center, the letter M, which indicates the weight. Ed.pr. N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 80 no. 33 (ph.). The circles stamped with christograms probably indicate periodic controls of the weight.

703. Pella. Epitaphs, 3rd-2nd cent. B.C. M.Lilimbaki-Akamati, *AEMΘ* 19 (2005) [2007] 396-398, reports the discovery of three epitaphs in a Hellenistic chamber tomb and provides the names of the deceased persons: 1) Νικοστράτη Πύθονος from Boiotia (funerary altar found in the chamber; ca. 250-200 B.C.); 2) Ἀντιγόνα Αἰνείου (naiskos stele with figures almost in the round; found in the debris of the dromos; Antigona probably was the last person buried in the tomb; 2nd cent. B.C.); 3) 'Κλεονίκης κόρης τοῦ Νικομάχου' (fragment of a stele; found in the debris; 3rd/2nd cent. B.C.).

704. Pella. Signature of the mosaicist Gnosis, late 4th cent. B.C. *SEG* XXIV 558a. S.Santoro Bianci, in *La mosaïque gréco-romaine* IX 149-163, discusses this famous mosaic, with the representation of a hunting scene, and its function in the house's decorative program. In a discussion of the signature Γνῶσις ἐπόησεν (151/152), she summarizes the views of P.Moreno, in C.Alfano (ed.), *Alessandro Magno. Storia e mito. catalogo della mostra, Palazzo Ruspali, Roma 21 dicembre 1995 - 21 maggio 1996* (Rome 1995) 117-133, who had observed that the signature is on the right side of the panel, thus leaving enough space on the left for the

restoration of the name Ἀπελλοῦ (i.e., Ἀπελλοῦ γνῶσις ἐπόησε). S.B. remarks, however, that the name Γνῶσις is attested, albeit rarely. She refers to an attestation in Lindos (*I.Lindos* 11), where, however, Γνώσιος may be a form of Κνώσιος and not the genitive of Γνῶσις, and to an attestation on Chian coins (*LGPN* I, s.v.) [there is third one in Syracuse (*LGPN* IIIa, s.v.), Chaniotis]. She leaves open the question of whether one should recognize here the name of the earliest known mosaicist or the word γνῶσις. [There is nothing unusual in the name Γνῶσις, which should not be confused with the female word. It is a short form of the more common Γνωσίας/Γνωσέας (*LGPN* I-III, s.vv.), Chaniotis.]

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705. Pella. Inscribed vase with invocation of Zeus Philios, Hellenistic. Black kantharos with an inscription incised before firing; found in the agora. Ed.pr. I.Akamatis, *AEMΘ* 19 (2005) [2007] 422 (ph.), who points out that the new text permits a secure restoration of *SEG* XLV 780 [the kantharos was used for libations for Zeus Philios during banquets, Chaniotis]: Διọ̀[ς] Φιλίου

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706. Pella. Amphora stamps. I.Akamatis, *AEMΘ* 19 (2005) [2007] 421 (ph.), reports the discovery of many stamped amphora handles from Rhodes, Knidos, Kos, Chios, Thasos, Akanthos, Corinth, Korkyra, Italy, and North Africa. He presents a stamp of the 'Parmeniskos group' with the text Πεισιδήμου [for stamps of this group in Pella, cf. *SEG* L 613; LII 613 C; see also *SEG* LI 707 (Demetrias); LII 648 (Torone); LIII 524 (Demetrias), 672 bis (Sboryanovo), 929 (Eretria); *AEMΘ* 18 (2004) [2006] 141-148, attributes this workshop to Mende, Sverkos].

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707. Pergamos. Dedication to Heros, undated (forgery?). *SEG* LI 858; Pikoulas, *Ἡ χώρα τῶν Πιερίων* – (cf. *SEG* LI 773) no. 84. P.Pilhofer points out *per ep.* that the text should be read as Αὐλωνῖται ἥρωι χαριστήριον, i.e. as a dedication of the Aulonitai (Αὐλωνίται, i.e. a dedication to Heros Aulonitas, *SEG*). S.Mertzidis, *Φίλιπποι. Ἔρευναι καὶ μελέται χωρογραφικαί* (Constantinople 1897) 31, mentioned this stone as evidence for the existence of a city Aulon [Mertzidis, notorious for his forgeries (see our lemma no. 663) is the only source for this inscription, which probably is a forgery, Chaniotis].

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708. Philippi. Sundial, ca. 250-350 A.D. *SEG* XXX 585; *Philippi* II 326. Republished by N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 167 no. 185 (ph.). S.Ackermann, *ibid.* 168 no. 186 (ph.; no text), describes another universal sundial at the British Museum (unknown provenance), which she will publish.

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709. Platania, Nea Triglia (Chalkidike). Graffito on a pithos, 3rd-6th cent. A.D. Rim of the mouth of a pithos; on the upper side graffiti engraved after firing: two phallus-shaped fishes, perhaps part of a small ship, and a text; found at Platania, Nea Triglia. Ed.pr.

A.A.Papaggelos in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 406 (ph.): ταῖς βασάνοις

[The reading cannot be checked from the ph.; possibly part of a quotation; ταῖς βασάνοις ἐγκαρτερεῖν and other phrases of similar meaning are attested in Biblical and liturgical texts; cf. e.g. *Sap*. 4. *Macc*. 6.30-32: ὁ ἱερὸς ἀνὴρ εὐγενῶς ταῖς βασάνοις ἐναπέθανεν καὶ μέχρι τῶν τοῦ θανάτου βασάνων ἀντέστη τῷ λογισμῷ; 4. *Macc*. 17.23: τὴν ἐπὶ ταῖς βασάνοις αὐτῶν ὑπομονήν; the Μαρτυρικόν of the Orthodox liturgy: Οἱ Ἀθλοφόροι σου Κύριε, τὰς τάξεις τῶν Ἀγγέλων μιμησάμενοι, ὡς ἀσώματοι ταῖς βασάνοις ἐνεκαρτέρησαν, Chaniotis.]

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710. Rendina. Graffito on a pithos, 4th/5th cent. A.D. Clay pithos inscribed on the shoulder after firing; found in the fortified settlement at Rendina. Ed.pr. N.Moutsopoulos in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 405 (ph.) [the reading cannot be checked from the ph., Chaniotis]: ΙΑ, ΜΙV Υ ΔΙΑΚΙ.

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711. Vacat.

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712. Sindos. Inscriptions on an iron shield strap, early 6th cent. B.C. Iron shield strap excavated in Grave 52 in the cemetery at Sindos. Ed.pr. A.Despini, in D.Damaskos, A.Karapanou (edd.), *Ἐπιτύμβιον Gerhard Neumann* (*Μουσεῖο Μπενάκη*, Suppl. 2) (Athens 2003) 69-90 (ph.; dr.). The decoration shows Menelaos leading Helen away from Troy; the labels refer to these two figures: Λ, -ΛΑΣ [[Ἑ]λ[ένα], [Μενέ]λας], Chaniotis]. Despini notes that the alphabet seems to be Corinthian and not Argive. Among several comparable bronze shield straps from Olympia, she singles out B4475 (= *SEG* XXXIX 402) written in the Corinthian, and not Argive, alphabet and proposes that both straps originate in a Corinthian workshop active in the early years of the 6th cent. B.C. Since the warrior buried in Grave 52 was about 25 years old, the shield will have belonged to his father; excursus on the meaning of the terms ὄξανον and πόρπαξ (81-84).

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713. Thessalonike. Religion: Serapeion. E.Voutiras, in *Ἰδίᾳ καὶ Δημοσίᾳ* 273-288, argues that the Sarapeion, located in the center of the city, was probably founded by private persons (Egyptian merchants; merchants from Thessalonike travelling to Egypt) rather than being an official, public temple. He discusses *IG* X.2.1.3 (concerning a διάγραμμα of Philip V about the χρήματα of the temple), 58 (ph.; funerary monument of the founder of the association of ἱεραφόροι συγκλῖται), 107 (ph.; discussion of the iconography of the relief), and 108/109 (concerning the cult of Osiris in the Sarapeion).

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714. Thessalonike. Honorary inscription for a Roman citizen, between 8/7 B.C. and 1 A.D. *IG* X.2.1.222. In *Citoyenneté* 260 note 19, M.Sève suggests restoring in L. 2 [- -]

Πωλλίωνα τὸν κ[αὶ - -] (*IG*: τὸν κ[- - -]). The honorand may have belonged to the family of Herennius Pollio (cf. *IG* X.2.1.54/55).

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715. Thessalonike. Epigram on the building of the city walls, ca. 450 A.D. *IG* X.2.1.43; Feissel, *Recueil* 89; *SEG* XXVII 306; XXXVI 642. G.Agosti, *art.cit.* (cf. our lemma no. 2009) 1-6, argues that the style and meter of this epigram reflect the 'modern style' represented especially by Nonnos and his followers. A. discusses the hexameter consisting of only four orthotonic words in verse 1, a device often used, as in our epigram, to celebrate buildings (e.g. Merkelbach-Stauber, *SGO* IV 22/35/02 LL. 8 and 12 = *SEG* XXXVII 1537; *SGO* IV 22/42/05 LL. 3 and 5 = *IGLS* 9119; our lemma no. 1602 LL. 2/3; *AP* 1.10; 9.656 L 1); the enjambment; and the words/expressions ἄρρηκτος, ἐξετέλεσσε τήνδε πόλιν μεγάλην and χεῖρας ἔχων καθαράς (parallels in contemporary or later epigrams). The style points to a date in the mid-5th cent. A.D. (implying the identification of Hormisdas with the praefectus praetorio per Illyricum – and later Orientis; cf. *SEG* XXVII 306) rather than 390 A.D. (presumed connection with the punitive massacre of the Thessalonikans, the context advocated by T.Papazotos in the article mentioned in *SEG* XXXVI 642). The mid-5th cent. A.D. date is also supported by G.Fiaccadori, *PP* 58 (2003) 196/197.

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716. Thessalonike. Christian epitaph of Achillios and Elpidia, 5th cent. A.D. Marble slab found in the western cemetery. Ed.pr. D.Makropoulou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 542 no. 741 (ph.; translation).

Κυμητήριον ἐν ᾧ ἀναπαυσά-
μενοι ἀπόκινται οἱ μακαριώτα-
τοι Ἀχίλλιος μὲν μη(νὶ) Νοεμβρ(ίῳ) καὶ
Ἐλπιδία δὲ μη(νὶ) Φεβρ(ουαρίῳ) ιβ´ ❦
α´

3/4. abbreviation sign ˢ ‖ [5. an indication of the indictio?, Chaniotis].

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717. Thessalonike. Artist's signature (or donor's inscriptions), 5th/6th cent. A.D. Part of a marble cover slab decorated with lozenges; found in the Church of Hagia Sophia. Ed.pr. A.Tzitzibassi in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 66 no. 5 (ph.), who identifies [--]arion as craftsman or donor: [- -]αρίων ἐποίησ̣[εν]

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718. Thessalonike. Christian monogram of Gregorios (Pope Gregory the Great?), late 6th cent. A.D. E.Tsigaridas, K.Loverdou-Tsigarida, *Κατάλογος χριστιανικῶν ἐπιγραφῶν* --- (cf. *SEG* XLVII 862) 99/100 no. 71; Feissel, *Recueil* no. 94. This monogram, written in relief on two screens in the basilica of St. Demetrios, was read by T. and L.-T. as † Πατριάρχου

Γρηγορίου (a reference to Gregory of Nazianzos, who was bishop, not patriarch of Constantinople in the 4th cent. A.D.), by Feissel as Γρηγορίου μαγίστρου (?; 6th cent. A.D.). G.Velenis, *Byzantina* 25 (2005) 11-13 (ph.), rejects Feissel's reading, because the letter sigma is missing in the monogram. He defends the reading † Πατριάρχου Γρηγορίου, arguing that this is not a reference to an unattested Patriarch of Constantinople but to Pope Gregory the Great (590-604 A.D.), to whose jurisdiction east Illyricum belonged. The title πατριάρχης is attested for Pope Pelagius II (579-590 A.D.; A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* [Rome 1996] 45/46 no. 47: ἐπὶ τῷ μακαριωτάτῳ καὶ ἁγιωτάτῳ πατριάρχῃ ἡμῶν Πελαγίῳ). The silver sarcophagus of St. Demetrios was burned under Bishop Eusebios (late 6th cent. A.D.). The presence of the monogram of Pope Gregory the Great in the basilica may be connected with constructions carried out with funding from Rome after this incident.

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719. Tiberiopolis. Honorary inscription for Tiberius Claudius Menon, late 2nd/early 3rd cent. A.D. Upper part of a marble statue base found at Strumica. Ed.pr. I.Stamenova-Atanasova, *Duxovnye traeicii na Tiberipol* (Strumica 2003) 8; non vidimus. Republished by S.Babamova, *op.cit.* (cf. our lemma no. 665) 99/100 no. 26 (ph.), who identifies Tib. Claudius Menon with a Makedoniarch known from *IG* X.2.1.142 and 183-185, and *I.Beroia* 499 [see now A.B.Tataki, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 182 no. 126, with more references, Chaniotis].

Ἀ γα [θῇ] Τ̣ύ χῃ
ἡ πόλις Τ(ι)β(έριον) · Κλ(αύδιον) · Μ̣έ̣ν̣ω̣ν̣α, τὸν κ̣ρ̣άτιστον, τ̣ῆ̣ς πε-
ρὶ αὐτ̣ὴ̣ν̣ ε̣ὔνοιαν καὶ τειμ̣ῆ̣ς, ❦ τὸν πάτρωνα

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720. Torone. Epigraphic sources. A.S.Henry, *Torone: The Literary, Documentary, and Epigraphical Testimonia* (Athens 2004) 69-78 nos. T88-102, collects the epigraphic sources found in or concerning Torone (Greek text; translation; brief commentaries). The inscriptions include an honorary decree for Γύγης (T88); a healing miracle in Epidauros (T89); a deed of sale (T90); a business letter (T91; ph.); epitaphs of Toroneans in Torone (T92), Athens (T93-98) [for T96 see *SEG* L 260], and Thasos (T99); a mason's mark (?; T100); a graffito on an amphora (T101); and a Christian prayer (T102). On 41-43 T48-62 H. collects the references to Τορõναῖοι in the Athenian Tribute Quota Lists (454-424 B.C.). We present a comparatio numerorum with corpora and *SEG*.

IG I³	*Torone*	*IG* II²	*Torone*	*IG* IV².1	*Torone*
1377	T93	10453	T96	121	T89
1378	T94	10454	T97	***IG* XII.6**	
1379	T95	10455	T98	46	T88

SEG III	*Torone*	*SEG* XXXVIII	*Torone*	*SEG* L	*Torone*
496	T92	717	T100	260	T96
SEG XXIV		718	T102		
574	T90	*SEG* XLIII		***Recherches* --**	
SEG XXXVII		488	T91	***(Thasos)* I**	
589	T101			111	T99

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721. Vardarski Rid (Amphaxitis). Inscribed clay tile, 4th cent. B.C. Fragment of a stamped clay tile of Lakonian type, found at Vardarski Rid. Ed.pr. E.Slamkov in D.Mitrovski (ed.), *Vardarski Rid* I (Skopje 2005) 166 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 34: βασιλικός

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722. Vardarski Rid (Amphaxitis). Inscribed medicine vase, ca. 200-250 A.D. Small lead vase found at Vardarski Rid. Ed.pr. S.Blazevska in D.Mitrovski (ed.), *Vardarski Rid* I (Skopje 2005) 305-313 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 81, who mentions that λύκιον is a medicinal substance [cf. *SEG* LIII 1086, with further references; for a new example, produced by Nikias, see L.Vecchio, *PP* 61 (2006) 373-387, Chaniotis]: Ἀρτεμιδώρου λύκιον

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723. Unknown provenance (Amphipolis?). Grave epigram for Isidoros of Athens, a mime and initiate in the Samothracian and Eleusinian mysteries, 2nd/1st cent. B.C. Two joining fragments of a pedimental marble stele; delivered to the Museum of Kavala during the German-Bulgarian occupation (1941-44); of unknown provenance (Amphipolis?). Mentioned by D.Lazarides, *Ὁδηγὸς Μουσείου Καβάλας* (Athens 1969) 87/88; S.G.Cole, *Theoi Megaloi: The Cult of the Great Gods at Samothrace* (Leiden 1984) 113 note 206; cf. J. and L.Robert, *BE* (1984) no. 313. Edd.pr. C.Karadima-Matsa, N.Dimitrova, *Chiron* 33 (2003) 335-345 (ph.; translation), with comments on Isidoros' activities as a mime (LL. 5-10), the religious terminology (L. 12: εὐσεβής; LL. 15/16: ἁγνός; L. 21: χῶρος εὐσεβέων) and the significance of the text for the study of the Samothracian mysteries (see app.cr.). [We regret the omission of this important text from *SEG* LIII, Chaniotis.]

Ἰσίδωρε
Νικοστράτου
Ἀθηναῖε, χαῖρε

ἀστὸν Ἀθηναίων ψαφαρὰ κόνις
ἅδε κέκευθεν v πολλάκις ὃς
θυμέλας ἤροσε βακχεακὰς
μιμικὸν ἐκφράζων ἱ⟨λ⟩αρὸν λό-
γον ἐντρίτῳ ἤθ⟨ε⟩ι¯ v τέρπων
ταῖς φυσικαῖς μουσορύτοις
χάρισ{.}ι· v ἦν δὲ φίλοις ἐρατός, δί-
καιος, πρὸς πάντας ἀληθής,
εὐσεβὲς ἐν ψυχῇ κῦδος ἔχ[ων]
ἀρετῆς· v μύστης μὲν Σαμό-
θρα̣ξι v Καβ̣ίρου δίχ' ἱερὸν φῶς,
ἁ̣γνὰ δ' Ἐλευσῖνος Δηοῦς μεγάθυ-

[μο]ς ἴδεν· v οὕνεκεν εὐγήρως
[ὀκ]τὼ δεκάδας λυκαβάντων
[ἤ]νυσ' ἀπημάντως Ἰσιόδωρος
[ἄ]νηι· v ἀλλ' Ἀΐδα σκοτίου χέ(ρ), ἀ-
[γ]ασθενὲς ἕρκος ἀνάγκης,
[χῶρ]ον ἐς εὐσεβέων τόνδ' ἀ-
[γ]αγὼν κάθισον
vacat

1-3. Written in larger letters || 4-22. we present the epigram, consiting of six elegiac distichs, as it appears on the stone; when the end of a verse does not correspond to the end of a line, the scribe indicates the beginning of the new verse by leaving a space of one letter uninscribed (LL. 5, 8, 10, 13, 16, 19) || 6. 'he plowed the Bacchic altars', 'he tilled at the Bacchic altars'; for θυμέλη in the epitaph of a mime cf. *IG* XIV 2342, edd.pr. || 7. ΙΔΑΡΟΝ lapis || 8. ΕΝΤΡΙΤΩΗΘΙ lapis; the last letter may be a combination of ΕΙ; after the iota a horizontal line; perhaps the mason transposed the iota and the epsilon, and then painted the correct sequence; ἐν τρίτῳ or ἐντρίτῳ; this phrase is unparalleled and the sense unclear; ἦθος may mean dramatis persona, edd.pr. || 10. initio, the mason started to carve a second sigma and and then crossed it out, edd.pr. || 14. 'the sacred light of the two Kabiroi' (rather than 'the doubly sacred light of Kabiros'); this epigram reveals the importance of viewing the sacred light during the Samothracian mysteries (cf. a similar ritual during the Eleusinian mysteries); this is also the first epigraphic attestation of Κάβιρος at Samothrace; the gods of the Samothracian mysteries are called Kabiroi only in literary sources, whereas the inscriptions designate them as Θεοὶ Μεγάλοι, Θεοὶ Σαμόθρακες, or Θεοί, edd.pr. || 16-22. this epigram presents blissful afterlife as a result of initiation ('but you hand of gloomy Hades, extremely powerful bastion of necessity, lead this man to the Region of the Reverent and place him there'), edd.pr. [we also remark the connection between initiation and good, long life (οὕνεκεν εὐγήρως etc.); this idea is alluded to in the sacred regulation for the mystery cult of an association in Philadelpheia (*LSAM* 20; *TAM* V.3.1539); the association of initiates worshipped deities that 'offer rescue', including Εὐδαιμονία, Πλοῦτος, Ὑγεία, Τύχη, and Νίκη, Chaniotis] || 19. ΧΕΒ lapis || 21. for χῶρος εὐσεβέων cf. *IG* XII.5.304 and 310; *IG* XII.3.1190, edd.pr.

THRACE

724. Thrace. Corpus. L.-D.Loukopoulou, M.-G.Parisaki, S.Psoma, A.Zournatzi, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου). Inscriptiones antiquae partis Thraciae quae ad ora maris Aegaei sita est (Praefecturae Xanthes, Rhodopes et Hebri)* (Athens 2005) [abbreviated as *I.Thrac.Aeg.*], present a corpus of the inscriptions found in the part of Thrace that today belongs to Greece. The authors also collect the literary testimonia for this area (45-91) as well as inscriptions from other sites that refer to this area (93-119 nos. TE1-TE87). In the introduction (121-151) they discuss the historical geography of this area, the communication routes, the history of settlement, the history of research, and the structure of the corpus. We summarize the content of the inscriptions from the major cities and their territories in separate lemmata: Abdera (our lemma no. 730), Maroneia (our lemma no. 743), Maximianoupolis (our lemma no. 746 bis), Plotinopolis (our lemma no. 774), Stryme (our lemma no. 777), Topeiros (our lemma no. 778), Traianoupolis (our lemma no. 779), and Zone (our lemma no. 780).

For the religious aspects of this corpus see A.Chaniotis, *EBGR* (2005) [2008] no. 95.

A few texts cannot be assigned to a specific city or territory (Kalyva: 263/264 nos. E105/106; Agiasma: 483/484 no. E384; Iasmos: 484 no. E385; Asomatoi: 484/485 no. E386; Dyme: 485/486 no. E387; Mesochori: 486/487 no. E388; Paradimi: 490 no. E392; Polyanthos: 491 no. E393; Sostis: 492 no. E394; Aetolofos: 493/494 no. E395; Dione: 494/495 no. E396; Lofarion: 495/496 no. E397; Plagia: 496/497 no. E398; Xidia: 497/498 no. E399; Komara: 593/594 nos. E478/479; Plati: 594 no. E480) or are of unknown provenance (595-603 nos. E 481-499). These texts include dedications (E105, 384, 393, 399, 478/479, 481-483); milestones (E395, 398); a gladiatorial monument (E484); a Christian building inscription (E495); Christian prayers (E494, 496); a grave epigram (E485); a Christian grave epigram (E497); epitaphs (E106, 385-388, 394, 480, 486-493, 498/499; a Latin epitaph: E493; Christian epitaphs: E498/499); and a sundial (E397).

Among the texts that cannot be assigned to a specific city or territory, or which are of unknown provenance, there are 12 **inedita** (E394, 396, 399, 480, 484-487, 491, 493, 496). We summarize the content of the most important among them: **E392**: a Christian inscription mentioning a church of a Christian martyr († ὖκος τῆς Ἀγ[ί]|ας μάρτυρως | Μαρήνας; Paradimi; 5th/6th cent. A.D.). **E396**: the epitaph of Αὐρ. Κρονίων, a βουλευτὴς Μαρωνείτης, his two wives (one of them the daughter of a βουλευτής), and his children; the grave monument was ἐν χωρίῳ ΜΟΥΣΤΕΡΔΕΣ (LL. 6/7; Dione; 3rd cent. A.D.) [the edd. assume polygamy (p. 495), but remarriage is more probable; Kronion's first wife, who did not have the gentilicium Aurelia, must have died before 212 A.D.; his second wife has the gentilicium; cf. M.Sève, *An.Ép.* (2005) [2008] no. 1364 (French translation), Chaniotis]. **E399**: a dedication to Ἀπόλλων Ποηνός by a βουλευτής (Xidia; 2nd/3rd cent. A.D.). **E484**: a gladiatorial monument with the labels for a bronze group, depicting a Θρᾷξ and a μορμίλλων (unknown provenance; 1st cent. A.D.).

For a prosopography based on this corpus, see M.-G.Parisaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in *SEG* LVII, Chaniotis].

We provide here a comparatio numerorum for the entire corpus.

IG I³	*I.Thrac. Aeg.*	*IG* II²	*I.Thrac. Aeg.*	*IG* IV².1	*I.Thrac. Aeg*
71	TE22	1335	TE34	94	TE48
77	TE23	1425	TE29		
114	TE25	1961	TE36	*IG* IX².1	
259-271	TE2-TE14	2947	TE33	665	TE49
276-282	TE15-TE21	8628	TE43		
290	TE24	8793	TE42	*IG* XI.4	
1018	TE1	9286	TE45	705	TE56
		9287	TE39		
IG II²		9288	TE47	*IG* XII.1	
43	TE27	9289	TE38	386	TE57
77+add.	TE28	9290	TE40		
218	TE30	9291	TE37	*IG* XII.5	
854	TE32	9292	TE44	542	TE59
1028	TE35	9293	TE41		

IG **XII.8**	*I.Thrac. Aeg.*
134	TE60
155	TE61
156	TE63
161	TE66
170	TE67
171	TE68
215	TE69
220	TE70
267	TE73
561	TE75
p. 40 A 166.1	434
p. 40 A 166.2	448

IG **XII.9**	
218	TE76

IG **XIV**	
1293	TE87

SEG **III**	
563	177

SEG **XII**	
354	454
376	169

SEG **XIII**	
408	5
409	222
412	408

SEG **XVI**	
413	17
414	386
415	84

SEG **XVII**	
320	18

SEG **XIX**	*I.Thrac. Aeg.*
451	447
452	464
453	459
454	471
687	5

SEG **XXIV**	
382	4
627	62
628	71
629	27
630	393
631	395
632	126
633	391
634	181
635	207
636	187
637	215
638	304
639	141
640	415
641	437
642	436
643	438
644	444
645	454
646	479
647	464
655	109

SEG **XXV**	
717	15

SEG **XXVI**	
821	205
822	247

SEG **XXVII**	
323	47

SEG **XXVII**	*I.Thrac. Aeg.*
335	139
336	155
337	115
340	281
341	201
342	237
343	302
344	246
345	248
346	404-406
350	80

SEG **XXVIII**	
558	68
587	462

SEG **XXIX**	
794	TE64

SEG **XXX**	
660	21
661	49
686	372
687	361
688	330
689	322
690	270
691	226
692	364
693	375
694	179
695	345
697	368
698	255
699	347
700	256
785	441

SEG **XXXII**	
675	411

SEG XXXII	*I.Thrac.Aeg.*
1206	5
1663	215

SEG XXXIII	
535	86
536	92
564	111
565	457
566	424

SEG XXXIV	
698	69
708	122
709	278
710	402
713	398

SEG XXXV	
740	385
765	121
770	89
823	168

SEG XXXVII	
611	168
612	186
970	TE78

SEG XXXVIII	
674	146
722	143
731	215
732	407
734	465
1976	5

SEG XXXIX	
647	51
666	433 A/B, 447

SEG XXXIX	*I.Thrac.Aeg.*
826	TE58
1064	5

SEG XL	
567	73
581	108

SEG XLI	
598	168
599	186

SEG XLIII	
486	TE55

SEG XLIV	
570	495
571	497
572	498
573	494
575	499
577	16
590	219, 346, 347, 355, 356, 361
591	318
592	329
593	321
594	353
595	352
596	350
597	349
598	360
599	359
600	358
601	268
603	362
604	391

SEG XLIV	
607	474
608	475
611	167

SEG XLIV	*I.Thrac.Aeg.*
612	96

SEG XLV	
839	51
867	186
881	91
882	437
883	438
2232	5
2261	5
2303	5

SEG XLVI	
840	33
841	16
854	348
859	138
860	449
2340	5

SEG XLVII	
1026	3
1027	11
1028	38
1029	39
1030	44
1031	40
1032	64
1033	59
1034	60
1035	43
1036	69
1067	168
1068	206
1069	189
1070	200
1072	272
1073	354
1074	315
1103	112
1104	153
1105	117

SEG **XLVII**	*I.Thrac.Aeg.*
1106	137
1646	5/6
SEG **XLVIII**	
903	203
904	401
904bis	402
2185	18
SEG **XLIX**	
886	185
888	225
889	313
890	327
891	312
892	357
894	402
986	154
987	114
988	132
989	107
990	123
991	135
1000	381
1536	6
SEG **L**	
673	89
SEG **LI**	
911	33
912	32
913	31
SEG **LII**	
1162	5
SEG **LIII**	
658	168
659	180
660	233

SEG **LIII**	*I.Thrac.Aeg.*
675	107, 112, 114, 117, 123, 132, 135, 137/138, 153/154
676	127
677	136
678	165
679	119
680	110
681	116
682	145
683	144
684	140
685	130
686	129
687	128
688	150
689	131
690	125
691	124
692	134
693	164
694	156
695	161
696	151
697	149
698	116
699	118
700	120
701	159
702	148
703	160
704	435
SEG **LIV**	
226	TE26
640	185
641	217
642	282

SEG **LIV**	*I.Thrac.Aeg.*
643	324
644	313
***Agora* XVI**	
79	TE31
***F.Delphes* III.1**	
497	TE50
***IGBulg.* I²**	
104	TE54
***IGBulg.* V**	
5557 ter	TE55
I.Histriae	
234	TE53
Samothrace	
2	TE65
22	TE62
***IGR* III**	
773	466
828	447
829	83
830	210
831	194
1492	433 A
***IGR* IV**	
1558	5
I.Magnesia	
11	TE80
I.Priene	
10	TE83

I.Stratonikeia	*I.Aeg.Thrac.*	*Syll.*[3]	*I.Aeg.Thrac.*	*CEG*	*I.Aeg.Thrac.*
508	TE77	656	5	727	388
				728	109
Milet I.3		*RGDE*			
82	TE81	21	TE74	*GV* 444	466

725. Thrace. Economy. For weights in Thrace see our lemma no. 1335.

726. Thrace. Governors. N.Sharankov, *ZPE* 151 (2005) 241, reconstructs the list of the first four governors of Thrace after Trajan's reforms, on the basis of two new inscriptions (our lemmata nos. 752 and 763): P. Iuventius Celsus T. Aufidius Hoenius Severianus (ca. 112 A.D.), T. Statilius Maximus Severus Hadrianus (ca. 112-114 A.D.), Cn. Minucius Faustinus (ca. 114/5-116/7 A.D.), and A. Platorius Nepos Aponius Italicus Manilianus C. Licinius Pollio (ca. 116-118 A.D.).

727. Thrace. Graffiti. L.Domaradzka, in T.Stoyanov et al. (edd.), *Stephanos archaeologicos in honorem Professoris Ludmili Getov* (Sofia 2005) 296-307, gives an overview of Greek graffiti found in Thrace (6th-3rd cent. B.C.): Akandzhievo (297: vase with the letters ΔΕ), Pistiros (cf. our lemma no. 773), Debelt/Dovelt, Kabyle, Philippopolis, Isperih/ Sboryanovo (see our lemmata nos. 739/740), and Simeonograd (*SEG* XLIX 993); she discusses these graffiti as evidence for the presence of Greeks, especially merchants.

728. Thrace. Onomastics and toponyms. The onomastic material from Thrace is now assembled in *LGPN* IV (cf. our lemma no. 666 bis), under the supervision of L.D.Loukopoulou. For corrections in Thracian names in *LGPN* IV, see now D.Dana, *ZPE* 157 (2006) 127-142 [to be presented in *SEG* LVI]. For the onomastic material from the part of Thrace that today belongs to Greece, see M.-G.Parissaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in *SEG* LVII].

V.Gerassimova, in G.Kitov, D.Dimitrova (edd.), *Zemite na Bălgariya* II (Sofia 2005), compiles a list of Thracian personal names and place names mentioned in inscriptions published in the years 1976-2004.

729. Thrace: Thrakarchai. V.Gerassimova-Tomova, *art.cit.* (cf. our lemma no. 760) 277-282, collects the evidence for Θρᾳκάρχαι: Αἴλιος Κότυς (*IGBulg* IV 1972); C.Iulius Teres (*An.Ép.* [1939] 184 = *Philippi* II no. 240) [see now *SEG* XLIX 885, Chaniotis]; Λ(ούκιος) Φούλβιος Ἀστικός (*IGBulg* IV 1972); Βαίβιος Ἀπολιναρίου (*IGBulg* III.1.882); Αὐρήλιος Ῥοῦφος (*IGBulg* III.1.915 = V 5416 bis); Βάσσος (*IGBulg* III.1.1170 = V 5483 [our lemma no.

767]; here, G.T. reads Βάσσος, ἀπὸ στρατείας, Θρᾳκάρχης; 'von Seiten der Armee' [rather = a militiis: an equestrian officer; see our lemmata nos. 758 and 767, Pleket]); [Βει]ήθυς (*IGBulg* III.2.1559); Τ(ίτος) Φλάβιος Πρεισκιανός (see our lemma no. 760); Μ. Αὐρήλιος Εὐστόχιος Κέλερ Ἀσκληπιάδου (see our lemma no. 761); Κότυς (*IGBulg* I² 306 bis); Τίτος Φλάβιος Οὐάριος Λοῦππος (*IGBulg* III.1.1183 = V 5485); Μᾶρκος Αὐρήλιος Φρόντων (*SEG* LI 916); anonymous (*IGBulg* V 2352). [For a revised list of Thrakarchai see now N.Sharankov in A.Iakovidou (ed.), *Thrace in the Graeco-Roman World. Proceedings of the 10th International Congress of Thracology, Komotini-Alexandroupolis, 18-23 October 2005* (Athens 2007) 518-538, Avram.]

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730. Abdera and territory. Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 157-260 nos. E1-E83 (ph.), presents the inscriptions of Abdera (E1-77) and its territory (E78-83). In the introduction, the editors discuss the history, topography, cults, institutions, society, economy, coinage, and culture of Abdera, the history of archaeological research, and the archaeological remains of the city (157-182). The following categories are represented in this corpus: laws (E1-3); honorary decrees (E4-12); dedications (E13-19); honorary inscriptions (E20-26 and E83); funerary epigrams (E27-29); epitaphs (E30-73, 80-82; a Latin epitaph: E72; a Christian epitaph: E73); boundary stones of the territory of Abdera under Hadrian (E78/79); and incerta (E74-77).

Inedita: There are many inedita, mostly epitaphs (E1, 12-14, 19/20, 22, 24, 29, 34/35, 41/42, 46, 52-55, 57, 61, 67, 75, 77, and 81), among which we single out a fragmentary text (**E1**; ca. 475 B.C.), which may be of similar character as the dirae Teiorum (cf. *SEG* XXXI 985); a dedication to Ἑρμῆς Ἀγοραῖος (?; **E13**; ca. 450 B.C.); an altar Ἱστίης, Πυθείης (**E14**; late 5th cent. B.C. [see, however, A.Chaniotis, *EBGR* 2005 [2008] 249 no. 95: Πυθείη is an epithet of Ἱστίη referring to her cult in a Pythion, Chaniotis]; the dedication of Σαβαΐς to Ζεὺς Ὕψιστος (**E19**; 4th cent. A.D.); an epitaph set up by a man for his ἑταῖρος (**E30**; ca. 550 B.C.); an epitaph mentioning a funerary fine (**E67**; 2nd cent. A.D.).

History: An honorary decree for Teian envoys (**E4**) is connected with the territorial dispute between Abdera and βασιλεὺς Θρᾳκῶν Κότυς concerning the πάτριος χώρα (ca. 166-160 B.C.; cf. **E5**); P.Gauthier, *BE* (2006) no. 256, suggests a date in the late 2nd cent. B.C. There are honorary decrees for the Romans Μᾶρκος Οὐάλλιος Μάρκου υἱὸς Ῥωμαῖος (**E8**); Γάϊος Ἀπούστιος Μάρκου υἱὸς Ῥωμαῖος, a πάτρων of the Abderitans (**E9**; 2nd cent. B.C.); and his son Πόπλιος Ἀπούστιος Γαΐου υἱὸς Ῥωμαῖος (**E10**); for a man who gave a loan with low interest (**E11**; L. 12: τόκων ἐλαφρῶ̣ν); for βασιλεὺς Θρᾳκῶν Ῥοιμητάλκης (Rhoimetalkes III; **E83**). Two boundary stones of Hadrianic date mention the recovery of Abderan{?} territory (ἀπολαβοῦσα τὴν ἰδίαν γῆν; **E78/79**).

Law and political institutions: A fragmentary law (**E2**; early 3rd cent. B.C.) concerns the protection of the constitution and the denouncement of conspiracies. A law regulates the sale of slaves and animals (**E3**; ca. 350 B.C.). Offices: ἀργυροταμίαι (**E7**), ἐξεταστής (**E1**), νομοφύλακες (**E5, 7-10**), τιμοῦχοι (**E4** and 7).

Society: An epitaph refers to gladiatorial events (**E68**; LL. 4/5: φιλοτειμησαμένῳ δι' | ὅ̣π̣[λω]ν̣ ἡ̣μ̣έ̣ρ̣α̣ι̣ς̣ γ'; 3rd cent. A.D.). There are two epitaphs of foreigners: Θαλίαρχος Ἀθηναῖος (**E58**; ca. 475-450 B.C.); Κάρνις Πραξιάδα Κυρηναῖος (**E60**; ca. 350 B.C.).

Epitaphs: We note the expression προσφιλής, χαῖρε (**E66**; 1st/2nd cent. A.D.). Two epitaphs mention funerary fines (**E67/68**). The age at death is given in only one text (**E82**: 30 years). P.Thonemann, *CR* 56 (2006) 459, reads in **E36** [Τ]ιμάν[δρο] ([Ἀναξ]ιμάν[δρο], *I.Thrac. Aeg.*).

For a comparatio numerorum see our lemma no. 724.

731/732. Apollonia Pontica. Epitaphs. B.Dimitrov, *Apollonia Pontica. A Greek Polis on the Shore of the Black Sea, 611-72 B.C.* (Sofia 2004) (in Bulgarian) presents photos of numerous inscriptions; non vidimus. See A.Avram, *BE* (2008) no. 366, who reads from the ph. two texts (inedita?).

731: 97. **Epitaph of Lykos, 5th cent. B.C.** Stele: Λύκος Ἱστιαίο

732: 97. **Epitaph of Hera[---]sa, 5th/4th cent. B.C.** Funerary altar: Ἡρα[- -]σης τῆς Ἀριστομάνδρο

[Initio, possibly Ἡρα[νάσ]σης; Ἡράνασσα is not attested in *LGPN* I-IV, but the male form Ἡρῶναξ is attested (e.g. *LGPN* IIIa, s.v.; *I.Erythrai* 22 L. 126); for similar names (composita with the name of a god + ἄναξ) cf. Ἑρμῶναξ, Ἡλιάναξ, Μανδρῶναξ, Μητρῶναξ, Ποσειδῶναξ, Πυθῶναξ (examples in *LGPN* I-IV) and P.Thonemann, *Chiron* 36 (2006) 27-29; cf. Διώνασσα in *LGPN* IIIa, s.v., Chaniotis]; for Ἀριστόμανδρος cf. similar names in Apollonia: Διονυσόμανδρος, Διόμανδρος, and Μανδρόστρατος, Avram.

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732 bis. Augusta Traiana. See under Beroe.

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733. Beroe (Augusta Traiana). Inscribed bronze objects, late 6th cent. A.D. 61 metal objects, some of them inscribed, were found in 1907 within a clay pithos near the south gate of Beroe/Augusta Traiana (Stara Zagora). Some of these objects have been published; P.Ilieva, I.M.Cholakov, *AntTard* 13 (2005) 51-63 (ph.), present the first comprehensive publication of the entire group. We present the three inscribed objects: 1) monogram Ἰουστίνου (59 no. 26 = V.Vasilev in *Prinosi kăm bălgarskata archeologia* II [Sofia 1992] 22/23; bronze bell with the monogram of the emperor Justin II [565-578 A.D.] engraved in tin or silver); 2) † Σεργίου πρεσβυτέρου (59 no. 29 = Vasilev, *ibid.*; bronze bell); 3) AB † (61 no. 34; candelabra; two letters and a cross engraved on the bottom of the cup).

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734. Constantinople (area of Sirkeci). Dedication to Heros Stomianos, undated. Relief with a representation of the Thracian Rider found at Sirkeci near the railway station. Mentioned by N.Firatlı, *AJA* 81 (1977) 313, who notes that the relief was dedicated to Ἥρως

Στομιανός. Cf. J. and L.Robert, *BE* (1978) no. 316. Mentioned by F.Prêteux, *art.cit.* (cf. our lemma no. 2101) 264 with note 100, who points out that this text has not been published.

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735. Constantinople. Epitaph of the doctor Ioannes, ca. 400-450 A.D. Left part of a limestone plaque ('Scheinsarkophag'), originally, consisting of three niches; only the left niche is preserved, with a representation of Moses receiving the commandments; in the pediment of the niche a cross flanked by two birds; on the horizontal cornice of the pediment an inscription. Removed in 1880 from the walls of Constantinople, now in the Staatliche Museen, Berlin. A.Mordtmann, *Revue de l'art chrétien* (1891) 465; J.Strzygowski, *Jahrbuch der Königlichen Preussischen Kunstsammlungen* 14 (1893) 65-71; A.Effenberger (ed.), *Konstantinopel. Scultura bizantina dai Musei di Berlino* (Rome 2000) 48 no. 6 (with further bibliography). Presented by A.Effenberger in *Die Welt von Byzanz* 375 no. 868 (ph.; no text) [text not included in E.Samama, *Les médecins* -- (cf. *SEG* LIII 2191); we read the text from the photo, Chaniotis].

[- - -]ϢẸΡ̣Γ̣ Ἰωάννῃ ἰατρῷ

Διαφέρει Ἰωάννῃ ἰατρῷ, M.; ///Ω///.///ΙΩΑΝΝΙ///ΙΑΤΡ////, S. [Mordtmann's reading is very plausible, Chaniotis].

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736. Constantinople (area of: Karaatch-Teke). Christian prayer on a brick, 8th/9th cent. A.D. Clay tile with raised rim, inscribed on both sides; now in the Istanbul Archaeological Museum. C.Mango, I.Ševčenko, *DOP* 32 (1978) 19/20 no. 23 (ph.). Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 392/393 no. 1 (ph.; French translation).

Κ(ύ)ρ(ι)ε φωήθ-
η τὸν δοῦλω
σο Ἠοάνη τὸ ἀ-
4 ργὼν τὼ στό-
μο, πάτα· τõ
Δορκαρήο ὠ ἀ-
δεφώς †

'Seigneur, vient toujours en aide à ton serviteur Jean, le bègue, le frère de Dorkarios', K., who suggests that the text may be reproducing John's difficulties in pronouncing certain groups of consonants (LL. 5-7) [but possibly also vowels; we present the text as it appears on the tile, reading it from the ph. (K. has regularized the text); to be understood as Κύριε, βοήθει τὸν δοῦλον σου Ἰωάννην, τὸν ἀργὸν τὸ στόμα, πάντα, τοῦ Δορκαρίου ὁ ἀδελφός, Chaniotis] || 6. Δορκάριος may be a name, a surname, or a designation of a profession (cf. δόρκη-δόρκα, a leather shield), K.

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737. Cylae (area of: Gorno Belovo). Graffiti on pottery, 4th/3rd cent. B.C. Three graffiti on vases found at the site Hala Bunar, near the village of Gorno Belovo (north of the mansio Cylae). Ed.pr. I.Lozanov, *Godishnik na Department Arkheologiya* 2 (2002) 197-205; non

vidimus. See L.Domaradzka, *art.cit.* (cf. our lemma no. 773) 24: 1) [- -]ατόκου (amphoroid vase; early 3rd cent. B.C.); 2) ΥΝ Δ; 3) Κα.

1. [Αμ]ατόκου or [Σ]ατόκου, L. ‖ 3. an abbreviation; a dedication to the Καβεῖροι, L.

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738. Diospolis. Boundary stone?, undated. No description. Ed.pr. I.Lozanov, in T.Stoyanov et al. (edd.), *Heros Hephaistos. Studia in honorem Liubae Ognenova-Marinova* (Veliko Tărnovo 2005) 455-468, who suggests identifying Diospolis with Carassura. Non vidimus; cf. A.Avram, *BE* (2006) no. 265: ἀγ[ρὸς] | Διοσπόλε[ως]

1. or ἀγ[ροί], ed.pr.

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738 bis. Drys. Citizenship decree for Polyaratos of Zone(?), late 4th/early 3rd cent. B.C. For the only surviving decree of this city see our lemma no. 780 bis.

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739. Isperih. Dedication to Phosphoros, late 4th/early 3rd cent. B.C. Dedication found at Sboryanovo near Isperih; no description. Ed.pr. M.Čičikova in *Acta Associationis Internationalis Terra Antiqua Balcanica* 4 (1990) 82-92; non vidimus. Cf. K.-L.Elvers, *Chiron* 24 (1994) 262 note 71. Mentioned by L. Domaradzka, *art.cit.* (cf. our lemma no. 773) 24 [the division of lines is not known]: Μενέχαρμος Ποσειδωνίου Φωσφόρωι εὐχήν

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740. Isperih. Graffiti on vases, late 3rd cent. B.C. Ca. 20 Greek graffiti on vases were found in a Getic fortress at Sboryanovo near Isperih (ancient Helis?). Ed.pr. T.Stoyanov, *History* (Sofia) (1996.5/6) 84-92; (1997.1/2) 72-84; non vidimus. L.Domaradzka, *art.cit.* (cf. our lemma no. 773) 24 (ph.), mentions two graffiti with the Thracian names Τήρης and Σκακας. Cf. ead., *art.cit.* (cf. our lemma no. 727) 298.

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741. Kabyle. Fragment, 3rd cent. B.C. *SEG* XLII 642. J.Emilov, in *Stephanos -- Getov* (cf. our lemma no. 727) 324-332, republishes this small fragment, whose text refers to a king (L. 4) and possibly the Γαλά[ται] (L. 6), and attempts to assign it to a specific historical context. After a review of the evidence for Gauls in Thrace, E. suggests that this fragment is connected either with Seleucid military activity in Thrace under Antiochos II (cf. *IGBulg* I^2 388 = V 5136) or, more likely, with the activities of the Galatian ruler Kavaros in Byzantion ca. 220 B.C. (cf. Polyb. 8.25). Cf. the reservations of A.Avram, *BE* (2006) no. 266.

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742. Kazanlăk (area of: Lešnikovata Mogila). Owner's inscription on a silver phiale, late 5th/early 4th cent. B.C. *SEG* XLVI 850. N.Theodossiev, *Kadmos* 36 (1997) 174 (ph.),

proposes a different reading for the inscription on the phiale: Δυντο Ζημυιος (Δύντο Ζηΐλα υἱός, *SEG*). More plausibly, D.Dana, *ZPE* 154 (2005) 293/294, reads Δυντοζήλμιος, recognizing a composite Thracian name (*Δυντουζηλμις, from dentu- and -zelmis/-selmis; cf. Διζαζηλμις in *IOSPE* I² 223). Δενδ[ουζ]ελμις (*P.Petrie* III.112 f L. 17) and Δεντουζελμις (*SEG* XLI 1634) are variants of this name.

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743. Maroneia and territory. Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 319-482 nos. E168-E383 (ph.), presents the inscriptions of Maroneia (E168-378) and its territory (E379-383). In the introduction, the editors discuss the history, topography, cults, institutions, society, economy, coinage, and culture of Maroneia, the history of the archaeological research, and the archaeological remains of the city (319-338). The following categories of texts are represented in this corpus: a treaty between Maroneia and Rome (E168); a decree concerning the asylia of the Asklepieion of Kos (E169); honorary decrees (E170-179, 181/181a; for an Ἀθηναῖος: E172; for a Χαλκηδόνιος: E177); a decree concerning embassies to the emperor (E180); decrees of cult associations (E182/183, 184?); dedications (E186-204, 374?; cf. E363); an aretalogy of Isis (E205) [see now D.Papanikolaou, *ZPE* 168 (2009) 59-70, to be presented in *SEG* LIX Sverkos]; honorary inscriptions for Ptolemy VI (?; E206), Kotys III (E207), and Roman emperors (E208-210); an honorary inscription set up by ὁ δῆμος Σαμοθρᾴκων (E211); lists of worshippers of the Egyptian gods (E212/213) [now in *RICIS* 114/0201-114/0207 (cf. our lemma no. 2071), Sverkos]; grave epigrams (E214-221); epitaphs (E222-337, 362a, 368?, 370?, 379; no. E337 is a bilingual Greek/Latin epitaph); Latin inscriptions (epitaphs?; E338-342); Christian epitaphs (E344-362); a boundary stone (E343); milestones (E382/383); a sundial (E364); fragments (E365-375); fragments in Greek alphabetical script but in an unknown language (E376/377).

For notes on the date of several texts see *An.Ép.* (2005) [2008] nos. 1350/1351, 1353/1354 (**E191/192, 195/196**), 1355 (**E208**), and 1357 (**E212**). P.Thonemann, *CR* 56 (2006) 459, points out that the name of an ambassador of Maroneia to Rome (**E168** L. 5) is Ἀθηνῆς (gen. Ἀθηνέω), not Ἄθηνις (gen. Ἀθήνεω). [For a new attestation of a man from Maroneia, see *SEG* LV 1466, Sverkos.]

Without knowledge of the new edition of **E280** (epitaph of Ὀρφιδία Εἰκαισία), D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 145 no. T3, reprints the text of an earlier edition (J.A.R.Munro, *JHS* 16 [1896] 320/321 no. 23: ΟΡΦΕΙΚΑΙϹΙΑΥΣ) and briefly discusses it as evidence for the cult of Ὀρφεύς.

Inedita: There are 104 inedita (E170/171, 173/174, 176, 178, 188, 190-193, 195, 197-199, 204, 208/209, 211-213, 216-218, 221, 224, 227-232, 234-236, 238-240, 242-245, 249, 252-254, 257, 259-261, 263-266, 269, 271, 273, 275, 277, 281-285, 288/289, 296, 300/301, 303, 305-310, 314, 316/317, 320, 324-326, 331, 333-342, 344, 362a, 365, 367, 371, 373/374, 380, 382/383). They include very fragmentary honorary decrees (E170/171, 173/174, 176, 178), among which we single out the proxeny decree for Μάαρκος Ποπλίου Ῥωμαῖος (**E178**; 2nd cent. B.C.). Several new texts belong to a large group of dedicatory altars, dedicated by ἱερεῖς Διὸς καὶ Ῥώμης, Διονύσου καὶ Μάρωνος (E188-198; inedita: E188, 190-193, 195, 197/198). For **E176** see the comments of P.Gauthier, *BE* (2006) [2008] no. 256.

A second group of inedita is related to the cult of the Egyptian gods. In addition to two lists of worshippers (**E212** = our lemma no. 745; **E213**; 1st cent. B.C.), an important new text is a dedication to the Egyptian gods on behalf of a man who officiated at the *navigium Isidis*/Πλοιαφέσια (**E199**: Ṇομήνιος | ὑπὲρ τοῦ τρọ|φίμου Μητρο|φάνου τοῦ Ἡ[5]|ροδότου, τριη|ραρχήσαν|τος Σαράπιδι, | Εἴσιδι, Ἀνού|βιδι, Ἁρφοκράτ[10]|ηι χαριστήρι|ον; 2nd/1st cent. B.C.). A dedication (**E204**; 1st cent. B.C.) attests the cult of Νεικονέμεσις Σώτειρα probably in connection with the cult of the Egyptian gods (cf. **E374**).

There are several new grave epigrams (E214, 216-218, 221 = our lemma no. 746), one of them for an athlete from Ὄλυνθος (**E214**; ca. 350-300 B.C.), another apparently for a magistrate (**E217**; cf. L. 3: [ἕ]νεκεν εὐδικίης; 2nd/3rd cent. A.D.) A fragmentary epigram expresses thoughts about life and death (**E216** LL. 2-5: [λι]πὼν λύπας, μόχθον, πόνον, ἄλγεα· [τοῦτο | μόν]ον μετάδος σαυτῷ, φίλε· τἄλλα γὰ[ρ πάντα] | νεκρὸ⟨ν⟩ διάταγμα καθολικόν; 2nd cent. A.D.); this epitaph ends with a funerary imprecation (L. 6: λοιμὸς αὐτὸν ἄροιτο).

Among the numerous new epitaphs we single out those of foreigners: Σωτάδας | Δίωνος | Κρής (**E263**; 3rd cent. B.C.) [certainly a mercenary, Chaniotis]; [Π]τ̣ολέμα[ς] | Φιλίππου | Φιλιππεύς (**E264**; ca. 250-200 B.C.); [- - -]ος | [Λυ]σ̣ι̣μαχεύς, | Ἀρίστων | Λυσιμαχεύς (**E265**; 3rd cent. B.C.); Ἀλέξανδρ[ος] | Φιδίου | Ἐρέσι[ος] (**E305**; 3rd/2nd cent. B.C.).

Other inedita include honorary inscriptions for Roman emperors (**E208**: Vespasian and Titus; **E209**: Trajan) and two milestones of the Tetrarchy (**E382/383**; E382 mentions a χωρίον Ἐρεσηνῶν). In **E382**, D.Feissel, *An.Ép.* (2005) [2008] no. 1362, restores L. 14 as Συαγρ[ί]ου.

History: The most important texts are the treaty between Maroneia and Rome (**E168** = *SEG* XXXV 823; LIII 658*; 167 B.C.); a decree concerning embassies to the emperor (**E180** = *SEG* LIII 659; ca. 41/42 or 46 A.D.); and an edict of Hadrian (**E185** = our lemma no. 744). A funerary epigram for a Galatian officer (ἡγήτωρ Γαλατῶν) may be related to military operations of Antiochos III in this region or to incursions (**E215**; early 2nd cent. B.C.).

Institutions: ἱεροκῆρυξ (**E177**); νομοφύλακες (**E171/172**); σιτῶναι (**E175**); ταμίας (**E169**).

Society: For foreigners see above (Inedita). **Roman army**: παλ[αισ]τρατιώτου θυγάτηρ (E219). **Adoption**: φύσει δέ (E251). **Slaves**: An imperial freedman, probably of Hadrian and Antoninus Pius (**E313**: ἀπελεύθερος τῶν κυρίων αὐτοκρατόρων; improved reading of *SEG* XLIX 889). **Gladiators**: ῥιτιάρις (**E329**); προβοκάτορ, συνκομάσιοι (**E330**). **Occupations** (in inscriptions of Late Antiquity): ἐργωλάβος = ἐργολάβος (**E355**); λαχανᾶς (**E353**) [interpreted as a supernomen (p. 616); a short form of λαχανοπώλης?, Chaniotis]; ἰατρός (**E354**) [= Samama, *Les médecins* -- (cf. *SEG* LIII 2191) no. 092 bis].

Epitaphs: The age at death is rarely mentioned (**E288**: 26 years). The attribute ἥρως/ἡρωΐς is given to the deceased (**E286-302**). Other attributes: προσφιλής (**E304**). Other expressions: ἐκ τῶν ἐκείνου (**E308**). Designations of funerary monuments: ἀνγεῖον (**E312**), μνῆμα (**E311**), θέσις (**E344**, **E347-357**, **E358-361**), χαμοσόριν (**E310**). [**E310** with the expression χαμοσόριν and the gentilicium Φλάβιος may belong to the 4th cent. A.D. (2nd cent. A.D., *I.Thrac.Aeg.*). In **E312** = *SEG* XLIX 891, the restoration τ̣ε̣[λευτήσας ἐποίη]|σεν (LL. 1/2) cannot be right ('after he died, he made'?), Chaniotis.]

For a comparatio numerorum see our lemma no. 724.

744. Maroneia. Edict of Hadrian concerning the protection of Abdera and Maroneia from abuses by Roman authorities, 131 A.D. Two joining fragments of a marble stele. **Fr. a**: Upper part of a stele; found re-used in a Byzantine building at Paliochora Maroneias in 1999. *SEG* XLIX 886; LIV 640 [we correct the reference to *SEG* XLIX 886 (*SEG* XLIX 888, *I.Thrac.Aeg*); in the presentation of this fragment in *SEG* LIV 640 ('not in *I.Thrac.Aeg.*') we did not notice that it is part of *I.Thrac.Aeg.* E185, Chaniotis]. **Fr. b**: Lower part of a marble stele; found re-used in a Byzantine building at Paliochora Maroneias in 1991. **Frr. a+b**: Edd.pr. *I.Thrac.Aeg.* 369-371 no. E185 (ph). A detailed edition by L.D.Loukopoulou, S.Psoma, and S. Doukata is in preparation. Edd. pr. summarize the content and explain the historical context. Returning from his journey in the East in 131/132 A.D., Hadrian stopped at Abdera and Maroneia, where he was informed about abusive actions of Roman officials, who apparently demanded free transportation by ship to Samothrake (cf. LL.10-13), accommodation in Maroneia (LL. 13-15), and the free use of vehicles and accommodation on the road from Maroneia to Philippi (LL. 15-18). The emperor's decision to protect Maroneia against these abuses is probably connected with the fact that Maroneia had a privileged status as a free city. Cf. the remarks of D.Feissel, *An.Ép.* (2005) [2008] no. 1348 (French translation).

a Αὐτοκράτωρ Καῖσαρ, θεοῦ Τρ[α]-
ϊανοῦ Παρθικοῦ υἱός, θεοῦ Νερούα υ-
ἱωνός, Ἁδριανὸς Σεβαστός, ἀρχιερεὺς μέ-
γιστος, δημαρχικῆς ἐξουσίας τὸ ἑκκαι-
δέκ̣[α]τον, ὕπατος τὸ τ̣[ρ]ίτον, πατὴρ πατρί-
[δ̣ο̣ς λέγει· vacat ἄρτι ἐπιδημήσας?]
b [ἐν Μαρω]νείᾳ καὶ Ἀβδήροις ᾐσθόμην ἐπι[βα]-
[ρουμένα]ς αὐτὰς ὑπὸ τῶν τοῖς διπλώμα̣[σιν]
[ἀδιακρί]τως χρωμένων καὶ διατάγματι [βού]-
[λομαι σα]φῶς δηλῶσαι ὅτι οἱ μὲν εἰς Σαμο[θρᾴ]-
[κην παρα]γινόμενοι καὶ τῶν σκαφῶν τοὺς
[μισθοὺς] καὶ τῶν ἐρετῶν αὐτοὶ διαλύειν ὀφε̣[ί]-
[λουσι· ξε]νῶσι ἐνοικοῦντες τὴν πόλιν, ο[ὔ]-
[πω ξενία?]ς ἕνεκα ἀλλὰ ἑαυτῶν καὶ τῆς τῶν
[συνγενῶν?] οὐσίας παραγίνεσθαι· οἱ δὲ ἀπὸ Μ[αρω]-
[νείας ἐς] Φιλίππους ὁδῶι χρώμενοι κατὰ [και]-
[ρὸν λαμ]βάνειν τὰ ὀχήματα καὶ στ̣[αθμεύειν]
[παρὲξ] αὐτὰς Ἑλληνίδας πόλεις· [φυλάττειν δὲ]
[τὰς αὐτῶν φ]υτείας ἐν πόρωι κειμ̣[ένας, ὁμοίως]
[δὲ καὶ τὰ κτ]ήνη. Ὡς προστέ̣[τακται] vacat
[ὑπογρά]ψας ἐξα̣[πέστειλα] vacat

Fr. a = LL. 1-5; fr. b = LL. 7-21. ‖ 15-18. these lines do not prove that Abdera and Maroneia were exempt from the obligation to provide means of transportation and accommodation; the emperor established that they should receive payment for these services, F. ‖ 21. 'la souscription restituée paraît inadaptée à un édit. Rien ne prouve d'ailleurs que cette ligne mutilée soit la dernière du texte', F.

745. Maroneia. List of members of a cult association of worshippers of the Egyptian gods, 2nd/1st cent. B.C. (or early 1st cent. A.D.). Two joining fragments of the uper part of a marble stele. Edd.pr. *I.Thrac.Aeg.* 390-393 no. E212 (ph.). A detailed edition will be presented by C.Karadima. Edd.pr. very briefly comment on the presence of Roman citizens among the worshippers (LL. 11, 17, 35, 45, and 52) and on the officials of the association (ἀρχιερεύς, θύτης, ἱεροκῆρυξ). Edd.pr. remark that Volumnii and Apidii (LL. 17, 35 and 45) were hitherto unattested in the East. O.Salomies, *An.Ép.* (2005) [2008] no. 1357, points out that Ἀποίδιος is Apudius, not Apidius, and suggests a date between Augustus and Nero. [For the presence of Volumnii in the East, see Rizakis, *Achaie* II no. 174 and A.Tataki, *Roman Presence* -- (cf. our lemma 689) 452 no. 687, Sverkos].

a Ἐπὶ ἀρχιερέως τοῦ Σεράπιδος καὶ τῆς
Εἴσιδος Ξενοκρίτου τοῦ Δημητρίου,
ἡ στήλη ἀνεστάθη vv ἐν ᾗ ἐνγέγραπται
τὰ ὀνόματα τῶν θεραπευτῶν·
ἀρχιερεὺς Ξενόκριτος Δημητρίου,
Μηκυνεὺς Θεοξένου
Εὐβούλα Θεοξένου
Ἀμύνανδρος Θεοξένου
Διοσκουρίδης Διοσκουρίδου
Ἀπολλόδοτος Ἀπολλοδότου
Γάϊος Βείβιος Μάκερ   Διοσκουρί-
Μηνόφιλος vv Μηνοφίλου   δης ὁ Χ̣α̣ρ̣ο̣-
Θεόπροπος vv Θεοφίλου   βᾶς
Διοσκουρίδης Διονυσίου
Ἀνάξιππος Φιλοξένου
Διονύσιος Γλαύκου ἐχαρίσατο τὴν στήλην
Μᾶρκος Βολόμνιος Μάκερ   τοῖς τε θε-
Λυσίμαχος Μητροφάνου   οῖς καὶ θε-
Φιλόξενος Λυσανίου   ραπευταῖς
Φανόπολις Λεωσθένου
Μητρόδοτος Μητροδότου
Ἡγήσιππος Διογένου
Σιτάλκας Ἀπολλωνίου
Ἡροφῶν Παπύλου   Διογένης
Ἡγησίμαχος Ἡγησιμάχου   Ποσιδον-
Ἀπολλόδοτος Ἀπολλοδότου   ίου
Παρμενίων Λεοντομένου
Φιλόξενος Σεραπίωνος
Διονύσιος Ἱέρωνος
Ἀκέστωρ Σωτηρ[ίχ]ου
Διονύσιος Διονυ[σοφ]άνου
Διόδωρος Διονυσ[ίο]υ

Σώπατρος Σωπάτ[ρ]ου
Διοσκουρίδης [- - -]υως
Μᾶρκος Βολόμν[ιος] Οὐάλης
Ἡρακλείδης Ἀπολλωνίου, θύτης
Νεικία(ς) Ἱέρωνος
Ἡρακλείδης Δειφίλου ´Λ´
Ἀθήναιος Ζωΐλου Δημοχάρ[ης]
b [Διοσκ]ουρίδης Καλλιγένου [- - - - - -]
Διονύσ[ι]ος Ἀπολλωνίο[υ]
Ἀπολλόδοτος Σ[- - - - - -]
Στέφανος Ἀρτεμιδώρου
Γάϊος Λοκρίωνος
Λούκιος Ἀποίδιος Κρίσπος Θεόξενο[ς]
Καρύστιος Καρυστίου
Ἀριστόβουλος Ξένωνος Ἡρακλείδ-
Ἡρακλείδης Ἀπολλοδώρου
Ἀπολλώνιος Σωπάτρου, ἱεροκῆρυξ ἔτει εἰκοστῷ ο[υ]
Ἀκοῦτος Ἐπιγόνου vacat Ἐπαφρόδειτος
Δόλης Ἡρώδου vacat Φάσιδος, ἱερονεί[κης]
Διονύσιος Δολήου vac. Γάϊος Ἀρρόντιος Πρόκλος
Φάσις Διοσκουρίδου Μενεκράτης Θράσων[ος]
Μάξιμος Αὐρήλιος Ἡρακλείδης Ἐπιτυνχάνου[τος]
Ἀπολλώνιος Ἐπάλκου
Φιλάργυρος Διονυσίου
[Ἀπολλω?]νίδης Αὐλούζειδος
[- - - - - - - - - - - -]ν Βίων Παρμενίοντος
[- - - - - - - - - - -] Παρμενίων Παρμε[νίοντος?]
[- -]ου
[- -]

Fr. a: LL. 1-42; fr. b: LL. 40-60. Edd.pr. suspect that when the mason started inscribing the stele, it stood upside down; when he noticed the mistake, he erased the text, turned the stele upright, and started again; the names in LL. 13-60 are written in smaller letters on a smoothed surface (rasura?): remains of an earlier inscription are visible in L. 45. Originally, the name of a single individual was written on each line (LL. 1-56); but then the scribe seems to have noticed that there was not enough space for the remaining names, erased the text of LL. 57-60, and wrote the names of two individuals in the rasura, also adding the name of a second individual in LL. 52-54 (possibly also in LL. 39/40 and 50/51); the names of a second individual were added later in LL. 11-13, 24-26, and 45-49, by a different mason and in larger letters, edd.pr. ‖ 49. the herald probably served in this office for 20 years, edd.pr. ‖ 51. a victor at local contests in honor of the Egyptian gods [unlikely; more probably a victor in ἱεροὶ ἀγῶνες, who mentions his title after his name, Chaniotis].

746. Maroneia. Funerary epigram for an athlete or gladiator (?), 3rd/4th cent. A.D. Fragment of a marble plaque broken on top and bottom; of unknown provenance. Briefly mentioned by G.Bakalakis in *Χαριστήριον εἰς Ἀναστάσιον Ὀρλάνδον* IV (Athens 1965) 45-56. Edd.pr., in *I.Thrac.Aeg.* 400/401 no. E212 (ph.), suspect that this is the funerary epigram for a gladiator; it was attributed to Maroneia because of the evidence concerning gladiators in this city [see, however, LL. 13/14; the biogaphical information, contained in this epigram, remains unclear, Chaniotis].

[- -]
[- - -]λθον ϩ μητρὸς γαίης ΔΕ[- -]
[- - -]λυτης τὸ πάροιθε Φίλιππος
[- - -]ης ϩ ἀλλ' ἀπογραψάμενο[ς]
[κ]αταθύμιον ἐξετέλεσε ἀμαχη-
τ̣ί· σῴζει γάρ με πατρὶς πρῶ-
τ̣ον, νέον ἡλικί̣αν, ἐλεήσασ(α), ϩ ῥυ-
σαμένη κακότητος ἐμῆς, φο-
[β]ερᾶς δ' ὑπ' ἀνάνκης· ϩ ἀλ(λ)ὰ ἰσχυ-
ρότερον μοίρης τὸ πεπρωμέ-
νον οὐκ ἀνέμεινε· ϩ δεύτερον,
[ὅ]τα̣[ν] οὐδὸν παραδοὺς μέγαν ἐ[πὶ]
[Τι]τᾶνα Θράικα· ϩ ἦλθον δὲ ἱερᾶς
[νήσ]ου πέδον ἀρχαῖον, φίλον, ὧ̣δ̣[ε]
[- - - - -]νης ϩ ν̣ῦ̣ν̣ θνήσκ[ω]

A scroll (ϩ) between phrases and sentences (LL. 1, 3, 6, 8, 10, 12 and 14), edd.pr. [does this sign indicate the beginning of a new verse (cf. our lemma no. 723 app.cr.)? In that case, the epigram continued after L. 14, Chaniotis] || 2. initio, [κ]λυτῆς?, edd.pr.; τὸ πάροιθε Φίλιππος: a reference to the man's original name or ethnic, edd.pr. || 3. [πύκτ]ης?, edd.pr. || 6. ΕΛΕΗΣΑΣ lapis || 12/13. a reference to Samothrake, edd.pr.

746 bis. Maximianoupolis. Inscriptions. The inscriptions from Maximianoupolis are included in *I.Thrac.Aeg.* (cf. our lemma no. 724) 487-490 nos E389-391 (ph.); no inedita. The texts include a dedication to Ζεὺς Παισουληνός (E389), a Christian fragmentary inscription mentioning a Μεγάλη Ἐκκλησία (E390), and the epitaph of a περατικὸς πόλεως, i.e. an inhabitant of Peran in Constantinople (E391 = *SEG* XXIV 633).

747. Mesambria. Onomastics. F.Cordano in *Heros Hephaistos* -- (cf. our lemma no. 738) 42-44, discusses the names Ματρῶι, Ματρίχα, Κάλλιον, Χοιρίνα and Τίτθα. In *IGBulg* I² 355 bis she reads Ἀγασίκλεια (Ἀγασικλεία, *IGBulg*). Non vidimus; see A.Avram, *BE* (2006) no. 284.

L.Dubois, *BE* (2007) no. 116, points out that the name Ἀγήσιλλα (*IGBulg* I^2 333 bis and 342) is a hypocoristic form of the Doric variant of Ionic composita with Ἡγησι-, and not related to composita with Ἀγασι-.

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748. Pautalia. Inscriptions. M.Tacheva in *Stephanos — Getov* (cf. our lemma no. 727) 671-676 (ph.; in Bulgarian; English summary), republishes with commentary the following texts: **1)** *IGBulg* V 5776: comments on the name Ἀβάσκαντος (671/672 no. 1). **2)** *IGBulg* V 5773: T. argues that Λ. Δομίτιος Ἀλέξανδρος, who is honored by the ἱερὰ γερουσία, had held his priesthood (LL. 5/6: ἱερασάμε|[νον]) at the gerousia and speculates that Alexandros was honored on the occasion of the dedication of a basilica to Hadrian (*IGBulg* IV 2057; 135 A.D.) and that his priesthood was connected with the Imperial cult (672-674 no. 2). **3)** *IGBulg* V 5703: T. reads in LL. 4-8 [ἐποίησα τὸ] | οἰκοδόμημα | καὶ στέγην | καὶ τὸ ἱε(ρ)ὸν τῶ|ν ΧΙΙCΩ ([- - -] | οἰκοδόμησα τ|ὸ δίστεγον | καὶ τὸν νέον ..|Ν[- - -], *IGBulg*). She dates this text to ca. 250 A.D.

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749. Pautalia. Bronze amulet, early 4th cent. A.D. Bronze disc with engraved representations on both sides; on the obverse a goddess between two naked riders, feeding the horse of the rider on her right; two further female figures (Nemeseis) and snakes behind them flank the scene; above the goddess four stars, a winged Victory, and busts of the Sun and the Moon; under the goddess two fallen men, a table, a dog, a dagger, a cock, two masks, and a lion; on the reverse, two candelabra support images of birds and flank (from top to bottom) an eagle, a lion, and a fallen man; inscriptions above the eagle and under the man. Found in Pautalia, part of a private collection acquired by the Historical Museum of Kjustendil. Ed.pr. M.Tacheva, *ŽAnt* 50 (2000) 237-240 (ph.), in a study dedicated to the iconography and cult of the 'Danubian Rider' (231-245): Νικ|ῶ, πρᾶ|ξις

The verb νικῶ ('I am victorious') and πρᾶξις ('success'), T.

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750. Perinthos. Inscribed lead weight, 219-286 A.D. Quadrangular lead weight inscribed on both sides with different scripts; in the center of the front (**A**), representation of a prize-crown 'mit Gittermuster und einem Querband mit zwei Reihen von stark erhabenen Halbkugeln als Einfassung'; on top, two palm branches; in the center of the back (**B**) representation of the front of a distyle temple; in the pediment a shield; now in a private collection and said to come from the Balkans. Ed.pr. P.Weiss, *Chiron* 35 (2005) 408-412 (ph.).

A: Μνᾶ δικαία, | ἀγορανο|μοῦντος | Φιλο||μήτορος | Τρύφωνος
B: Περιν|θίων | δὶς νε|οκόρων

[A. We correct the accent from δίκαια to δικαία, Chaniotis] || weight: 1666 gr; ed.pr. points out that in the 3rd cent. A.D. the Roman weight system, with libra/litra (327.45 gr) and uncia (οὐγκία), predominated; for a parallel,

ed.pr. refers to *I.Perinthos* 248 (μνᾶ Περινθία, πεντάλιτρον δίκεον; between 1503 and 1580 gr; five Roman litrai weigh 1637.25 gr; see our lemma no. 813 app.cr.); in *I.Ephesos* 3437 A (*SEG* XXXI 976; Metropolis) we have another weight combining the Roman and the Greek standard; ed.pr. also refers to *I.Perinthos* 249 (pedimental shape; δικέα λίτρα Περι(ν)θία; 365 gr, i.e., ca. 27 gr heavier than the Roman libra) and the text in our lemma no. 813 ‖ B. date: under Heliogabalos, Perinthos was honored with a second neokorate; in 286 A.D. the city was re-baptized as Herakleia, ed.pr.

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751. Philippopolis. Honorary inscriptions for Domitian, ca. 81-96 A.D. V.Gerassimova, M.Martinova, *Bulletin of the Museums of South Bulgaria* 19 (1992) 66-70. N.Sharankov, *ZPE* 151 (2005) 236 with note 3, points out that the restoration of this text is incorrect (no further details) and that the inscription was wrongly attributed to Vespasian. This base is the earliest product of the workshop that also produced the bases in our lemmata nos. 752/753, 756, and 763.

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752. Philippopolis. Honorary inscription for the procurator Tib. Claudius Sacerdos, 85-95 A.D. Marble base with moulding found in the theater. Ed.pr. V.Gerasimova in *Pătjat. Sbornik posveten na G. Kitov* (Sofia 2003) 68-70 (dr.), who dates this inscription to 98/99 A.D. Republished by N.Sharankov, *ZPE* 151 (2005) 235-237 no. 1, 241/242 (translation; ph.), who attributes the base to a workshop active in Philippopolis ca. 80-120 A.D. (cf. our lemmata nos. 751, 753, 756, and 763). Sacerdos (*PIR*[2] C 1003), a native of Asia Minor, is known from two inscriptions: *CIL* VI 451 (consul suffectus in 100 A.D.); *CIL* VI 2074 (magister fratrum Arvalium in 101 A.D.) [see now J.Rüpke, *Römische Priester in der Antike. Ein biographisches Lexicon* (Stuttgart 2007) 72, Sverkos]. His adlectio in the senate (probably *inter praetorios*) must have taken place after his procuratorship in Thrace (ca. 85-95 A.D.). O.Salomies, *An.Ép.* (2005) [2008] no. 1374, wonders whether the procurator of this inscription was the father of the consul.

Ἡ βουλὴ καὶ ὁ δ-
ῆμος ὁ Φιλιππο-
πολειτῶν ἐτείμη-
σεν τὸν εὐεργέτην
τῆς μητροπόλεως
Τιβέριον Κλαύδιον
Σακέρδωτα Ἰου-
λιανὸν ἐπίτροπον
Σεβαστοῦ

5. The new text shows that Philippopolis was a metropolis already in the late 1st/early 2nd cent. A.D. and was not awarded this title by Septimius Severus as hitherto assumed on the basis of the coins, ed.pr.

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753. Philippopolis. Honorary inscription for an anonymous magistrate, 100-120 A.D. Upper part of a marble statue base with moulding above; built into the theater. Ed.pr. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 55-58 no. 1 (ph.; translation), who attributes the base to a workshop active in ca. 80-120 A.D. (cf. our lemmata nos. 751/752, 756, and 763).

[Τὸν ἀ]πὸ προγόνων πρῶτον
[ἐπαρχεί]ας καὶ ἐναρε-
[τώτατον ἀ]ρχιερέα τε τρὶς τῆς
[Θρᾳκῶν ἐπαρ]χείας καὶ τῶν Ε-
[- - - - - - - - -]Ν καὶ ἔγδικον τῆς
[μητροπόλεως] καὶ ἐργεπιστάτην
[τοῦ - - - - - -]ξαι τόπον με-
[γάλοις ἔργοις κε]κοσμηκότα
[τά τε - - - - - - - -]ου ἱερὰ ΑΣ-
[- - - - - - - - - - - - - - - - - -]

Dated on palaeographical grounds; the text presents an inverse local *cursus honorum*, ed.pr. ‖ 4/5. perhaps καὶ τῶν ἐ[ν αὐτῇ ναῶν], ed.pr. ‖ [7. perhaps [διατειχί]ξαι or [τειχί]ξαι, Avram.]

754. Philippopolis. Honorary inscription for the demos of Perinthos, 110-120 A.D. Marble statue base broken into two parts; moulding above and below; found in the theater, built into a late antique wall; on top, two cuttings; on the left and right side and on the back of the base holes for dowels, which indicate that the base was repaired in antiquity. Ed.pr. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 58-62 no. 2 (ph.; dr.; translation), who points out that the base is very similar to the one in our lemma no. 755 (2A).

Ἡ βουλῆι καὶ ὁ
[δῆμ]ος τὸν Περιν-
[θίων δῆμο]ν τὸν
ἀδελ[φὸν τῆς δι]-
ηνεκοῦς εὐνο[ί]-
ας καὶ ὁμονοίας
χάριν
ἐτείμησεν

Dated on palaeographical grounds; ligatures ‖ 1. βουλῆι for βουλή: for the parasitic iota cf. our lemmata nos. 755 and 795 ‖ 2-6. the statue represented a personification of the demos of Perinthos (the patron deity of the city) or Homonoia, ed.pr., who adds that the addition of καὶ ὁμονοίας may point to a preceding conflict between the two cities, in the context of a provincial reorganization and changes in the status and privileges of the cities.

755. Philippopolis. Honorary inscription for the personification of the provincial assembly of Thrace, 110-120 A.D. Marble base with moulding above and below; on the upper surface three cuttings, one of which has the shape of the right foot of a statue; found in the Roman theater in 1968. Ed.pr. V.Gerassimova-Tomova, *art.cit.* (see our lemma no. 760) 282/283 (dr.; German translation); republished by N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 59/60 no. 2(a) (ph.; translation) and *art.cit.* (cf. our lemma no. 729) 519/520 no. 2. Cf. *An.Ép.* (2005) [2008] 467 no. 1379.

Ἡ βουλῆι καὶ ὁ
δῆμος τὸ κοινο-
βούλιον τῆς Θρᾳ-
κῶν ἐπαρχείας
τῆς διηνεκοῦς
εὐνοίας χάριν
v ἐτείμησεν v v v

Dated on palaeographical grounds; the left section of epsilon has the form of a reversed sigma (same form also in *IGBulg* II 909; IV 2270) [we add the ligatures, Chaniotis] ‖ 1. βουλῆι for βουλή: cf. our lemma no. 754 ‖ 2/3. this

is the earliest attestation of the assembly of the Koinon of the Thracians, S. ‖ S. argues that the statue represented the provincial assembly of Thrace in the form of a woman and was been at roughly the same time as the inscription in honor of the demos of Perinthos (see our lemma no. 754). The lettering, layout, and contents of the two texts are very similar.

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756. Philippopolis. Honorary inscriptions for Hadrian, 117-138 A.D. *IGBulg* III.1.1046 + 1047. N.Sharankov, *ZPE* 151 (2005) 236 with note 4, reports that he found these fragments, considered lost by G.Mihailov, in the Archaeological Museum of Plovdiv; they belong to the same text. They are the latest products of the workshop that also produced the bases in our lemmata nos. 751-753 and 763. Id., *art.cit.* (see our lemma no. 765) 203 (ph.), presents the following text:

[Αὐτοκράτορα Καίσαρα θεοῦ Τραια]νοῦ Παρθικ[οῦ υἱόν],
[θεοῦ Νέρουα υἱωνόν, Τραιανὸν] Ἁδριανὸν Σεβαστ[ὸν - -]
[- - - - - - - - - - - - - - - - - - - γερ]ουσιαστ[..]ΛΥΙ[- - - - - - -]

3. Ὀλύμπιον or another epithet, followed by [γερ]ουσιαστ[αὶ] Αὐρ[- - -]; alternatively a mention of the motive for this honor, S.Follet, *An.Ép.* (2005) [2008] 471 no. 1390.

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757. Philippopolis. Honorary inscription for a Thrakarches, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 63/64 no. 3(a) (ph.; translation).

[- - - - - - -]ν Σεβαζ[ια]-
[- - θρᾳκάρ]χην καὶ ἀγω-
νοθέτην τοῦ κοινοῦ
4 [τ]ῶν Θρᾳκῶν πενταετηρι-
κοῦ ἀγῶνος ἀνέστησεν

1. Σεβαζ[ια|νοῦ] or Σεβαζ[ια|νὸν], ed.pr. ‖ 3-5. The quadrennial contest of the Thracian Koinon is the Ἀλεξάνδρεια Πύθια organized by the Koinon in 214 A.D. as a result of a decision by Caracalla (Herodianus, *Hist.* 4.8), ed.pr.

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758. Philippopolis. Honorary inscription for Publius Virdius Iulianus, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 62-64 no. 3 (ph.; translation).

[..].[- - - - - - - - - - - - -]-
ων Πό(πλιον) Οὐίρ[διον]
Ἰουλιανὸν πα[τέ]-
4 ρα δύο χε[ι]λιάρχων
καὶ αὐτὸν ἀπὸ στρα-
τείας φυλὴ Κεν-
δρεισηίς, ἐκδικοῦν-
8 τος Αὐρ(ηλίου) Ῥηβουκένθου,

ἐπιμελουμένου Αὐρ(ηλίου) Ἀπολ̣-
λωνίδου Αἰλίου Οὐάλεντος

εὐτυχῶς

Ligatures || the honorand may have been an agonothetes, since his statue was erected next to that of the agonothetes in the inscription in our lemma no. 757; therefore, ed.pr. suggests restoring initio [τὸν ἀγωνοθέτην τῶν πρώτων Πυθί]ων; cf. our lemma no. 766 || 1-5. P.Virdius Iulianus was the father of two *tribuni militum*; he was himself a militiis (ἀπὸ στρατείας); the two sons are P.Virdius Bassus (*IGBulg* III.1.1144 + 1170 = our lemma no. 767) and 1454) and P.Virdius Iulianus Iunior (*IGBulg* V 5468; *SEG* XLVII 1088; see our lemma no. 759); members of the same equestrian family were M.Virdius Taurus (*IGBulg* III.1.1174) and Virdius Teres (*IGBulg* III.2.1873), ed.pr. [on the Viridii see N.Sharankov, *art.cit.* (cf. our lemma no. 729) 528/529, Avram]; diairesis between H and I in Κενδρεισηίς indicated on the stone: H·I, ed.pr.

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759. Philippopolis. Posthumous honorary inscription and epigram for P.Virdius Iulianus Iunior, 200-250 A.D. *IGBulg* V 5468; *SEG* XLVII 1088; *An.Ép.* (1999) no. 1394; B.Puech, *Orateurs et sophistes* -- (cf. *SEG* LII 1991) 469/470 no. 258. Republished by N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 66/67 no. 3c (ph.; translation).

Πό(πλιον) Οὐίρδιον Ἰ̣[ουλι]-
ανὸν νέον χ̣[ειλί]-
[αρ]χ̣ον τὸν ῥή̣[τορα]
4 φ[υ]λὴ̣ Εὐμολπ[ὶς]
τὸν ἥρωα·
Ἕστηκα ἐν μέ̣[ρει]
πατρὸς παῖς ὡ̣[ς ἐ]-
8 φέδεν με
ζωὸν ἐόντα π[ά]-
τρη στῆσεν ἐ[νὶ]
μεσάτῳ·
12 ἐκδικοῦντος Αὐρ(ηλίου) [Πωλ]-
λίωνος τοῦ καὶ Γεωρ̣γ[οῦ],
ἐπιμελουμένου Αὐρ(ηλίου)
Χρήστου Γλαύκου

1/2. Ἰ̣[ουλι]|ανόν: see our lemma no. 758 for the father's name, S.; no restoration, *SEG* || 2/3. χ̣[ειλί|αρ]χ̣ον: see our lemma no. 758, S.; [κτίστην | ἱππι]κόν, P. || 6-11. an elegiac distich, S. || 6. ἐν μ[έσῳ], *SEG* || 7-8. Ω[ca. 3]| ΦΕΔΕΝ με, *SEG*; ὡ̣[ς ἐ]|φέδεν με, with an irregular form of ἐφίζω ('I suceeded my father in his profession, which he set me to'), S. || 13. Γεωρ̣[γοῦ], *SEG*.

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760. Philippopolis. Honorary inscription for T.Flavius Priscianus, 222-235 A.D. Marble base with moulding above and below; found in the forum near the bouleuterion. Ed.pr. V.Gerassimova-Tomova in F.Beutler, W.Hameter (edd.), *'Eine ganz normale Inschrift' --- und ähnliches zum Geburtstag von Ekkehard Weber. Festschrift zum 30. April 2005* (Vienna 2005) 275-277 (ph.; dr.; translation). Cf. N.Sharankov, *An.Ép.* (2005) [2008] 466 no. 1377 and and *art.cit.* (cf. our lemma no. 729) 530/531 no. 14.

[Ἀγαθῇ] τύχῃ·
[Τ(ίτον) Φλ(άβιον)] Π̣ρεισκιανὸν [τὸν]
[ἐκ] π̣ρογόνων θρ̣ᾳκάρ̣χ̣η̣[ν]
4 καὶ ἀρχιερέα καὶ πρῶτον
ἄρχοντα ἡ μητρόπολις
εὐτυχῶς

Ἀγαθῃ τύχῃ, ed.pr.; [Ἀγαθῇ] τύχῃ, S. ‖ 2. [Π]ρεισκιανόν, ed.pr.; Πρεισκιανόν, S., who also points out that there is in fine enough room to restore [τόν] ‖ 3. initio [ἀπό], ed.pr.; [ἐκ], S., who observes that there is not room for three letters; θρᾳκάρχα, ed.pr.; θρᾳκάρχη[ν], S.; ‖ the honorand is known as neokoros, thrakarches, first archon, and ἀρχιερεὺς δι' ὅπλων from *IGBulg* V 5408 (Philippopolis; time of Severus Alexander), ed.pr.

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761. Philippopolis. Honorary inscription for Augusta Herennia Etruscilla, 250/251 A.D. Marble base with moulding above and below; on the upper moulding a rosette and akroteria. Now in the Museum in Plovdiv. Ed.pr. V.Gerassimova-Tomova in *op.cit.* (cf. our lemma no. 760) 278-281 (ph.; German translation). Cf. N.Sharankov, *An.Ép.* (2005) [2008] 466/467 no. 1378 and *art.cit.* (cf. our lemma no. 729) 529/530 no. 12.

Ἀγαθῇ τύχῃ·
τὴν θεοφιλεστάτην
Αὐγοῦσταν ⟦Ἑρεν(νίαν) Ἐτ⟧-
⟦ρουσκίλλαν⟧ Σεβαστὴν
τὸ κοινὸν τῆς λαμ-
προτάτης Θρᾳκῶν
ἐπαρχείας, ἡγεμο-
νεύοντος τῆς Θρᾳκῶν
ἐπαρχείας Ἰουλίου
Πρείσκου πρεσβευτοῦ
Σεβ(αστῶν) ἀντιστρατήγου,
ἐπιμελουμένου Μ(άρκου) Αὐρ(ηλίου) Εὐστοχίου
Κέλερος θρᾳκάρχου

3/4. Ἐτρουσκείλλαν, ed.pr.; Ἐτρουσκίλλαν, S. ‖ 5. ὁ κοινόν, ed.pr.; TO is on the stone, S. ‖ 11. ΣΕΒΒ, lapis, with a horizontal stroke above ΣΕΒΒ ‖ 12/13. M. Aur. Eustochius Celer, son of Ἀσκληπιάδης, is known from three inscriptions from the region between Philippopolis and Augusta Traiana; *IGBulg* III.1.1449 (first archon), 1537 (V 5553) (thrakarches), and V 5591 (all functions); he is likely to have owned estates in the area, ed.pr.; S. points to *IGBulg* III.1.1517, from Cillae (241-244 A.D.), recording an ἔκδικος Αὐρ. Ἀσκληπιάδης and his son Κέλερ ‖ Eustochius Celer's wife belonged to the elite family of the Antii, ed.pr.

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762. Philippopolis. Building inscription of the west paraskenion of the theater, 116/117 A.D. Two joining fragments of the Ionic architrave-frieze of the west paraskenion of the theater (cf. our lemma no. 763). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 240/241, who points out that the text was identical to that of our lemma no. 763, but its arrangement was different. Only the last words of LL. 1/2 are preserved: L. 1: διαμονῆς; L. 2: [ἡγεμ]ονεύοντος.

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763. Philippopolis. Building inscription of the east paraskenion of the theater, 116/117 A.D. Six fragments of three marble blocks of the Ionic architrave-frieze of the east paraskenion of the theater (cf. our lemma no. 762). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 237-241 no. 2 (translation; ph.; dr.), who attributes these blocks to a late phase of the workshop that also produced the bases in our lemmata nos. 751-753 and 756. Cf. A.Avram, *BE* (2006) no. 270.

Ὑ̣πὲρ τῆς αὐτοκρά̣[τορος Νέρουθα Τρ]αϊανοῦ Καίσαρος Σεβαστοῦ [Γερμα]νικο̣ῦ̣ Δα̣[κικοῦ Παρθικοῦ]
[Ἀ]ρίστου ὑγείας καὶ δ̣[ιαμονῆς καὶ Πλωτείνη]ς Σεβαστῆς καὶ τοῦ σύνπαντος α[ὐτῶν οἴκου ἱερᾶς τε συγκλήτου] κ̣α̣ὶ̣
[δήμου Ῥωμαίων βουλῆς τε καὶ δήμου Φιλιπποπολειτῶν, ἡ]γ̣εμονεύοντος ἐπαρχείας Θρᾴκης Γν[αίου Μινικίου Φαυστείνου? πρεσβευτοῦ]
4 [Σεβαστοῦ ἀντιστρατήγου - - - - - - - -τ]ης Θρᾳκῶν μητροπόλεος Ταρσας Βάσσου κ̣α̣ὶ̣ [- - - - - - - - - - - - - - - ἡ γυνὴ α]ὐ̣τοῦ̣
vacat κατεσκεύασαν τὸν πύργον δηναρίων [- -] vacat

Fr. a + b = LL. 1/2 initio; fr. c = middle part of LL. 1-5; fr. d = L. 1 in fine; fr. e = L. 2 in fine; fr. f = LL. 4/5 in fine || 1-2. if the restoration Παρθικοῦ is correct, the inscription dates between February 116 and August 117 A.D., ed.pr. || 2. or [καὶ τῆ]ς Σεβαστῆς, ed.pr. || 3. the name of the governor was suggested to ed.pr. by W.Eck (per ep.), since Gnaeus Minicius Faustinus (consul suffectus in 117 A.D.) is the only consul with this praenomen in the following several years || 3/4. ἐπαρχείας Θρᾴκης, instead of the usual Θρᾳκῶν ἐπαρχείας, probably under Latin influence (provincia Thracia), ed.pr. || 4. [ὁ ἀρχιερεὺς or πρῶτος ἄρχων τῆς λαμπροτάτ]ης or [τ]ῆς, ed.pr.; in fine, [ὁ υἱὸς α]ὐτοῦ, Avram || 5. τὸν πύργον = the paraskenion, ed.pr.; rather a tower of unknown function, Avram.

764. Philippopolis (area of: Kuklen). Dedication by a priest, late 2nd cent. A.D. *IGBulg* III.1.1447. In a discussion of the name Surus (*CIL* III 12422), D.Boyadzhiev, *Epigraphica* 66 (2004) 114-116 (ph.; dr.), republishes this text, based on readings, photos, and a dr. provided by N.Sharankov, who also points out that the stone was found in Kuklen, near Plovdiv, not in Topolovo, Gornoslav, or Dolonoslav (*IGBulg*).

Ἡρῴδης, Πάκκις v ἱερεύς, Σ̣ουρατράλις ·

ΙΕΡΕΥCC vv ΟΥΡΑΤΡΑΛΙC, lapis; in fine a mark of punctuation; the vacat interrupts the personal name Σουρατράλις, B. [probably a dedication by three men, Pakkis (rather than Souratralis) being a priest; we punctuate the text accordingly, Chaniotis].

765. Philippopolis. Building inscription mentioning the gerousia, 3rd cent. A.D. Marble block belonging to a box ('loge') in the *summa cavea* of the theater. Ed.pr. N.Sharankov, *Nov* Bălgarski *Universitet* 2 (2004) 198/199 no. 1 (based on a copy made by the Plovdiv Museum). Non vidimus. See *An.Ép.* (2005) [2008] 469/470 no. 1385.

Ṭαμιεύοντος ἀξ(ιολογωτάτου)
Π̣ολυγήρου Ἀλεξά-
[ν]δρου ἐκ τῶν κοινῶν
τῆς ἱερᾶς γερουσία⟨ς⟩·
εὐτυχῶς

4. ΓΕΡΟΥΣΙΑ, lapis || the construction of the box may have been financed by the gerousia; the beginning of the text, if it is incomplete, may have stood on another block, ed.pr., who explores (198-208) the history of the city's gerousia on the basis of eleven inscriptions, four of which are new (our lemmata nos. 756, 768, 770/771); the gerousia was created by Hadrian; on record are the γερουσιάρχης, a ταμίας (with a treasury: τὰ κοινὰ τῆς ἱερᾶς γερουσίας) and an ἔκδικος.

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766. Philippopolis. Dedication to Apollo, 214 A.D. or later. *IGBulg* III.1.1040. Republished by N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 64-66 no. 3b (translation), with new restorations based on our lemma no. 758.

[Ἀγαθ]ῇ [τύχῃ]·
[Μου]κιανὸ[ς - - -]
[- - -]του ἐφηβ[αρχή]-
[σας κ]οσμ[ί]ως τ[ῇ πρώ]-
[τῃ τ]ετρα[ετηρίδι]
[τοῦ ἱ]εροῦ ἀ[γῶνος Ἀ]-
[πόλ]λωνα ἀ̣[νέστη]-
[σα τ]ὸ⟨ν⟩ Πύθι[ον, ἀγω]-
[νο]θετού[ντων Πο(πλίου)]
[Οὐι]ρδίου Ἰου[λια]-
[νοῦ] καὶ Αὔλου [- - - -]
[- - - - -]ΞΡΑ[- - - - - - -]
[- - -]ΕΤΗ[- - - - - - - - -]
[- - - - - - - -]ΛΤΟΣ[- - -]

4-7. The Ἀλεξάνδρεια Πύθια were founded in 214 A.D., but the restoration τ[ῇ πρώτῃ] is not certain, S. || 12. perhaps [Σ]ε̣β̣α̣[στιανοῦ] or [Σ]ε̣β̣α̣[ζιανοῦ] [cf. our lemma no. 757], S.

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767. Philippopolis. Dedication by P.Virdius Bassus, ca. 215-235 A.D. *IGBulg* III.1.1144 + 1170 [cf. our lemma no. 729]. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 67/68 no. 3 (d) (ph.), shows that these two fragments join and presents the following text.

Πό(πλιος) Οὐίρδιος Βάσσος ἀπὸ στρατείαν (sic) | καὶ θρ̣ᾳκάρχης εὐχήν

1. The honorand is known as νεωκόρος from *IGBulg* III.1.1454, S.; for his family see our lemma no. 758 app.cr.; ἀπὸ στρατείαν for ἀπὸ στρατείας: a militiis; see our lemma no. 758 LL. 5/6.

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768. Philippopolis. Epitaph of the gerousiastes Aurelius Sostratos and his wife Aurelia Theodora, 3rd cent. A.D. (after 212 A.D.). Lid of a syenite sarcophagus, with relief representations of a bird, a boukranion, and two human figures (?); exact provenance unknown. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 201-203 no. 4 (ph.). Cf. *An.Ép.* (2005) [2008] 470/471 no. 1389 (French translation).

Αὐρ(ήλιος) Σώστρατος Δοληους γερουσιαστὴς Φιλιπποπόλεος ζῶν καὶ
φρονῶν ἑαυτῷ καὶ τῇ συμβίῳ μου Αὐρ(ηλίᾳ) Θεοδώρᾳ Ζωσίμου τὴν θήκην ἐκ τῶν
ἰδίων κατεσκεύασεν· μετὰ τὸ ἐμὲ κατατεθῆνεν καὶ τὴν σύμβιόν μου μηδενὶ ἐξὸν
εἶνε ἕτερον πτῶμα καταθέσθεν μηδὲ τὸ ἐπιβάλλων (sic) μοι μέρος τοῦ πραστείου
πωλῆσεν ἢ ᾽παλλοτριῶ(σ)εν· εἰ δέ τις τολμήσει, δώσι τῷ ταμείῳ (δηνάρια) ,ε καὶ τῇ
πόλι (δηνάρια) ,βφ´

3. κατατεθῆνεν for κατατεθῆναι || 4. καταθέσθεν for καταθέσθαι; πραστείου for προαστείου ('le faubourg'; the plot in the proasteion is the location where the sarcophagus has been placed, ed.pr.) || 5. πωλῆσεν and ᾽παλλοτριῶ(σ)εν for πωλῆσαι and ἀπαλλοτριῶσαι; ΠΑΛΛΟΤΡΙΩΕΕΝ, lapis.

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769. Philippopolis. Topos inscription, reign of Trajan or Hadrian. Inscription engraved on the orthostates of the *summa cavea* of the theater. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 199 (dr.): Φιλοκαισάρ̣ων (sc. τόπος)

Φιλοκαίσαρες: an association connected with the Imperial cult, ed.pr.

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770. Philippopolis. Fragment, ca. 150-200 A.D. Fragment of a syenite block reused in the socle of the Plovdiv Museum. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 3 (ph).

[- - -]ΑΥ[- - - - - - - - - - -]
[- - - γε]ρ̣ουσ[ία - - - - - -]
[- - - γερο]υ̣σιαστ[αὶ? - -]
[- - - οὐετ]ρανοὶ [- - - - -]
[- - -]ΡΟΙ [- - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]

2. Or [γε]ρ̣ουσ[ιαστ- -], ed.pr.

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771. Philippopolis. Fragment, undated. Fragment of a marble cornice; inscription above a frieze with palmettes; reused in a late antique building. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 2 (dr.), based on a copy made by the Plovdiv Museum: [- -]υσιάρχου ΝΟ[- - - -]

Either [-- γερο]υσιάρχου ΝΟ[--] or [-- γερο]υσιαρχοῦν(τ)ο[ς τοῦ δεῖνος --], ed.pr.

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772. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LIV 648 bis*. L.Loukopoulou, in *The Culture of Thracians* 13-17, points to the importance of Maroneia's exemption from custom dues on all imports and exports between Maroneia and the Thracian emporia and traces the origin of these custom dues in the revenues of the Odrysian kings in the 5th and early 4th cent. B.C.

773. Pistiros. Graffiti on pottery. *SEG* XLVI 874; LII 711; LIII 670. L.Domaradzka, in *The Culture of Thracians* 19-26, exploits the information provided by these graffiti (personal names, in particular) for the relations between Greeks and Thracians in the Upper Maritsa Valley in the Classical period. She identifies 12 Greek and 5 Thracian names. Greek names: Ἀθηναγόρης, Δήλιος, Διονύσιος, Ἑκαταῖος, Ἑορτή or Ἑόρτιος, Εὐκτῆς or Εὐκτήμων, Ἡρόξεινος [now in *Pistiros* III (Prague 2007) 283/284 no. 3: Ἡροξείνο ἰμί, Avram], Κέρδων, Μάρων, Μειδίης, Πρίλλος, Φιλιππίδης [except for Ἡρόξεινος and Κέρδων (see no. 1 below), the other names have been presented in *SEG* XLVI 874(v/vi, xiii) and LII 711(I, IV, XXIII, XXVI, XLV, XLVIII, LV, LXV); cf. the remarks in *SEG* LIII 670, Chaniotis]. Thracian names: Εβρυζελμις, Σεύθης, Σποκης, Τάρσας or Τάρας, Τήρης [for Σεύθης and Σποκης see *SEG* XLVI 874(i/ii, iv); for the other names see nos. 2/3 below) Chaniotis]. D. compares the coexistence of Greeks and Thracians with the situation in the necropolis at Akandzhievo, near Pistiros (cf. our lemma no. 727), Cylae (see our lemma no. 737), Parvenec (*SEG* XLIII 483), Saedinenie (*IGBulg* III.2.1639), Sboryanovo (see our lemmata nos. 739/740), Spassovo (*IGBulg* III.2.1635), Simeonovgrad (*SEG* XLIX 993), and Seuthopolis (*SEG* XXXV 833) [where Ἀρίξενος (*SEG* XXXV 833(2)) should be corrected to [Χ]αρίξενος (see *LGPN* IV s.v. Χαρίξενος 8), Chaniotis].

D. presents drs. of three graffiti not previously presented in *SEG*: **1)** Κέρδω[ν- -] (20 fig. 1.6); **2)** Ταρ. Σε. (21 fig. 2.4); **3)** ΠΟΤΟΥΣΤΗΡ[---] | Εβρυζελμι[---] (21 fig. 2.5).

Ead., in J.Bouzek, L.Domaradzka, Z.H.Archibald, *Pistiros* III. *Excavations and Studies* (Prague 2007) 221-235 and 283-285 [to be presented in *SEG* LVII, Chaniotis], continues the publication of graffiti from Pistiros (cf. *SEG* LII 711), presenting a catalogue of graffiti inscribed on household wares. Cf. ead., *art.cit.* (cf. our lemma no. 727) 299-304.

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774. Plotinopolis and territory. Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 570-592 nos. E458-E477 (ph.), presents the inscriptions of Plotinopolis (E458-475) and its territory (E476/477). In the introduction, the editors discuss the history and topography of the city (570-576). The following categories are represented in this corpus: honorary inscriptions for Roman emperors (E462-464); dedications (E458/459, 476/477); grave epigrams (E465/466); and epitaphs (E467-475; Christian epitaphs: E474/475).

Inedita: There are 7 inedita (E460/461, 469/470, 472/473, 476), mostly small fragments and epitaphs. We single out three dedications, to (Ἀπόλλων) κύριος Κερσηνός (**E460**; 2nd cent. A.D.), Θεὸς Ὕψιστος (**E461**; 3rd cent. A.D.), and an anonymous god (**E476**; 2nd/3rd cent. A.D.); and a bilingual Greek/Latin epitaph erected by Πρίνκεπψ (sic) for his πάτρων (**E473**; Imperial period).

Society: We single out the epitaph of Apollonios from Βαβυλῶν (**E465**; 3rd cent. B.C.); the epitaph of a μυρμύλλων killed by a προβοκάτορ (**E466**; 3rd cent. A.D.); the Christian epitaph of a κόμης (**E474**; 499 A.D.); and a reference to an ὀθονίτης (**E475**; 501 A.D.).

For a comparatio numerorum see our lemma no. 724.

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775. Sandansk. Christian building epigram referring to a mosaic, 6th cent. A.D. Mosaic in the exonarthex of a Christian basilica. T.Ivanov, D.Serafimova, I.Nikolov, *Izvestiya na*

archeologičeskiya institut 31 (1969) 141; R.Hoddinott, *Bulgaria in Antiquity* (New York 1975) 288/289. Republished by R.E.Kolarik, *art. cit.* (cf. our lemma no. 2038) 1259 with note 15 (translation; ph.).

Τίς ἔτευξε θέσκελον ἔργον
καλλον̣ῇ ὄμ̣μ̣ατ' εὐφρε͂νον
ποθῖς μαθῖν· Ἰωάγ̣γ̣ης πέλι
ἀνὴρ πινυτὸς τὰ δ' ἄλλα
σώφρων ὃς ἀρχιέριον ἔλαχε
ἀμφιέπιν θῶκον· τ̣ο̣ύτ̣ο̣υ̣ δ' ἔσχε
προηγήτορα ἄνδρα ὁ̣σ̣ι̣ώ̣[τα(τον)]
τοὔνομα φέροντ' Ο̣[- - - - - -].

2. εὐφρε͂νον = εὐφραῖνον || 3. ποθῖς, μαθῖν, πέλι = ποθεῖς, μαθεῖν, πέλει || 4. τάδ' ἄλλα, K. [τὰ δ' ἄλλα, Chaniotis].

776. Seuthopolis (area of: Shipka). Inscribed silver phiale, silver jug, and bronze helmet of King Seuthes III, late 4th/early 3rd cent. B.C. G.Kitov, *Archaeologia Bulgarica* 9.2 (2005) 39-54, reports the discovery of a tumulus (Golyana Kosmatka mogila tumulus) south of Shipka (ca. 7-8 km north of Seuthopolis), which can be identified as the grave of Seuthes III. Three of the objects found in the grave are inscribed (ph.; 49 and 51/52). Ed.pr. M.Manov, *Archaeologia Bulgarica* 10.3 (2006) 27-34 (ph.). The numerals indicate the weight of the objects according to Alexander's system of measures: **1)** Σεύθου, ὁλκὴ τετράδραχμα Ἀλεξάνδρεια ΔΙΙΙΙ (silver phiale, inscribed on the neck with punched letters; 27-29 no. 1); **2)** Σεύθου· ὁλκὴ τετρά|δραχμα ΙΔ⊢⊢ (handle of a silver jug with punched inscription; 29-33 no. 2); **3)** Σεύθου (bronze helmet of the Chalkidian type, inscribed on the forehead; 33 no. 3).

1. 4 tetradrachms and 4 oboloi according to the alphabetical system (71.68 g) or 14 tetradrachms according to the acrophonic system (238 g); the vase weighs 212.75 g; therefore, probably to be read as ΔΙΙ ΙΙ (12 tetradrachms and 2 drachmas = 212.60 g), ed.pr. || 2. 14 tetradrachms (of Alexander) and 2 drachmas (249.4 g); the vase weighs 246 g, ed.pr.

777. Stryme? (Molyvoti). Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 287-317 nos. E107-E167 (ph.), presents the inscriptions found in an ancient settlement in the peninsula of Molyvoti (east of Komotini). [This ancient settlement is usually identified as ancient Stryme; since this identification is not certain, the editors of *I.Thrac.Aeg.* rightly use the heading Ἐπιγραφὲς τῆς Χερσονήσου τῆς Μολυβωτῆς; we use the heading 'Stryme', under which the inscriptions of this site have been presented in earlier *SEG* volumes, for practical reasons, Chaniotis.] The texts include boundary stones of sanctuaries (E107/108) and epitaphs (E109-167), one of which was set up by a φαμίλια of gladiators for a ῥητιάριος (**E167**; 3rd cent. A.D.). There are a 7 inedita, all of them epitaphs of the 5th/4th cent. B.C. (E113: Ζ̣ήνων | Ποσιδήιο; E147: Λεοντι[- - -] | Δ̣ι̣ο̣νυσ̣ο̣φά[νους]; E152: Δημήτριος | Ἀπ̣ολ̣λ̣ω̣νίδου; E157: [- - -]ρος | [..]οβόλου; E158: [- - - | Δι]φίλου; E162: [- - -]α̣γ̣ρ̣ο̣ς | [Φ]α̣νίππ[ο], | [- - -]τ̣α̣ς | [Φ]α̣ν̣ίππ[ο]; E163: [- - -] | Ἡ̣ροδώρ̣ο | τ̣ô Μένεω). We single out a new reading of *SEG* XLIX 989 (**E107**), which shows that this inscription is a boundary stone of the sanctuary of Athena and Zeus Horios (Ἀ̣θ̣εν[άη]ς̣ | Δ(ι)ὸς | Ὁρ̣ίο).

For a comparatio numerorum see our lemma no. 724.

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777 bis. Tepeköy. Dedication to Apollo Torontenos, 1st cent. B.C. *SEG* XLVIII 959. D.Dana, *ZPE* 154 (2005) 294/295, points out that this inscription was first recorded by J.H.Mordtmann, *RA* (1878.2) 293, who read Αὐλουβεισταβάκης, without indication of word break and line division. Consequently, D.Detschew, *Die thrakischen Sprachreste*^{2} (Vienna 1976) 35 and 41, recorded two non-existing names: Αὐλουβειστας and Βάκης. D. interprets Αὐλουσ[...^{5}..] | Βεισταβακης as the name of the dedicant (probably Αὐλουζ[ενις] or Αὐλουζ[ελμις]) followed by the undeclined patronymic Βεισταβακης. The sons of the dedicant have common Getian and Thracian names: Σαλμος (cf. the name of the Getian god Salmoxis/Zalmoxis; cf. Ζαλμοδεγικος in *I.Histriae* 8) and Γέτας (here a Thracian name, attested in southern Thrace; e.g. *IG* II^2 9287 and *SEG* XXX 597) [see also *SEG* LIII 2194, Sverkos].

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778. Topeiros and territory. Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 261-282 nos. E84-104 (ph.), presents the inscriptions of Topeiros (E84-96) and its territory (E97-104). In the introduction, the editors discuss the history and topography of Topeiros (261-266). The inscriptions are honorary inscriptions (E84/85) and epitaphs (E86-96, 97?; a Christian epitaph: E96). There are a few inedita (E88, E98-102). The most important text is the honorary inscription for Μᾶρκος Οὐέττιος Μαρκέλλος, ἐπίτροπος Σεβαστοῦ set up by the στρατηγοὶ Θρᾴκης (E84; ca. 46-54 A.D.). Among the epitaphs we mention the reference to funerary fines (E88/89, E102) and to the dimensions of the funerary monument (E90); the fragmentary funerary epigram of Ὕλλας, which quotes *Odyssey* 1.2; the epitaphs of an Ἀβδηρίτης (E103), a σειτευτὴς Νεικαεύς (E89 = *SEG* L 673), and a Christian πρεσβύτερος καὶ ζωγράφος (E96). The age at death is mentioned in one epitaph (E93: 38 years). For French translations of some texts see *An.Ép.* (2005) [2008] nos. 1346 (**88**), 1347 (**99**).

For a comparatio numerorum see our lemma no. 724.

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779. Traianoupolis and territory. Corpus. The inscriptions of Traianoupolis (E433-445) and its territory (E446-457) are included in *I.Thrac.Aeg.* 531-569 (cf. our lemma no. 724) nos. E433-457. In the introduction, the editors discuss the history and topography of this city (531-534). The following categories are represented in this corpus: a decree of an unknown city (E451; see below); imperial letters (E446, 455); documents recording the construction of a road (E433, 447); an honorary inscription for Marcus Aurelius (E437); dedications (E435, 457); boundary stones of sacred land of the Samothrakian gods (E434, 448) [cf. A.Chaniotis, *EBGR* (2003) [2006] no. 190, Chaniotis]; milestones (E453/454; E453 is Latin); a sundial (E436); epitaphs (E438-442, 449/450, 456; Christian epitaphs: E441/442); and incerta (E443-445).

Inedita: There are 4 inedita, mostly small fragments (E439, 443, 446, 452). What survives from an imperial letter is part of the name of the ambassador and the formula concerning his travel expenses (**E446**: [- - -] ̣π̣ρ̣ε̣σ̣β̣ε̣ύ̣σ̣α̣ν̣τ̣ο̣ς̣ ̣Δ̣ι̣ο|[- - -]ς Διογένους, ᾧ τὸ ἐφόδιον | δ̣οθήτω,

ε[ἰ] μὴ προῖκα ὑπέσχηται· | εὐτυχεῖτε; 2nd cent. A.D.). We also mention an honorary inscription for an anonymous emperor (**E452**) and an epitaph with a funerary fine (**E439**).

History: The most important text is a decree of an anonymous city (a local city or perhaps Samothrake) for an οἰκονόμος, probably appointed by a Ptolemaic king (**E451** LL. 3/4: [κατα-στα]θε[ὶ]ς οἰκονό|[μος]; ca. 250-200 B.C.). This document, found at Doriskos, attests Ptolemaic control and taxation in the area between Zone and the river Hebros. The oikonomos was a man from Ainos (L. 2: Αἴν[ιος]), possibly a certain Ἀφροδίσιος mentioned in a letter of Ptolemy V (*P.Tebt.* I 8). The honorand was to be crowned annually during a celebration in a sanctuary of Asklepios and another god (LL. 17-20: [ὁπό|τ]αν τὴν πανήγυριν | συντελῶσιν τῶι ΡΟΙ[..] | καὶ Ἀσκληπιῶι) [this seems to rule out the possibility that the city issuing the decree, was Samothrake; it must have been a local community, Chaniotis].

Vocabulary: συνόμευνος (**E438**).

For a comparatio numerorum see our lemma no. 724.

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780. Zone and territory. Corpus. The inscriptions of Zone (E401-429) and its territory (E430-432) are included in *I.Thrac.Aeg.* 505-530 (cf. our lemma no. 724) nos. E401-432. In the introduction, the editors discuss the history and topography of this city (505-511). The following categories are represented in this corpus: a decree (E430), dedications (E401-403, 431), epitaphs (E404-427, 432; Latin epitaph: E432), fragments and incerta (E428/429).

Inedita: There are 16 inedita (E403, 410, 412-414, 417-421, 426/427, 429-432), almost exclusively epitaphs. We summarize the content of four texts that are not epitaphs: a very fragmentary decree with the formula δεδόχθαι (**E430**; Hellenistic); a dedication by ἄρξαντες (**E403**; ca. 425-400 B.C.); a dedication of a statue (**E431**: [Τι(βέριος)] Κλαύδ(ιος) Φιλό-μο[υ]σος κατ' ὄναρ ἀνέθηκεν τὴν κόρην χαριστήριον θεοῖς συ[ν]νάοις μετὰ τέκνω[ν κ]αὶ συ[μβ]ίων· ἱερητ[εύοντος - - -]ράτου [τοῦ - - -]; 2nd cent. A.D.; according to A.Chaniotis, *EBGR* (2005) [2008] 251 no. 95, Philomousos dedicated a statue of Κόρη); a base with the text Ἀσωπίδος (the name of a tribe as in Miletos?; the name of a woman?; **E428**; ca. 450-400 B.C.).

Institutions: συντελῶναι (**E401**). The editors plausibly reject the possibility that the συντε-λῶναι were civic magistrates and tentatively suggest that they were collectors of the Athenian tribute; contra, A.Chaniotis, *EBGR* (2005) [2008] 251 no. 95: tax farmers; he points out that the dedication they made to Aphrodite is connected with the perception of this deity as a patron of concord within boards of functionaries.

For a decree of Drys found in Zone see our lemma no. 780 bis.

For a comparatio numerorum see our lemma no. 724.

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780 bis. Zone. Citizenship decree of the Dryitai for Polyaratos of Zone(?), late 4th/early 3rd cent. B.C. Upper part of a marble stele, found in 1966 at Sapli Dere (Zone). Mentioned by A.K.Vavritsas, *PAAH* (1966) 70; cf. J. and L.Robert, *BE* (1976) no. 464. Edd.pr., in *I.Thrac.Aeg.* 502-504 no. E400 (ph.), point out that this is an abbreviated copy of the decree, published in the city of the honorand. A Δρυΐτης in *I.Histriae* 234 must be a citizen of Drys and not a member of a homonymous Lindian demos.

Ἀγαθῆι τύχηι·
οἱ ἄρχοντες εἶπαν·
ἐψηφῖσθαι Δρυΐ-
ταις· ἐπειδὴ Πολυ-
άρατος Ἱστιαίου
διατελεῖ εὔνους
ὢν τῆι πόλει τῆι
Δρυϊτῶν, δεδόσθαι
αὐτῶι προξενίαν
καὶ εὐεργεσίαν
καὶ πολιτείαν καὶ
αὐτῶι καὶ ἐκγόν-
οις εἰς τὸν ἅπαντα
χρόνον καὶ ἔγκτη-
σιν καὶ εἴσπλουν
καὶ ἔκπλουν καὶ
ἐμ πολέμωι καὶ ἐν
εἰρήνηι καὶ ἀτέλει-
αν ὧν κ̣[ύ]ρ̣ι̣ο̣ι̣ [Δρυΐ]-
[ταί εἰσι - - - - - - -]
[- - - - - - - - - - - - -]

MOESIA

780 ter. Moesia. Economy: ναύκληροι. O.Bounegru, *Peuce* n.s. 2 (2004) 61-72, gives an overview of associations of ναύκληροι in the cities of the west coast of the Black Sea (Moesia), and more generally in the Hellenistic and Imperial periods. He discusses the organization of the associations and their legal status, their significance for the trade of grain and the annona, and their economic importance. B. argues that the cities of the west coast of the Black Sea were part of an economic network that connected them with Asia Minor. In this context, he adduces inscriptions that attest associations of ναύκληροι and similar groups in Athens (*IG* II^2 2350), Delos (*IG* XI.4.691), Thessalonike (*SEG* XLII 625: δοῦμος Ἀφροδείτης Ἐπιτευξιδίας), Tomis (*I.Tomis* 60: οἶκος τῶν ἐν Τόμει ναυκλήρων; 132: οἶκος τῶν ναυκλήρων; 153: οἶκος τῶν Ἀλεξανδρέων), Amastris (G.Mendel, *BCH* 25 [1901] 35/36: οἶκος τῶν ναυκλήρων), Nikomedeia (*IGR* III 4: οἶκος τῶν ναυκλήρων), and Rome (*IGUR* I 26: ναύκληροι καὶ ἔμποροι).

For weights in Moesia see our lemma no. 1335.

781. Moesia. Onomastics. The onomastic material from Moesia (Scythia Minor) is now assembled in *LGPN* IV (cf. our lemma no. 666 bis), under the supervision of A.Avram.

V.Cojocaru, in V.Cojocaru, V.Spinei (edd.), *Aspects of Spiritual Life in South East Europe from Prehistory to the Middle Ages* (Iaşi 2004) 105-134, gives an overview of theophoric names in the Pontic region (Scythia and Scythia Minor) from the 6th to the 1st cent. B.C. (Histria, Kallatis, Tomis, Chersonesos Taurica, Olbia and its territory, the Bosporan kingdom). 28.9% of the individuals known in these regions had a theophoric name; the theophoric names represent 16.8% of the known personal names. Ἀπολλώνιος is the most common name (as in the rest of the Greek world). Theophoric names derive from the names of the following deities: Ἀθηνᾶ (14 different names), Ἀπόλλων (very common; 29 different names), Ἄρης (rare), Ἄρτεμις (6 different names), Ἀσκληπιός, Δημήτηρ (only Δημήτριος, but common), Διόνυσος

(14 different names), Ἑκάτη, Ἑρμῆς, Ζεύς (24 different names) [but composita of διο- do not always refer to Zeus, but more in general to δῖος, Chaniotis], Ἥφαιστος (rare), Ἥρα (27 different names), Κρόνος (rare), Μήν, Μήτηρ Θεῶν (primarily in the North Shore of the Black Sea), Ποσειδών, and Προμηθεύς [if Προμαθίδας, Προμαθίων, and Προμηθίων really derive from the name of the Titan, Chaniotis]. Theophoric names deriving from Ἀφροδίτη do not appear in inscriptions of this region, but they are attested for individuals from the Pontic region in inscriptions of other areas. Theophoric names also derive from θεός, from the names of rivers, heroes, festivals, and epithets. In an appendix, C. presents a list of 315 theophoric names and a table of their distribution from the 6th to the 1st cent. B.C.

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782. Moesia. Political institutions. K.Nawotka, *Eos* 91 (2004) 234-241, gives an overview of 'legislation' [more accurately: the passing of decrees, Chaniotis] in the Pontic colonies of Miletos, especially in Histria and Olbia, but also in Apollonia and Odessos. He focuses in particular on abbreviated decrees, probouleusis, purely 'ecclesiastic' decrees (especially in Histria), and the role played by ἐπιμήνιοι and σύνεδροι in the Hellenistic period.

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783. Moesia. Prosopography in Late Antiquity. A.Barnea, in C.Ludwig (ed.), *Siegel und Siegler. Akten des 8. Internationalen Symposions für byzantinische Sigillographie* (Frankfurt 2005) 1-29, presents a prosopography of individuals attested in inscriptions and seals in Scythia Minor from 284 A.D. to the 7th cent. A.D.; most of the material comes from Tomis; other significant sites include Axiopolis, Durostorum, Dobrudscha, and Noviodunum; on 28/29 a list of the attested offices and titles.

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784. Moesia. Rural settlements. A.Bâltâc, *Ephemeris Dacoromana* 12 (2004.1) 37-49, discusses the terms τόπος (locus), κώμη, vicus, canabae and villa; cf. C.Petolescu, *An.Ép.* (2004) [2007] 451 no. 1290.

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784 bis. Moesia. Religion: the cult of Great Gods. Z.Gočeva, in *Heros Hephaistos* -- (cf. our lemma no. 738) 53-58, gives an overview of the cult of divinities having the attribute Θεὸς μέγας in the Greek colonies on the west coast of the Black Sea. G. distinguishes between the worship of the Μεγάλοι Θεοί of Samothrace in Bizone, Histria, and Dionysopolis and the worship of a Θεὸς μέγας. She argues that the worship of Θεὸς μέγας Ὀδησιτῶν (attested on coins) shows influence from Asia Minor (cf. Θεὸς μέγας in *IGBulg* I² 150 and 186); at a later stage this cult was connected with the Thracian cult of Darzalas (Θεὸς μέγας Δαρζάλας/Δερζέλας; *IGBulg* I² 46-48, 250). The identity of Θεὸς μέγας in Dionysopolis (*IGBulg* I² 13) cannot be determined.

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785. Moesia. Society: elites. L.Ruscu, in *Elite in Greek and Roman Antiquity* -- (cf. our lemma no. 1753) 141-162, gives an overview of the development of elites in Apollonia, Anchialos, Dionysopolis, Histria, Kallatis, Mesembria, Odessos, and Tomis. She considers inter alia service in offices and liturgies; membership in the βουλή; award of Roman citizenship; references to prominent ancestors; honorary titles (υἱὸς τῆς πόλεως); Greek names. R. observes differences between the various cities. In Kallatis, the rise of individuals to the highest ranks of the elite was difficult. In Anchialos, Apollonia, Dionysopolis, Mesambria, and Odessos, Roman citizenship was uncommon before the constitutio Antoniniana; in Odessos, tria nomina become more common after ca. 150 A.D. (154/155: Aelii, Antonii, Aurelii, Claudii, Flavii, Iulii). In Histria, award of Roman citizenship became common after Trajan and is connected with urbanization (149: Aelii, Aurelii, Cocceii, Iulii, Flavii, Ulpii); in Tomis it appeared earlier (151/152: Aelii, Arrii, Aurelii, Cominii, Flavii, Iulii, Ulpii, Valerii); in Kallatis it was common under the Flavians. The rise of individuals to the ordo equester ad senatorius is uncommon in this region. Individuals of Thracian origin were prominent in the local elites of Anchialos, Apollonia, Dionysopolis, Mesambria, and Odessos. A significant number of foreigners appear among the elite in Histria and Tomis. R. distinguishes between various factors that influenced these processes: the existence of a foedus between Kallatis and Rome; the small size and economic significance of cities such as Anchialos, Apollonia, Dionysopolis, Mesambria, and Odessos; the significance of status and local traditions in the case of Histria and Tomis.

R. adduces members of the elite in the following inscriptions: *IGBulg* I^2 14, 15 bis/ter, 16, 24 bis, 46/47, 47 bis, 48, 50-51 bis, 57/58, 63 bis, 64-68, 70 bis, 106 bis, 111, 131, 144 bis, 150, 162, 167, 186 ter, 188, 204, 224, 231, 254, 295, 317, 322, 343 sexies, 346, 348, 356, 369/370, 395, 400 quater; V 5011, 5072; *I.Histriae* 55-57, 66-69, 100, 143, 146, 178/179, 181, 191, 193, 198, 203/204, 207, 223, 268, 275, 291, 339, 373; *I.Kallatis* 31/32, 44-45, 73 B, 75, 99/100, 104, 109, 111-113, 117/118, 120/121, 174, 222; *I.Tomis* 25, 52, 57-59, 61, 71/72, 77, 79, 82 B, 95-97, 102/103, 116, 123, 180, 188, 204, 244/245, 249, 273, 298/299, 366, 369, 443, 465; *CIL* III 14416; *ILS* 1465.

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786. Moesia. Veterans of the Roman army. K.Królczyk, *Tituli veteranorum. Veteraneninschriften aus den Donauprovinzen des Römischen Reiches (1.-3. Jh. n. Chr.)* (Poznan 2005), collects the epigraphic evidence for Roman veterans in Raetia, Noricum, Dalmatia, Pannonia Superior and Inferior, Moesia Superior and Inferior, and Dacia. There are only a few Greek inscriptions from Moesia Inferior: *IGBulg* II 586 (p. 133), 590/591 (p. 145); *I.Tomis* 190 = *CIL* III 7545 (p. 145); *An.Ép.* (1977) no. 759 (p. 145).

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787. Dlážko. Dedication, undated. *IGBulg* II 777. P.Lungarova, *Nov Bălgarski Universitet* 2 (2004) 129-132, suggests that the statue dedicated by Αὐρήλιος Δεκιανός may have been that of *Bonus Eventus*. Non vidimus: see *An.Ép.* (2005) [2008] 440/441 no. 1320.

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788. Halmyris (near the mouth of the Danube). Commemoration of martyrs, ca. 300 A.D. *SEG* LII 713 ter. Republished by M.Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 152 (dr.; ph.); cf. A.Avram, *BE* (2007) no. 397.

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788 bis. Halmyris (near the mouth of the Danube). Amphora stamp, ca. 108-88 B.C. Amphora stamp [no reference to its provenance] found in the area of an episcopal basilica. Ed.pr. M.Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 145 (ph.): Μουσαίο̣υ

Μουσαῖο[ς], ed.pr. [in the ph., the upsilon is visible, in fine, Chaniotis; Rhodian stamp of Period IV, Avram].

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789. Histria. Cults. P.Alexandrescu, M.Alexandrescu Vianu, in P.Alexandrescu et al., *Histria. Les résultats des fouilles.* VII. *La zone sacrée d'époque grecque (Fouilles 1915-1989)* (Bucharest 2005) 51-156, present an overview of the history and stratigraphy of the 'sacred area' of Histria (51-84, 94-127, 139-156) and discuss the cults of Ἀφροδίτη, Ἀπόλλων Ἰητρός, Φόρκυς, Θεὸς μέγας and Ζεύς (85-93, 127-139), with reference to many inscriptions. The following inscriptions are discussed in some detail: *I.Histriae* 54 (143-154); 113/114 (114-116); 119 (119); 144 (121); 169 (104/105); 170 = *SEG* LIII 717 (105); 173 (119/120); 380 = *SEG* LIII 716 (92 note 142). The following inscriptions of Olbia are adduced as parallels: *IGDOP* 58 (90-92); 73 and 77 (88).

P.Alexandrescu, A.Sion, *ibid.* 159-197, describe the major monuments of the 'sacred area', discussing in some detail the following inscriptions: *I.Histriae* 144 (195); 145 (185/186).

See also our lemmata nos. 794/795, 803-805, and 807.

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790. Histria. Honorary decree for a man from Chios, 3rd cent. B.C. Left lower part of a marble stele. Ed.pr. A.Avram in L.Wald, T.Georgescu (edd.), *In memoriam I. Fischer. Omagiul foştilor colegi şi discipoli* (Bucharest 2004) 29/30 no. 1. Republished by id., *Dacia* 51 (2007) 120/121 no. XXXVI (ph.).

[- - - - - - - - - - - - - - - - - - - -]
[πε]ποίηται κ̣[αὶ τοῖς ἐντυγχά]-
[ν]ουσιν τῶν πολ[ιτῶν πρόθυμον]
ἑαυτὸν παρείχετ[αι καὶ ἐν ταῖς]
ἀποδημίαις φιλαγ[- - - - - - - - -]
τος οὐ διέλειπεν ε[ἰς τοὺς ἐντυγ]-
χάνοντας τῶν πολ̣[ιτῶν καὶ ἐπιδι]-
δοὺς ἑαυτὸν εἰς τὰ [ἀξιούμε?]-
να ὑπ' αὐτῶν ἀόκν[ως· δεδόχθαι]
τῆι βουλῆι καὶ τῶι [δήμωι· ἐπαινέ]-
σαι μὲν ἐπὶ τούτ[οις - - - - - - - - -]
[Φιλ]οκράτου Χῖο̣[ν· δεδόσθαι δὲ αὐ]-

[τῶι καὶ] ἐκγό[νοις προξενίαν, πολι]-
[τείαν - - - - - - - - - - - - - - - - - - -]

[3. or παρείχετ[ο] (cf. L. 5: διέλειπεν), Chaniotis] || 4. φιλαγ[αθῶν], ed.pr.

791. Histria. Honorary decree for an anonymous citizen, 3rd cent. B.C. Small fragment of the right part of a marble stele. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 30/31 no. 2. Republished by id., *Dacia* 51 (2007) 121 no. XXXVII (ph.).

[- -]
[- -]ΞΩ
[- π]άσης
[- -]ος, ἐφ' αἷς
[- εἵς τε τ]ὰς ἀρχὰ[ς]
[καὶ τὰς ἐπιμελείας καὶ συνεδρείας τασσόμενος πρ]όθυμον ἑ-
[αυτὸν παρεχόμενος ἐμ παντὶ τῶι τῆς πόλεως κ]αιρῶι λέγ[ων]
[καὶ πράσσων ἀεὶ τὰ βέλτιστα διατελεῖ τῶι] δήμωι· δ[ε]-
[δόχθαι· -]

792. Histria. Honorary decree for Agathokles, late 3rd/early 2nd cent. B.C. *I.Histriae* 15; *SEG* XXIV 1095; XLVIII 969; *ISE* II 131. In the discussion of the text in our lemman no. 791, A.Avram in *In memoriam I. Fischer* -- (cf. our lemma no. 790) 31/32, adduces this text as a parallel. Id., *Dacia* 51 (2007) 84 no. 15 restores LL. 18/19 ο[ὐδένα κίν]δυνον ὑπ[ολογισ]άμενος (cf. *I.Histriae* 12 LL. 10/11).

793. Histria. Honorary decree for Aristagoras, ca. 40 B.C. *I.Histriae* 54; *Syll.*^{3} 708; Bielman, *Retour à la liberté* (cf. *SEG* XLIV 1736) no. 53. P.Alexandrescu, in *Histria* VII (cf. our lemma no. 789) 143-154, discusses in detail the historical context of this decree. He argues that the critical situation described in this text was caused by the attacks of Burebista; since Aristagoras' activities cover a long period of time, these hostilities were not a single attack; they started in the 50s and continued until Burebistas' death in 44 B.C. See also A.Avram, *Dacia* 51 (2007) 92 no. 54.

794. Histria. Dedication to Boreus, early 1st cent. B.C. *I.Histriae* 97. Republished by P.Alexandrescu, in *Histria* VII (cf. our lemma no. 789) 126 and 214 no. 5c, who follows a suggestion by I.Bîrzescu and interprets the text Βορέω as the genitive of Βορεύς (contra *I.Histriae*: Βορέω[ν], the genitive of the name of the tribe of the Βορεῖς) and consequently a dedication to the north wind or to Apollo Boreus (cf. *IGDOP* 93). Republished by A.Avram, I.Bîrzescu, and K.Zimmermann, in R.Bol et al. (edd.), *Kult(ur)kontakte. Apollon in*

Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.-12. März 2004 (Rahden 2008) 113 no. 17 (ph.), in a collection of sources for the cult of Apollo. Cf. A.Avram, *Dacia* 51 (2007) 95 no. 97.

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795. Histria. Dedication to Orpheus (?), Hellenistic period. Base found in the via sacra. Ed.pr P.Alexandrescu, in *Histria* VII (cf. our lemma no. 789) 126/127 (ph.), who suggests that it is a dedication to Orpheus and points to the importance of Orphism in Olbia: [Ὀρ]φέωι

[Ὀρ]φέω {ι}, ed.pr., who interprets the form as an Ionic genitive with a superflous iota, inserted under the influence of dative forms of the second declension [[Ὀρ]φέωι, with a parasitic iota, which is not uncommon in Hellenistic Greek; see e.g., *I.Délos* 1513 L. 54: τὸν ἐπὶ Νενναίωι; *SEG* LIV 1100 L. 5: μέρηι, Chaniotis].

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796. Histria. Greek-Latin bilingual dedication to the emperors Antoninus Pius and Marcus Aurelius, 155 A.D. *I.Histriae* 75. Using old photos and a dr. made by S.Lambrino at the moment of the inscription's discovery, F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 303-305 (ph.; dr.), recognizes the name of the governor in the last line of the Latin text (the first line of the preserved fragment as that of Ti. Flavius Longinus Q. Marcius Turbo, and attempts to reconstruct the text. Cf. *An.Ép.* (2005) [2008] no. 1337; A.Avram, *Dacia* 51 (2007) 95 no. 75. We give M.-P.'s restoration.

[Imp. Caes. divi Hadriani filio, divi Traiani Parthici nepoti, divi Nervae]
[pronepoti, Tito Aelio Hadriano Antonino Aug. Pio, pontifici maximo,]
[tr. p]ot. X[VIII cos. III, p.p. et M. Aurelio Vero Caesari cos. II civitas Histrianorum]
4 [T. Fl.] Longino [Q. Marcio Turbone leg. Aug. pr.pr.]
[Αὐ]τοκράτορι Καίσ[αρι θεοῦ Ἀδριανοῦ υἱῷ, θεοῦ Τραϊανοῦ Παρθικοῦ υἱωνῷ, θεοῦ Νέρουα ἐγγονῷ, Τ. Αἰλίῳ]
[Ἀδ]ριανῷ Ἀντω[νείνῳ Σεβ. Εὐσεβεῖ, πατρὶ πατρίδος, ἀρχιερεῖ μεγίστῳ - - - - - -]

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797. Histria. Epitaph of Eukles, 3rd cent. B.C. Lower part of a limestone stele found re-used in a Christian basilica. Edd.pr. I.Achim, F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 195-200 (in Romanian; French summary; ph.): Εὐκλῆς Ἀπολλωνίου

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798. Histria. Epitaph of Demo, 3rd cent. B.C. *I.Histriae* 259. I.Achim, F.Matei-Popescu, *art.cit.* (cf. our lemma no. 797) 199 (in Romanian; French summary; ph.), report that this epitaph, considered lost, was found re-used in a Christian basilica. They republish the text (same text and date as in *I.Histriae*).

799. Histria. Epitaph, ca. 170 A.D. Fragment of a marble plaque. A.Suceveanu, *Histria VI. Les thermes romains* (Bucharest 1982) 131/132. Republished by F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 308-310 (ph.), who recognizes here a reference to the ala Vespasiana Dardanorum. Cf. *An.Ép.* (2005) [2008] no. 1338.

[- - - - - - - -]Ε̣[- - - - - - - - - - -]
[- - - - - Κλ]αύδ[ιος - - - - - - -]
[- - - εἴλη]ς · Δαρδα[νῶν - - -]

3. initio, [ἔπαρχος/ἱππεύς/οὐετρανός?], M.-P.

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800. Histria. Epitaph of Ergasion, 3rd/2nd cent. B.C. Left upper part of a marble stele with a relief pediment. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 31/32 no. 3. Republished by id., *Dacia* 51 (2007) 121 no. XXXVIII (ph.).

Ἐργασίων [- - - - - -]

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801. Histria. Fragment (list of names), 3rd cent. A.D. Left part of a marble stele. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 32/33 no. 4. Republished by id., *Dacia* 51 (2007) 121 no. XXXIX (ph.).

[- - - - -]Α[.] Αἰσχρίω̣ν̣ Α̣Μ-
[- - - - - -ο]ύρνου, Μῆ̣νι̣ς Ἀρτεμ-
[ιδώρου - -]Ρ Ἀρτεμίδω̣ρ̣ος ΑΦΟ
4 [- - - - - - - -] Καλπούρνις Ἡ̣ρ̣οφ-
[- - - - - - - -] Φίλιππος Σατυρί-
[ωνος - - - - -]φιος Ἀσκληπιάδ-
[ου - - - - - -] Ποντικὸς Ἡλει-
8 [- - - - - - Μ?]α̣ίωρ Βαλερίου
[- - - - - - - -]ούσανθος Ἀκα-
[- - - - - - - -] vacat

[3. initio: or Β̣? (indication of homonymy?) ‖ 9. initio, only the upper right part of a curve is preserved; [Χ]ρ̣ύσανθος?, Chaniotis.]

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802. Histria. Fragment (list of names?), undated. Marble block from the temple of Theos Megas. Edd.pr. P.Alexandrescu, A.Sion in *Histria* VII (cf. our lemma no. 789) 177.

Πυθ[- - - -] ΣΥΥ[- - - -]
ΚΛΟ[- - - -] 4 ΣΙΑΣ[- - -]

A list of names? On L. 1 possibly a theophoric name, A.Avram (apud edd.pr.).

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803. Histria. Graffito on a tile (dedication to Aphrodite), ca. 600-550 B.C. *I.Histriae* 101; *SEG* XXXIII 582; XXXIV 735; XL 587. Republished by I.Bîrzescu in *Histria* VII (cf. our lemma no. 789) 418 no. G8; cf. id., *SCIVA* 54-56 (2003-2005) 207. Cf. P.Alexandrescu, in *Histria* VII (cf. our lemma no. 789) 69/70, who reporto that A.Johnston suggested restoring the dedicant's name as Ἐξ̣ελέ[ων]. Cf. K.Zimmermann, *ibid.* 476 no. Ta319; A.Avram, *Dacia* 51 (2007) 95/96 no. 101.

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804. Histria. Graffito on a vase (dedication to Phorkys), ca. 600-550 B.C. Sherd of a black-figure dinos with a representation of a siren; from an East Greek workshop. Ed.pr. I.Bîrzescu in *Histria* VII (cf. our lemma no. 789) 418-420 no. G9; cf. A.Avram, *Dacia* 51 (2007) 116 no. XI: [- - - μ' ἀνέθηκ]εν τῷ Φόρ[κυι]

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805. Histria. Graffito on a tile (dedication to Phorkys), 4th/3rd cent. B.C. Fragment of a clay tile found in the residential area of Histria. A.Suceveanu, *StCl* 7 (1965) 275 (ph.); cf. *I.Histriae* 106 (commentary) [cf. *SEG* XXXII 687 app.cr.; XLVII 1134 app.cr., Chaniotis]. Republished by P.Alexandrescu, in *Histria* VII (cf. our lemma no. 789) 93 note 146, who also refers to *SEG* XXXII 687 = *I.Histriae* 106 (not a dedication, but a boundary stone). For another dedication to Phorkys see our lemma no. 804.

Φίλων ἀνάθημα Φόρκυι ἐμέ (sc. ἀνέθηκε)

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806. Histria. Graffiti (dedications to Hermes, Dionysos, and Apollo), 6th cent. B.C. Three sherds of vases found in 2003-2004 in the 'sacred zone'. Ed.pr. I.Bîrzescu, *SCIVA* 54-56 (2003-2005) 208-210: 1) [--]ΗΜΕΘ[--|--]ΗΣ : Ἑρμ[ῆι --] (208; Attic cup; dr.); 2) [- -Δι]ονύσω (208); 3) Ἀ[πο]λλωνίδης μ' ἀνέθηκεν τὠπόλλωνι δύο Ε[- -] (209; Attic black-figure cup) [see also K.Zimmermann in *Traditio et innovatio. Forschungsmagazin der Universität Rostock* (2004.1) 32; now in A.Avram, I.Bîrzescu, and K.Zimmermann, *art.cit.* (cf. our lemma no. 794) 117 no. 25 (ph.)].

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807. Histria. Graffiti and dipinti on vases, 6th-1st cent. B.C. 25 fragments of vases (G1-G7, G9-G25) and 1 fragment of a tile (G8) with graffiti inscribed after firing (G1-G22) and dipinti (G23-G25); found in the sacred area of Histria (temple of Zeus: nos. G1-G4, G16, G21, G23, G25; temple of Theos Megas: G5; 'fosse sacrée': G6, G10, G13/G14, G22; temple of Aphrodite: G7/G8, G11, G15, G24; monument H: G12; other locations: G9, G17-G20); cf. C.Domăneanțu, *SCIVA* 54-56 (2003-2005) 90/91. Ed.pr. I.Bîrzescu in *Histria* VII (cf. our lemma no. 789) 414-432 nos. G1-G25 (ph.) [we note that the nos. of the objects in plates 74/75 (G11,

G14, G16/G17, G19, G23/G24) do not correspond to the nos. of the catalogue; there is a difference of one number, Chaniotis]. Most of the texts are dedications to various gods (G1-G12; perhaps G13/G14, G18: cf. G24/G25), but there are also trade marks (G19-G21), and a legend (G23). No. G22 has a drawing (a ship?) and no text. Id., *SCIVA* 54-56 (2003-2005) 201-210 (dr.), summarizes the content of these graffiti and of their contribution to the study of cults in Histria.

Some of these texts had already been presented in *SEG* [we provide these references]: 414/415 no. **G1** = *SEG* XXX 801e; 415 no. **G2** = *SEG* XXX 801b; 415/416 no. **G3** = *SEG* XXX 801c; 416 no. **G4** = *SEG* XXX 801f [in all these cases *SEG* (*Histria* IV) had the reading Δι(ός) instead of Δί; cf. *SEG* XLVII 1134 app.cr., Chaniotis]; 418 no. **G8** = our lemma no. 803; 418-420 no. **G9** = *SEG* XXXII 687.

We present the new texts. For nos. 1-18 see also A.Avram, *Dacia* 51 (2007) 115/116 nos. VIII-X, XII-XXVII: **1)** Δί (416 no. G5; bowl; ca. 150-100 B.C.); **2)** Δί [- -?] (416 no. G6; jug; Hellenistic); **3)** Ἥρης (417/418 no. G7; skyphos; late 6th cent. B.C.); **4)** [τῶ]ι Ἥρω[ι] or [εἰμ]ὶ Ἡρω[- -] (420/421 no. G10; Attic cup; ca. 550-525 B.C.); **5)** Μοιρόδωρος Ἥρωι, ἱερή (421 no. G11; kantharos; 1st cent. B.C.); **6)** ἱερή (421/422 no. G12; cup; ca. 540 B.C.); **7)** Κλεω[- -] Ζμυρ[ναῖος] (422/423 no. G13; krater or pyxis; ca. 200-150 B.C.); **8)** [Ἀ]ρτεμίδω[ρος?] (423 no. G14; oinochoe; Hellenistic); **9)** [- -]λανπος ἐμ̣[- -]? (423 no. G15; bowl; late 7th/early 6th cent. B.C.); **10)** [- -]Μ̣ΠΛΙΣΦ̣[- -] (424 no. G16; bowl; late 5th cent. B.C.); **11)** ΣΟΑΔ̣? | ΙΒΕΛ? (424 no. G17; Lesbian amphora; undated); **12)** Ἡφ[- -] (425 no. G18; Attic fish-plate; ca. 350 B.C.); **13)** Η? (425 no. G19; Ionic bowl; late 6th cent. B.C.); **14)** Β (retrograde) (425 no. G20; SOS amphora; ca. 550-525 B.C.); **15)** Σ or Μ (425/426 no. G21; stemless cup; ca. 450-425 B.C.); **16)** Ἅπαξ δὶς ἐτίθεν Ὀρχεόφιλος δρ[- -] (426/427 no. G23 = *Materiale şi cercetări arheologice* 9 [1970] 184/185; oinochoe; ca. 450 B.C.); **17)** Θ (428 no. G24; fragment; ca. 550-525 B.C.); **18)** Θ (428 no. G25; stemless cup; ca. 550-525 B.C.).

9. [- -]λάνπος ἐμ̣[ί]?, ed.pr. ‖ 12. the beginning of a name?, ed.pr. ‖ 16. these words are presented as coming out from a dancer's mouth; 'une fois, deux fois je posais, moi Orchéophilos ...'; Orcheophilos = 'the one who likes to dance', ed.pr. ‖ 17/18. perhaps vases produced for a sanctuary (cf. the text Θ(εῶν) in dipinti at Samothrace, ed.pr.).

808. Histria. Graffito on an amphora, ca. 520-490 B.C. Fragment of an amphora of the type known as 'Lesbos red', thought to have been produced on Lesbos; a graffito on the neck, inscribed after firing. Ed.pr. I.Bîrzescu, *MDAI(A)* 120 (2005) 56 no. 15 (dr.), who attributes this piece to Group III: Λυσαογρης (sic)

[1. The name Λυσαγόρης = Λυσαγόρας; the Ionic form is attested on Thasos (*LGPN* I, s.v.); an owner's inscription?, Chaniotis.]

809. Histria. Graffiti on pottery (dedications to Apollo Iatros?), Imperial period. Two sherds of amphoras inscribed after firing; found in a deposit in the apse of a Christian basilica of the 5th/6th cent. A.D. Ed.pr. I.Achim, *SCIVA* 54-56 (2003-2005) 181 note 5 (in

Romanian; ph.); cf. ead. in *Mélanges Jean-Pierre Sodini* (*T&M 15*; Paris 2005) 93 note 5 (ph.): 1) εὐξ[- - -]; 2) [- -]ΙΗΙΑΤΡΟ̣

1. εὐχή , ed.pr. [εὐξ[- -], on the ph., Chaniotis] || 2. the last letter is either an omega or an omicron. The cult of Apollo Ἰατρός is attested in Histria, ed.pr. [see now A.Avram et al., *art.cit.* (cf. our lemma no. 794) 107-110 nos. 2-9, Chaniotis].

810. Histria. Amphora stamps, ca. 360-80 B.C. 55 stamped amphora handles found in the 'sacred area'. Edd.pr. A.Avram, N.Conovici in *Histria* VII (cf. our lemma no. 789) 256-270 (ph.). We only give the personal names mentioned in these stamps. **Thasos** (A1-A12; ca. 360-240 B.C.): Ἀρέτων, Ἀρχῆναξ, Δεΐαλκος, Δεινώπας, Θεόφιλος, Ἰσόδικος, Λεώδικος, Μέγων, Νικίας, Πρωτίων, Σκύμνος, Φ[ανοκ-]. **Sinope** (A13-A33; ca. 350-187 B.C.): ἀστυνόμοι: Αἰσχίνης, Ἀντίμαχος, Ἀντίπατρος Νίκωνος, Ἀπολλόδωρος, Ἀριστίων, Ἄτταλος, Βόρυς Ζεύξιος, Καλλισθένης, Λεωμέδων Ἐπιδήμου, Λέων, Μιλτιάδης, Πασιχάρης Δημητρίου, Ποσίδειος Ἡφαιστοδώρου, Σινωπίων; potters (κεραμεῖς): Ἀγάθων, Ἀπατούριος, Ἑστιαῖος, Ἡραίων, Ἡρακλείδης, Ἡρακλέων, Καλλισθένης, Κλέων, Μνήσιος, Νεομήνιος, Νικίας, Νουμήνιος Διονυσίου, Πίστος, Ποσειδώ[- -], Πρωτόμαχος, Στέφανος, Σωκράτης, Φιλήμων. **Chersonesos Taurica** (A34; ca. 315-300 B.C.): Θεογένης (ἀστυνόμος). **Rhodes** (A35-A54; ca. 240-80 B.C.): eponyms: Ἀθανόδοτος, Αἰνήτωρ, Ἀρχέμβροτος, Εὐφράνωρ, Καλλικρατίδας, Κρατίδας, Νικάσαγόρας, Ξενοφάνης, Φιλόδαμος, Χρυσάωρ; potters: Ἀγοράναξ, Ἀριστοκράτης, Δᾶρος, Ἐπίγονος, Ἑρμαῖος. The origin of A55 (stamped with the letter Φ) is not known. On the trade amphoras see also P.Dupont, *ibid.* 218-255.

811. Histria. Inscribed bronze weight, Hellenistic period. Triangular bronze weight (66.49 gr); on one side (**A**) representation of the parasemon of the city (eagle striking/hitting a dolphin); on the other side (**B**) representation of a bearded god; inscription on **A**. Classical Numismatic Group, *Katalog* 40 (1996) no. 502. Republished by P.Weiss, *Chiron* 35 (2005) 419 (ph.): ΙΣ (= Ἴσ(τρος)) and ΟΓΔ (= ὄγδ(οον))

The triangular shape is typical of weights from Tomis, Histria, and their mother city Miletos, W.

812. Kallatis. Weights, Imperial period. P.Weiss, *art.cit.* (cf. our lemma no. 811) 416, mentions two weights from Kallatis: **1**) ἡμίλιτρον δίκαιον; representations of a kerykeion and a ship's prow; **2**) λείτρα Ἰταλικί (= -ή); representation of a pair of scales (symbol of the urban ζυγοστάσιον), an axe, and a whip (referring to the μαστιγοφόροι of the agora).

813. Margum (Dubravica). Inscribed lead weight, 3rd cent. A.D. Pedimental lead weight (384.22 gr) inscribed on both sides; on the front (**A**) an amphora with two handles and in the pediment five large dots; on the back (**B**) an unidentifiable object and in the pediment two

concentric circles, probably wreaths. B.Saria, *NZ* 60 (1927) 12. Mentioned by M.Mirković, *ZPE* 152 (2005) 298 with note 13; P.Weiss, *Chiron* 35 (2005) 411 (ph.).

A: λίl̀τρα **B:** Περ|ιν|θί|ων above and next to the wreaths ΑΠΟ̣

A. W. wonders whether the five dots refer to a πεντάλιτρον, the equivalent of a Perinthian mna in *I.Perinthos* 248 (see our lemma no. 750 app.cr.); on 412/413 W. draws attention to published weights from Bizye (Thrace) with δεκάλιτρον Ἰταλικόν (3210 gr) and Moldova Nouă (Dacia) with δεκάλιτρον δίκαιον (3250 gr.) ‖ **B.** W. suggests interpreting the unidentifiable object as a purse, symbol of Hermes who is often represented on weights; M. suggested ἀπὸ Περινθίων; W. points out that this formula is unparalleled on weights and wonders whether ἀγο̣ is to be read, referring to the ἀγο(ρανόμος); there are parallels from Histria and other cities for this abbreviation.

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814. Nikopolis ad Istrum (area of: emporium Piretensium). Metrological table, Imperial period. *IGBulg* II 695; *CIL* III 12415. After reviewing the information concerning the finding place of this text, I.Tsarov, *Archaeologia Bulgarica* 9.1 (2005) 47-52, argues that it was found in Gorsko Kosovo. Consequently, the *emporium Piretensium*, whose *emporiarchai* set up this table, should be located in the vicinity of Gorsko Kosovo (not near Butovo).

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815. Odessos. Epitaph of Hekatodoros and Dousperis, 2nd cent. A.D. *IGBulg* I² 168; S.Conrad, *Die Grabstelen* -- (cf. *SEG* LIV 656) no. 21. D.Dana, *ZPE* 154 (2005) 297, points out that Δουσπιερις (cf. [- - -]πιερις in Ezerovo, near Odessos: *IGBulg* I² 281) belongs to a group of female names in Dacia and Moesia composed with -pier (Naipier: *CIL* III 12418; Sispiris: *An.Ép.* [1998] 1140) and -vier (e.g. Navier: *An.Ép.* [1985] no. 97).

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816. Odessos (area of: Karaatch-Teke). Christian invocation on a brick, early Byzantine period. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 146. Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 393/394 no. 2 (ph.; translation): Κύριε βοήθη | τῇ καμίνῳ | ΕΦ

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2. Τηκανω (proper name or variant of δεκανός), B. ‖ 3. ΕΦ: (beginning of the) name of the owner of the kiln, e.g. Ἐφ(ροσύνου), or a number concerning the volume of production?, K.

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817. Orgame. Epitaph of Apollonis, mid-3rd cent. B.C. Many fragments, some joining, of a marble stele with a relief representing a seated woman (left) and a female servant (right); found in a tumulus near Orgame (for associated finds see our lemma no. 818). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 49-60; cf. ead. in G.Simion, V.Lungu (edd.) *Tombes de l'Âge du Fer dans le Sud-Est de l'Europe. Actes du II^e colloque international d'archéologie funéraire, -- Tulcea -- 18-24 septembre 1995* (Tulcea 2000) 103 (ph.); ead. in ead. (ed.), *Pratiques funéraires dans les XIII^e-IV^e s. av. J.-C. Actes du III^e Colloque international d'archéologie*

funéraire, -- Tulcea -- 1997 (Tulcea 2000) 79 (ph.); M.Oppermann, *Die westpontischen Poleis* (Langenweißbach 2004) 188/189 (ph.). Ed.pr. collects evidence for the name Apollonis in Moesia and suggests that she was a woman of high social status.

Ἀπολλωνὶς | [Ἀπολ]λοδώρου γυνή

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818. Orgame. Sinopean amphoras with stamps and a dipinto, mid-3rd cent. B.C. Three sherds of Sinopean amphoras with stamps (1/2) and a dipinto (3); found in a tumulus (cf. our lemma no. 1817). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 50-53 (ph.): **1)** ἀστυνόμου | Ἀπολλοδώρου | τοῦ Διονυσίου (50/51 no. 1; ca. 257-250 B.C.); **2)** [ἀστυνό]μου | [Εὐχαρίσ]του τοῦ | [Καλλισθέ]νου | [Χρήσιμος] (51 no. 2; ca. 257-240 B.C.); **3)** HPA (red dipinto on the neck of an amphora; mid-3rd cent. B.C.).

3. Ἥρᾳ, Ἡρᾶ, or an abbreviated name (e.g. Ἡρακλεώτης, Ἡρακλεισταί, Ἡρακλείδης), ed.pr.

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819. Šapine. Lead weight, 236 A.D. See our lemma no. 1374.

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820. Telerig. Dedication to Heros Hephaistos by a beneficiarius consularis, late 2nd/early 3rd cent. A.D. Right part of a marble relief plaque with representation of the Thracian Rider; found in a sanctuary of the Thracian Rider at Telerig (Dobrich district, South Dobroudža). This sanctuary was in use in the late 7th/early 6th cent. B.C. and from the early Hellenistic period to the early 4th cent. A.D. It flourished in the Imperial period (ca. 150-ca. 325 A.D.). The sanctuary was dedicated to the worship of the Thracian Rider, known here as Ἥρως Ἥφαιστος, Ἥφαιστος Δαβατοπιηνός, and Θεὸς Δαβατόπειος (*IGBulg* II 867 bis, 868/869; V 5385; cf. *SEG* XLIII 475). Ed.pr. S.Torbatov, in *Heros Hephaistos* -- (cf. our lemma no. 738) 80-91 (ph.; in Bulgarian; English summary), summarizes the results of the excavations and presents the text of this inscription, with brief comments on the name and status of Clarus (81/82; ph.). Cf. A.Avram, *BE* (2006) no. 285.

[Π?]εῖος Κλᾶρος, βενεφικιάρ(ιος)
ὑπατικοῦ λεγιῶνης πρώ(της)
Ἰταλ(ικῆς) ὑπὲρ σωτηρίας αὐτοῦ
4 καὶ αὐτῶν εὐχῆς χάριν ἀνέ-
θηκε κυρίῳ Ἥρωι Ἡφαίστῳ

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820 bis. Telerig. Fragment (dedication to Heros Hephaistos?), late 2nd cent. A.D. Right lower part of a marble relief plaque with a representation of the Thracian Rider facing right; an altar (?) on the right; found in a sanctuary of the Thracian Rider. Ed.pr. S.Torbatov, *art.cit.* (cf. our lemma no. 820) 81: [- - - - -]ΟΥΣΟΥΛ

821. Tomis. Inscribed mould for weights, Imperial period. Inscribed mould for weight; side A has six quadrangular frames for smaller weights; side B has two frames for larger weights. C.Preda, *Dacia* 2 (1958) 459. Republished by P.Weiss, *Chiron* 35 (2005) 414-416 (ph. of side A).

A: 1) hemilitron: δί|κε|ον (vase with two handles); 2) τρει|ούν|κι(ον); 3) diounkion: δίκ|εο|ν; 4) ounkia: δικ|έα ; 5) semis: C; 6) O, i.e., K|O = κοδράντης = quadrans (cf. another small weight from Tomis with O on one side and K on the other).

B: 1) litra; traces of letters and perhaps of a caduceus; 2) dilitron: δ[--]|ον, i.e., δ[ίκε]|ον or δ[ίλ(ε)ιτρ]ον

On 419/420 brief discussion of pre-Roman weights from Tomis, their different standards and representations (by and large going back to Seleukid weights), and comparison with later weights. On 418 brief remarks on weights from the pre-Roman period in Kallatis, attesting a Greek standard (μνᾶ; ἡμιμνᾶ) and different representations.

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822. Tulcea (area of: Beidaud). Inscribed bronze plaque, ca. 300 A.D. Circular bronze plaque with pendant; inscription on the pendant added at a later time. Edd.pr. D.Aparaschivei, I.Matei, *Arheologia Moldovei* 27 (2004) 85-95 (ph.; dr.). Non vidimus: see *An.Ép.* (2005) [2008] 445 no. 1336: Αὐρή(λιος) Βάσσο(ς) | Γ. Α(ὐ)ρ(ήλιος) Γ. Πρ(όκλος?) | Αὐρ(ήλιος) Γάϊ(ος?)

Four soldiers from (the area of) Histria, edd.pr.; S.Follet in *An.Ép.* wonders whether we have three persons on the assumption that Πρ(όκλος) is a cognomen or patronymic.

DACIA

823. Dacia. Dreams. N.Zugravu, *Ephemeris Napocensis* 14/15 (2004/2005) 101-122, adduces evidence for dreams, primarily from Latin inscriptions (on 116-119, a list of inscriptions). The following Greek texts are discussed [a mistake of the typesetter has made them unintelligible, Avram]: *CIGD* 17 = *I.Apulum* 355 (no. 21); *CIGD* 18 = *I.Apulum* 262 (no. 22); *CIGD* 110 = *SEG* XLVIII 110 (no. 40).

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824. Dacia. Roman Dacia. C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000) [abbreviated as *IDRE* II], presents a corpus of inscriptions pertaining to Roman Dacia. The texts are accompanied by brief commentaries and occasionally by French translations. The corpus contains mostly Latin texts, but there is also a considerable number of Greek (or bilingual)

inscriptions [not devoid of misspellings and misaccentuations, Papazarkadas]. We present a comparatio numerorum with corpora.

IG II²	*IDRE* II
3286	365
IG X.2.1	
146	356
546	358
IG XII.2	
125	372
SEG IX	
101	421
SEG XXXI	
926	380 (dr.)
1116	384
SEG XXXIII	
1188	403
SEG XXXIX	
358	370
456	366
SEG XL	
605	348
IGBulg II	
709	329

IGBulg III.2	*IDRE* II
1570	352
1590	351
1741bis	350
IGBulg V	
5328	331
I.Tomis	
344	343
TAM II	
278	386
TAM V.2	
913	382
935	383
MAMA VIII	
175	401
IGR I	
1107	418
IGR III	
1432	389
1433	391
1434	392
I.Ephesos	
620	373

I.Ephesos	*IDRE* II
680	376
1543	375
I.Iznik	
58	388
AvP VIII.3	
21	381
I.Sestos	
53	355
Bean, *JNLycia*	
36	387
RECAM II	
289	400
OGIS II	
548	395
IGLS IV	
1356	412
Inv.Palm. X	
79	414
99	413
CIL III	
14184(9)	405 (dr.)

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825. Porolissum. Magic inscription on a gem, undated. Black jasper gem; on the front a 'génie anguipède', with a cock's head and surrounded by three 6-rayed stars, holding a whip in its right and a shield in its left hand; inscription on the back. Ed.pr. S.Nemeti, *Latomus* 64 (2005) 398 no. 1 (ph.): Εἷς ’Α[- - - -]. Ed.pr. prefers ’Α(σκληπιός) to ’Α(βρασαξ); but cf. *An.Ép.* (2005) [2008] no. 1305, where it is pointed out that another gem (*SEG* LIII 750(2)) has the same representation and names ’Αβρασαξ.

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825 bis. Romula. Inscribed glass beaker, ca. 25-50 A.D. Fragment of a mouldmade one-handled beaker of yellowish glass; decorated with pillars, palmettes, concentric circles, and a star (?); in the center a framed inscription. Ed.pr. I.Lazăr, *Instrumentum* 21 (2005) 40/41 (ph.). Cf. ead., *JRA* 19 (2006) 332. Cf. our lemma no. 652: **A**: μνε[σθῇ]| ὁ ἀγορ|άζων **B**: ['Εννίων ἐποίησεν]

NORTH SHORE OF THE BLACK SEA

826. North Shore of the Black Sea. History: relations between Skythian kings, Bosporan kings and Greek colonies. A.Ivantchik, *Mediterraneo Antico* 7.1 (2004) 62-71, reconsiders the views concerning the allegedly hostile relations between Greek colonists and Skythian rulers in the Hellenistic period, adducing inscriptions that attest family relations between the royal family of the Bosporan kingdom and Skythian kings as well as the presence of Greeks in the Skythian court in Neapolis: *SEG* XXXVII 674; LIII 775; *IOSPE* I^2 77/78, 168, 670-672; II 75 = *CIRB* 75; *I.Olbiae* 27 = *SEG* XXXI 712 + a new fragment (see *SEG* LIV 695; to be presented in *SEG* LVII). I. argues that the relations between the Skythian kings and Greek cities resembled those between Hellenistic kings and autonomous cities. Discussing *SEG* LIII 775 in some detail (67/68), I. argues that the military events mentioned in the funerary epigram for Argotas from Neapolis were joint military activities of the Bosporan and Skythian kings against barbarians (Μαιῶται); Ἀργότας was Skilouros' predecessor as king of the Skythians and second husband of the Bosporan queen Καμασαρύη, widow of Pairisades III (*IOSPE* II 75 = *CIRB* 75).

827. North Shore of the Black Sea. Military matters. See our lemma no. 2119.

828. North Shore of the Black Sea. Onomastics. The onomastic material from the North Shore of the Black Sea is now assembled in *LGPN* IV (cf. our lemma no. 728), under the supervision of †J.Vinogradov. On theophoric names see also our lemma no. 781.

828 bis. North Shore of the Black Sea. Political institutions. See our lemma no. 782.

829. North Shore of the Black Sea. Society: indigenous populations. S.Gallotta, in M.G.Angeli Bertinelli, A.Donati (edd.), *Serta Antiqua et Mediaevalia. VII. Il cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell'Antiquità. Atti del I Incontro Internazionale di Storia Antica (Genova 22-24 maggio 2004)* (Rome 2005) 427-436, studies the relations between colonists and indigenous populations especially in Chersonesos in Tauris, Herakleia Pontica, and Olbia. She briefly discusses the honorary decree for Diophantos (*Syll.*[3]

709 = *IOSPE* I² 352), identifying the παροικοῦντες (LL. 42-44) as a dependent population living in Chersonesos' territory. She also adduces the stele of Leoxos (*IOSPE* I² 270 = *IGDOP* 44 = *SEG* III 594; LIV 696*) and the decree for Protogenes (*IOSPE* I² 32), in which she identifies the Μιξέλληνες as a local population that had adopted Greek customs.

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830. Artezian. Epitaph of Sosibi(o)s and his sons, 1st/2nd cent. A.D. Lower part of a relief stele found in a necropolis near the Artezian settlement (Crimea); on the upper panel two horsemen, on the lower panel a seated woman (left) and a mounted hunter (right); below the panels an inscription. Ed.pr. N.I.Vinokurov in *Materialy II Bosporskikh chtenij* (Kerch 2001), (Kiev 2001) 16; non vidimus. Mentioned by N.I.Vinokurov, *Drevnosti Bospora* 5 (2002) 77 (in Russian; ph.). Republished by J.A.Matkovskaya, S.R.Tokhtas'ev in *Naučnyi sbornik Kerčenskogo zapovednika* (Kerch 2006) 179-210 no. 2, with comments on the names. We present their text.

Σωσ{τ}ίβι Διωνυσίου
καὶ ὑοὶ Δισακος
καὶ Παδαφ⟨ο⟩vac.ῦ
χαίρετε

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831. Belinskoe. Dipinto on an amphora, 3rd cent. A.D. Amphora with dipinto, found in a settlement near the village of Belinskoe (Bosporan Kingdom). Mentioned by V.G.Zubarev, *Drevnosti Bospora* 5 (2002) 132 (in Russian; dr.): AP

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832. Berezan. Inscribed bone tablet, ca. 525-500 B.C. *SEG* XXXVI 694 (XL 611; XLII 708/709). In *Nommer les dieux* 255-261, A.-L.Philippe presents the Greek text, with French translation, and comments on Apollo's epithet Δελφίνιος.

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833. Bosporan Kingdom. Economy: pottery production. In an overview of pottery production in the cities of the Bosporan Kingdom, D.Zhuravlev, *Antiquitas Aeterna* 1 (2005) 235-254 (in Russian; English summary), mentions the potters' signatures found on relief cups of the late 2nd/early 1st cent. B.C.: Δημητρίου (Pantikapaion, Phanagoreia, Myrmekion) and Δαμοκλεῖος (239).

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834. Vacat.

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835. Bosporan Kingdom. Onomastics. S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 15-34 nos. 4-10, presents a corrected English version of the article (in Russian) summarized in *SEG* LIII 761 (on *CIRB* 65, 147, 884, 1016, 1034, and 1059), which allows us to correct several mistakes in that summary. ***CIRB* 65** (15-18 no. 5): T. reads Θε̣ο̣φ̣[ίλου] Πατ{ι}ει (Θεοδο[σίου]

Πατ(ρ)έ[ως], *CIRB*); Πατει is the genitive of Πατεις. ***CIRB* 147** (18-20 no. 5): Καλλιότερος is a late form of the comparative of καλός; Μυρομένη = Μυρουμένη. ***CIRB* 884** (20-22; ph.): T. reads Καλιστών = Καλλιστόν (Κα[λ]λιστών = Καλλιστώ, *CIRB*).

836. Chersonesos in Tauris. Religion. I.Lisový, *art.cit.* (cf. our lemma no. 853) 953-955, gives an overview of the cults of Chersonesos. Adducing the epigraphic evidence concerning the cult of Παρθένος, T.M.Shevchenko, *Arheologia (Kiev)* (2005.2) 28-34 (in Ukrainian; English summary), rejects the theory of a strong barbarian religious influence.

837. Chersonesos in Tauris. Oaths of a treaty between Chersonesos and King Pharnakes of Pontos, 179 or 155 B.C. *IOSPE* I² 402. J.M.Højte, in *Chronologies of the Black Sea Area* 137-152 (dr.; ph.), reprints the text (148/149; English translation) and reviews the research on the date of this treaty, which belongs to the 157th year of an era (155 B.C., according to the Seleucid era; 179 B.C., according to an otherwise unattested Pontic era, starting with 336 B.C.). He briefly discusses the dates of an honorary inscription for Pharnakes (*IG* XI.4.1056), which is now placed in 196/5 B.C.; a dedication by a King Μιθριδάτης Φιλοπάτωρ Φιλάδελφος in Rome (*CIL* VI 30922; ph.), which probably is of Sullan date and irrelevant for this discussion; and an honorary decree for Ἄλκιμος (T.Reinach, *NC* 4th ser., 5 [1905] 113-119), which should be dated to the 161st year of the Seleucid era (152/1 B.C.) and not of the Bithynian era (137/6 B.C.). Although there is no firm evidence that Pharnakes was still alive in 155 B.C., this year is a probable context for the barbarian threat against Chersonesos alluded to in the treaty oaths. Pharnakes must have died soon after the treaty, because Mithridates IV was already king in 155/4 B.C. (Polybios 33.12.1).

H.Heinen, in A. Coskun et alii (edd.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 31–54, presents the text (German translation; 33-35) and discusses the historical context and the nature of the relation between Chersonesos and Rome. The prohibition of actions against Rome (LL. 22-28), which are connected with a relationship of φιλία/amicitia is paralleled in *A&R* 1 (cf. *IG* XII.6.6 LL. 21/22; Liv. 35.46.6). The most probable date for the treaty between Chersonesos and Pharnakes is the year 179 B.C. (the 157th year of a local era); a new era was probably introduced during the reign of Mithridates V. The treaty between Chersonesos and Pharnakes should be seen in the context of Rome's interest in this region after the peace treaty that ended the Pontic War (ca. 182-179 B.C.; cf. Polyb. 25.2.13/14).

838. Chersonesos in Tauris. Decree concerning lawcourts, 1st cent. A.D. Upper part of a stele found in 1908 by R.Löper. Ed.pr. I.Makarov, in A.L.Smyshliaev, O.P.Smirnova (eds.), *Drevnee Sredizemnomorie: Religija, obshchestvo, kultura* (Moscow 2005), 73-82 (ph.; in Russian). Id., in *Provinciae Imperii Romani inscriptionibus descriptae. Barcelona 3-8 Septembris 2002. Acta* II (Barcelona 2007) 877-883, presents a French version of the same article. For a summary see id. in A.Bresson, A.Ivantchik, J.-L.Ferrary (edd.), *Une koinè*

pontique. Cités grecques, sociétés indigènes et empires mondiaux sur le littoral nord de la mer Noire (VII^e s. a.C.-III^e s. p.C.) (Bordeaux 2007) 327/328 (text, on 338).

Makarov [who regards this text as a law, although it clearly is a decree (L. 1), which refers to existing laws (LL. 10, 19, 21, Chaniotis] points out that the demographic decline of the city (L. 2) necessitated a reform concerning the number of judges. The number of the judges depended on the monetary value of the matter for which the lawsuit took place (15 judges for more than 60 denarii; 9 judges for more than 30 denarii; 7 or fewer judges for matters of lesser value). The ἄρχοντες were responsible for the composition of the lawcourts by lot (cf. LL. 2/3, 8/9, and 13). A unique feature of the procedure was the right of the adversaries to reject (ἀπολέγω) five of the potential judges; this may be the result of Roman influence (*reiectio*). Cf. the remarks of A.Avram, *BE* (2008) no. 411.

Ἀγαθᾶι τύχαι· ἔδοξε τᾶι βο[υ]λᾶι καὶ [τῶι δ]άμωι· ἐπ[εὶ]
διὰ τὰν ὀλιγανδρίαν τᾶς πόλιος Ο.[- - ca.6 - -]οντι το[ὶ]
ἄ[ρχ]οντε[ς] ..ΝΤΕ.Β.Ο.Α.ΦΑΣ.[- - ca.6 - - τ]οῦ ἐννό-
[μ]ου πλάθ[εος τῶ]ν πολειτᾶν καὶ δι[ὰ τ]οῦτο συν-
βαίνει Δ[- ca.4 - π]αύ[εσ]θαι τοὺς δικα[στ]ὰ[ς] τοὺς ἐν τοῖς
ἐπιδίκ[οις κρίνοντας - - - - - - - - - - - - ὥ]στε [δ]ιὰ τοῦ[το]
ἀταξίαν τινὰ [- - - - - - - - - - - - - - - - -].ΥΝ..ΘΑΙ δὲ ἄ[ρ]-
χοντα ΠΟ.[- - - - - - - - - - - - - - - - -] τοὺς κατὰ ἔτος ἄρχον-
τας είς Ο[- - - - - - - - - - - - - - - - -]ις κλαροῦν [κα]τ[ὰ]
τὸν νόμο[ν - - - - - - - - - - - - - - - - τᾶ]ς βουλᾶς καὶ τῶ[ν - -]
[..]ΑΝΩΝ[- - - - - - - - - - - - - - - - -] ἐνκλήματα ἔχει μείζωι δύ-
[να]μιν [ἢ * - - - - - - - - - - - - - - - ὅσα δὲ] μείζ[ω]ι δύναμιν ἔχει
[ἢ] * ς ξ ἀποκλαροῦν ἄν[δ]ρας ιε´ · [ὅ]σα δὲ π[λεί]ονός ἐστιν τε[ι]-
[μ]άματο[ς ἢ *] λ´ ἄνδρας θ´ · [τ]ῶν δὲ ἡτ[τόν]ων ἐνκλη-
[μ]άτων ἄνδρας ζ´, ἐκτὸς αἴ κ[α] μὴ ἑκοῦσιν ἦν τοῖς ἀντι-
δίκοις ὀλιωιτέροις χρῆσθαι κ[ρι]ταῖς ἢ καταδωισιάζει·
[ἔστ]ω δὲ ἐξουσία τοῖς ἀντιδίκοις ἐκ τοῦ πλάθεος τ[οῦ]
[ἐννόμου - - - - τῶν δικ]ασ[τ]ῶν ἀπολέγειν πέντε ὑπεξαιρο[υ]-
[μένους· ἄλλους δὲ δ]ικάζειν κατὰ τὸν νόμον τὸν τῶν ..Ο[- - -]
[- - - - καὶ ὀ]μνύοντας φέρειν τὰν ψᾶφ[ον - - - - - - - - - - - - - - - -]
[- - - - - - -] τὸν νόμον ΟΣ.Ε[- -]
[- - - - - - -].Ο κατὰ τὸν ν[όμον -]
[- - - - - - - -]ΣΠΑΡ[- -]
[- -]

2/3. οὐ κατ[αλύ]οντι τὸ | ἄδικον, L. || 5. δ[ίκας], M. || 12-14. * = the symbol for denarii || 14. ἄνδρας Ο, L. || 14/15. ΝΔΕΙΙΤ.ΟΙ..ΝΕΝΚΛΗΡΟΙΛΑΤΩΝ, L. || 16. καταδωισιάζει = καταδοσιάζει; 'ordonner par un décret ou par une loi', M.; καταδοξάζει ('ou s'il n'y a pas de soupçon'), A. || 18-19. ὑπεξαιρ[ου|μένοις], M.; ὑπεξαιρο[υ|μένους] ('qu'il soit dans le pouvoir des défenseurs de récuser du corps des magistrats -- des juges -- cinq à être supprimés'), A. || [19. κατὰ τὸν νόμον τὸν τῶν [πρ]ο[ξένων?]; cf. *Staatsverträge* 482 LL. 48-50: τῶν δὲ δικασθέντων τὰς πράξεις εἶναι ... ἐγ Γόρτυνι δ[ὲ] κατὰ τὸν νόμον τὸν προξενικόν; *I.Cret.* III.III.3 C L. 11:

[δ]όμεν ... τὸ δίκαιον καθάπερ καὶ τοῖς προξένοις; the application of the προξενικὸς νόμος would safeguard that the trial took place without delay || 20. cf. ὀμνύντα κρίνεν in Archaic Cretan law (*I.Cret.* IV 41 cols. IV/V; 72 col. I LL. 12-14, 23/24, 39, col. III L. 1 etc.), Chaniotis] || 23. or ΣΤΙΑΡ, M.

839. Chersonesos in Tauris. Honorary decree for C.Iulius Satyros, 46 B.C. *IOSPE* I² 691. I.A.Makarov, *VDI* (2005.2) 83-93 (in Russian; English summary), re-examines this decree and its historical context. He argues that Γάϊος Ἰούλιος Σάτυρος was sent as an envoy to Rome by Herakleia Pontica. He tentatively suggests restoring in LL. 10/11 either ἐφ' ὧν ἀν[ενεώσατο τὰν | ὑπάρχουσαν πο]τ' αὐτοὺς ἁμῶν οἰ[κειότητα καὶ συγγένειαν] (if this is a reference to the kinship between Herakleia and Chersonesos) or ἐφ' ὧν ἀν[ενεώσατο τὰν | ἀρχάθεν πο]τ' αὐτοὺς ἁμῶν οἰ[κειότητα καὶ φιλίαν] (if this is a reference to an earlier treaty between Chersonesos and Rome; cf. *IOSPE* I² 402). This text does not provide evidence that Iulius Caesar granted freedom to Chersonesos in 46 B.C.

840. Chersonesos in Tauris. Honorary decrees for Titus Aurelius Calpurnianus Apollonides and his wife Paulina, 174 A.D. *SEG* XLV 985; LI 958. R.Haensch, in V.Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea, from the Greek Colonization to the Ottoman Conquest* (Iaşi 2005) 255-268, argues that Calpurnianus, in his capacity as financial procurator of Moesia Inferior, was sent by the emperor to the Crimea as head of a special vexillatio [in the same sense, Smyshlyaev; see *SEG* XLV 985, app.cr. in fine, Pleket]. Ἁγεμών (LL. 12/13) is the equivalent of praeses: there are parallels for a financial procurator being called praeses. H. suggests interpreting σκᾶπτρον (LL. 13/14: ἐπαρχείας σκᾶπ[τρον]) as the equivalent of vexillum; ἐπαρχεία denotes the honorand's area of responsibility ('Aufgabenbereich') rather than territorial provincia. Several other Latin inscriptions testify to the presence of Roman vexillationes in Chersonesos' territory in the 2nd century A.D. The award of προξενίας πολιτεία is paralleled in several other decrees of Chersonesos, in which both the award of προξενία and the προξενίας πολιτεία were granted. Chersonesos still was a relatively independent city, which, however, occasionally needed Roman support in its conflicts with the Bosporan Kingdom. Calpurnianus Apollonides is known from two other inscriptions (*IGR* III 41 = *I.Iznik* 58; *IGR* I 1107 = *ILS* 8850); he probably was a native of Nikaia. For σκῆπτρον see also our lemma no. 1393.

Id., in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden 2009) 209-220, presents a slightly modified version of this article, incorporating the results of his analysis in a more general study of Roman presence in allied states [to be summarized in *SEG* LIX, Chaniotis].

841. Chersonesos in Tauris. Building inscription, 533, 548, or 563 A.D. V.Latyschev, *Sbornik grečeskih nadpisej hristjanskih vremen iz južnoj Rossij* (St. Petersburg 1896) 98-105 no. 98; D.Feissel in *IdC* 219/220 (ph.). In a discussion of when Bosporos joined the Byzantine Empire (during the early reign of Justinian I), M.I.Khrapunov, *Arheologia (Kiev)* (2005.1) 29-

36 (in Ukrainian; English summary), adduces this text (ph.; text; Russian translation). We give Feissel's text.

[- - - - - - - -]ΣΗΦΩΝ[
[- - - - - - - -]Η τὸ μερικὸν
[- - - - - - - -]ς Ἰουστινια-
[νοῦ τοῦ αἰ]ωνίου Αὐγ-
⟦ούσ⟧του
[καὶ Αὐτοκρά]τορος σπουδῇ
[- - - - - - - - - τ]οῦ λαμπροτά-
[του πατρὸ]ς ταύτης τῆς πό-
[λεως, πράττ]οντος Ἀνγουλᾶ
[τοῦ λαμπροτ]άτου τριβού-
[νου καὶ ἐργο]λάβου, μηνὶ
[- -, ἰνδικ]τιῶνι ἑνδεκάτῃ

3. [ὑπατία]ς, [βασιλεύοντο]ς, [βασιλεία]ς, or [ἐκ προνοία]ς, L.; [ἐκ προνοία]ς, F. ‖ 8. [κόμητο]ς, since [πρωτεύοντο]ς is too long, L.; [πατρό]ς, F.; [ἄρχοντο]ς?, K. ‖ 10. [λαμπροτ]άτου, F., K.; [ἐνδοξοτ]άτου, L.

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842. Chersonesos in Tauris. Amphora stamps. V.F.Stolba, in *Chronologies of the Black Sea Area* 153-177, discusses the chronology of the stamped amphoras of Chersonesos in connection with Thasian and Rhodian stamped amphoras found in this city. He presents a list of known ἀστυνόμοι and their approximate dates (ca. 325-150 B.C.).

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843. Chersonesos in Tauris. Inscribed pottery, late 4th to mid-3rd cent. B.C. M.I.Zolotarev, in *Chronologies of the Black Sea Area* 193-216, briefly presents the pottery found in a cistern. It contained inter alia amphora stamps (Chersonesos: 36; Rhodes: 8; Sinope: 3). Z. mentions the following names that appear on stamps of Chersonesos (ἀστυνόμοι: Ἀπολλᾶς, Ἀπολλώνιος, Διοσκουρίδας, Ἡράκλειος, Θεογένης, Μᾶτρις, Μᾶτρις Ἀγασικλεῖος, Νάνων; ca. 320-260 B.C.) and Sinope (ἀστυνόμοι: Αἰσχίνης, Αἰσχίνης Ἴφιος, Ἀρτεμίδωρος, Δημήτριος Θευγνέτου; potters: Ἀγάθων, Δῖος, Καλλισθένης, Ψάμμις; ca. 270-260 B.C.). Z. also mentions several graffiti (most are monograms), of which he gives the following texts (dr.): **1)** A (195; amphora from Kolchis; a graffito under the handle; 3rd cent. B.C.); **2)** Ματρọ̀[ς | ἱερ[ός] (197; kantharos).

2. 'A dedication, by Matria to an uncertain deity', Z. [on the dr., the last letter in L. 1 is circular; certainly a dedication to the Mother of the Gods, Chaniotis].

844-846. Gorgippia. Inscriptions naming kings of the Bosporan Kingdom, late 2nd/early 3rd cent. A.D. Three inscriptions found in 1991. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 224-228 nos. 1-3 (ph.; in Russian; English summary).

844: 224/225 no. 1. **Dedication (or building inscription) mentioning King Kotys III, ca. 227-231 A.D.** Fragment of a marble plaque.

Ἀγαθῇ Τύχῃι· βασιλεύοντος βασι-

λέως Τιβερίου Ἰουλίου Κότυος
[φιλοκαίσαρος καὶ φιλορ]ωμαίου
[εὐσεβοῦς - - - - - - - - - - - - -]ν

1. Ἀγαθῇ Τύχῃ, ed.pr. [Ἀγαθῇ Τύχηι on the ph., Chaniotis].

845: 225/226 no. 2. **Dedication, ca. 174-211 A.D.** Upper right corner of a plaque; an inscription within a frame.

[Βασιλεύοντος βασιλέως Τιβερίου Ἰουλί]ου Σαυ-
[ρομάτου φιλοκαίσαρος καὶ φιλορωμαίο]υ̣ εὐσε-
[βοῦς, ἔτους - -, μηνὸς - - - - - - - - - - - - - - -] θεῷ
[Ποσειδῶνι? -]ε
[- -]ην
[- -]υ̣

On the basis of *CIRB* 1134, ed.pr. suggests that this is a dedication to Poseidon made by an association of ναύκληροι.

846: 226-228 no. 3. **Fragment, 205 A.D.** Small fragment of a block.

[Ἀγαθῇ Τύχῃ· βασιλεύοντος βασιλέως Τιβερίου Ἰουλί]-
[ου Σ]α̣υ̣ρομά[του φιλοκαίσαρος καὶ φιλορωμαίου εὐσεβοῦς]
[ἔτο]υ̣ς · βφʹ, · μη[νὸς -]
[Τε]λ̣αμῶνος [- -]
[Θιάβ?]ωγον Πά[που? -]
[- - - - - - -]ΦΑ̣Ν[- -]

Possibly the dedication of a private association, ed.pr. [the accusative in L. 5 suggests an honorary inscription, Chaniotis] || 4. [τε]λ̣αμῶνος, ed.pr., who points out that this would be the first attestation of τελαμών in Gorgippia [rather the genitive of the personal name Telamon, attested in Pantikapaion and Chersonesos in Tauris (*LGPN* IV, s.v.), Chaniotis] || 5. this rare name is attested in Tanais (*CIRB* 1287 L. 21), ed.pr.

847. Gorgippia. Dipinti on amphoras, early 3rd cent. A.D. M.Alekseeva, *Drevnosti Bospora* 5 (2002) 27-53 (dr.), mentions the discovery of numerous vases in two private houses destroyed around 240 A.D. Several amphoras have dipinti [we read the texts from the drawings, Chaniotis]: 1) Ε (38 fig. 4.6); 2) Λ | Λόνγου (50 fig. 16.9); 3) ΠΠΠΠ (52 fig. 18.5); 4) ΠΠ | ΑΠ (52 fig. 18.6); 5) Μάρκ. (52 fig. 18.7).

In a further excavation report, ead., *Drevnosti Bospora* 6 (2003) 18-43 (dr.), mentions two additional amphoras with inscriptions: a graffito (6) and a dipinto (7) [we read the texts from the drawings, Chaniotis]: 6) Φ (39 fig. 12.2); 7) ΓΔΑ̣ΝΑΑΜ | ΦΩΛ. ΖΑΒ (39 fig. 12.3).

848. Hermonassa. Dedication, late 4th cent. B.C. Fragment of a stele. Ed.pr. N.A.Pavličenko in *Bosporskij fenomen* (2005) 405/406 (in Russian) (ph.; dr.); non vidimus. See A.Avram, *BE* (2008) no. 419:

[- - - - - - - εὐ]ξάμε[νος - - - - ἀνέθηκεν ἄρχοντος]
[Παιρισάδεος] Βοσπ[όρου καὶ Θευδοσίης - - - - -]

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849. Kyta. Graffiti, 4th cent. B.C. E.A.Molev, *Drevnosti Bospora* 6 (2003) 217-238 (dr.), presents a catalogue of 115 graffiti inscribed on vases (usually on cup bases) after firing and found in Kyta between 1970 and 1995 [cf. *SEG* XL 629 and XLIV 685/686, Chaniotis]. Most of the graffiti consist of one or two letters. In these graffiti, M. sees evidence for the cult of Apollo, Dionysos, Demeter, Zeus, Meter Theon, and a hero [however, some of the abbreviated names may be abbreviated theophoric names, not names of gods, Chaniotis]. The following texts had already been presented in *SEG*: *SEG* XL 629(2) = no. 70; 629(3) = no. 59 (Molev reads Σακας, αρυη). We can present a selection of the longer texts: **1)** [--]τάδος (221 no. 4); **2)** Ἀτ[τ-] (221 no. 12); **3)** Δαμ(ᾶς?) (222 no. 21); **4)** Νεο. (222 no. 23); **5)** ΔΕ ΔΕΡ (222 no. 26); **6)** Δημ. (223 no. 28); **7)** Ἰασ. (223 no. 32); **8)** Ἀπολ. (223 no. 34); **9)** Μητ(ρ.) (224 no. 51); **10)** Δικυ(λος?) (225 no. 64); **11)** Διοδ(ωρ.) (227 no. 93); **12)** Θρα. (227 no. 94); **13)** Σπα. (227 no. 101); **14)** Δίωι (227 no. 104); **15)** [εὐ]ξαμένη Πυθα[--] (227 no. 105); **16)** Σπ. (228 no. 108); **17)** Ἀπολ. (228 no. 113).

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5. Δέρκις, ed.pr. || 13 and 16. a form of Σπάρτοκος, ed.pr.

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849 bis. Neapolis Scythica. Dedication to Achilleus, 2nd cent. B.C. *IOSPE* I² 672. J.Hupe, *Eurasia Antiqua* 9 (2003) 281-301, republishes this dedication to Ἀχιλλεὺς νήσου μεδέων (dr.; ph. of squeeze); formerly considered lost, now found in the State Historical Museum in Moscow. After reviewing the earlier research on this text, H. studies in detail the information concerning Posideos. Ποσίδεος Ποσιδέου is known as the sponsor of bronze statues dedicated to Ζεὺς Ἀταβύριος (*IOSPE* I² 670; ph.), Ἀθηνᾶ Λινδία (*IOSPE* I² 671; ph.), and Ῥόδος (our lemma no. 849 ter) in Neapolis, and to Ἀφροδίτη Εὐπλοία (*IOSPE* I² 168; ph.) in Olbia. Posideos' preference for Rhodian cults and the occurrence of the word χαριστήριον (in *IOSPE* I² 168, 670, 671, and our lemma no. 849 ter), unusual in the North Pontic area, support the assumption (contra L.Robert) that he originated in Rhodes or the Rhodian Peraia. As a member of the Rhodian aristocracy of traders, he entertained contacts with Olbia, where he was awarded citizenship and was honored by the Koans (*IOSPE* I² 77) and the Tenedians (*IOSPE* I² 78). Because of his military experience in fighting against pirates, he was recruited by a Skythian dynast (King Skilouros?) to fight against the Σαταρχαῖοι (*IOSPE* I² 672).

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849 ter. Neapolis Scythica. Dedication to Rhodos, 2nd cent. B.C. Marble base for a bronze statue. O.D.Daševskaya, *Sovetskaya arkheologiya* (1960.1) 261-265 (ph.);

E.I.Solomonik, *Numizmatika i epigrafika* 3 (1962) 41-43 (ph.). Republished by J.Hupe, *art.cit.* (cf. our lemma no. 849 bis) 286 (ph.).

Ῥόδωι
Ποσίδε[ο]ς Ποσιδέου
χαρι[σ]τήριο[ν]

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850. Neapolis. Amphora stamps and graffiti, 2nd cent. B.C. In an overview of the Hellenistic chronology of Neapolis, J.P.Zajcev, in *Chronologies of the Black Sea Area* 259-273, presents a list of the names of Rhodian eponyms (ca. 189-ca. 108 B.C.) that appear on amphora stamps found in Neapolis (265/266; cf. drs. of some of these stamps on 268). On 263, Z. mentions a graffito on a lagynos found in the palace (late 2nd cent. B.C.): [χ]ρ̣η̣σ̣τ̣ο̣ῦ̣, [χ]α̣ῖρε

Χαῖρε, Z. [read from the dr.; probably a sympotic graffito: 'of the worthy one; cheers!', Chaniotis].

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851. Nymphaion (area of: South Churubashskoe). Amphora stamps, 4th-3rd cent. B.C. 16 stamped amphora handles found in a settlement at South Churubashskoe (6 km northwest of Nymphaion). Ed.pr. I.T.Kruglikova, *Drevnosti Bospora* 5 (2002) 150 nos. 2-15 and 17/18 (in Russian). We list the personal names attested on them. **Thasos** (no. 2): Πυλάδης. **Herakleia** (nos. 3-9): Ἀπολλώνιος, Ἀρίστων, Διονύσιος, Ἡρακλίδας, Μαλάκων, Μάρων, Μαχίας, Μνασίμαχος, Σκύθας, Στασίχορος. **Sinope** (nos. 10-14): Ἀρχεπτόλεμος, Διονύσιος, Ἡφαίστιος, Ἡφαιστόδωρος, Μνησικλῆς, Νευμήνιος, Ποσειδώνιος, Ποσίδειος, Χαβρίας. **Unknown provenance** (Knidos?; no. 15): Φαινοκλῆς. No. 17 has a monogram (Φι.); no. 18 has an abbreviated name (?; ΟΛ or ΟΔ).

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852. Nymphaion (area of: South Churubashskoe). Dipinti on amphoras, Hellenistic. Fragments of amphoras with dipinti found at South Churubashskoe (cf. our lemma no. 851). Mentioned by I.T.Kruglikova, *Drevnosti Bospora* 5 (2002) 146 and 165 (dr.): 1) ΦΑ̣ (165 fig. 12.6); 2) Φ (165 fig. 12.7); 3) ΘΑ (165 fig. 12.10).

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853. Olbia. Religion. I.Lisový, in H.Heftner, K.Tomaschitz (edd.), *Ad Fontes! Festschrift für Gerhard Dobesch zum fünfundsechsigsten Geburtstag am 14. September 2004* (Vienna 2004) 947-953, gives an overview of the cults of Olbia, especially of the cults of goddesses. S.Buyskykh [Bujskikh], in *The Culture of Thracians* 201-207, summarizes the information provided by graffiti on the cult of Ἀχιλλεύς at Bejkuš [cf. *SEG* LI 969 and LIII 784].

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853 bis. Olbia (?). Decree regulating the use of Athenian coins, weights and measures, 5th cent. B.C. See our lemma no. 81.

854. Olbia. Award of citizenship to Satyros and treaty of alliance between Olbia and Leukon, 392-380 B.C. *SEG* XLV 1000. M.I.Zolotaryov in D.Braund (ed.), *Scythians and Greeks* 148-152, adduces this text (translation on 149) in connection with the conflict between Theodosia and the Bosporan Kingdom; he suggests that Olbia's diplomatic contacts with the Spartokids were linked to this military event. The conflict concerning Theodosia was part of a larger sequence of events, involving also the construction of a fortification wall in Nymphaion and the expansion of the territory of Chersonesos in Tauris.

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855. Olbia. Dedication of the city wall to Meter Theon, 78/77 B.C. Marble base broken on top left corner; a recess on the top for the support of a cover slab that may have supported a bronze statue; found re-used in a building in the southeast part of the upper city of Olbia in 2002. Edd.pr. V.Krapivina, P.Diatroptov, *ACSS* 11.3/4 (2005) 167-180 (ph.; translation), with detailed historical commentary; for a Russian version see *VDI* (2005.1) 67-73. The new text shows that Olbia was under the control of Mithridates VI, whose governor (L. 5: ἐπὶ τῆς πόλεως) was also commander of a garrison established by Mithridates, probably to protect the city from barbarian attacks, in the last years of the 2nd cent. B.C.; the garrison consisted of Ἀρμένιοι, i.e. soldiers from Armenia Minor (cf. *IOSPE* I² 35). The construction of the city wall in 78 B.C. should be seen in the context of the king's preparation for the war against Rome. His name (LL. 1-3) must have been erased around 70 B.C.

⟦[Ἐπὶ βασιλέ]ως⟧
⟦[Μιθραδ]ά̣του Εὐ-⟧
⟦[πά]τ̣ο̣ρ̣ο̣ς̣⟧ Διογένης
Θυαίου στρατηγὸς
καὶ ἐπὶ τῆς πόλεως
τὴν σχοινιαίαν ἀνέ-
θηκεν Μητρὶ Θεῶν
ἔτους κσʹ

2. On the form Μιθραδάτης cf. *IOSPE* I² 35, 192, 201; *I.Olbiae* 35-38, 75, edd.pr. ‖ 3/4. Diogenes, Mithridates' governor in Olbia, was probably from Sinope, where the name Θυαίας is common, edd.pr.; A.Avram, *BE* (2005) no. 293, points out that one cannot exclude Amisos as his city of origin; several of Mithridates' officers were from Amisos ‖ 6. σχοινιαίν, edd. per errorem [σχοινιαίαν on the ph., Chaniotis]; σχοινιαία ('the curtain of the city wall') is the Olbian variant of σχοινιά (cf. *IOSPE* I² 32 and 180), edd.pr. ‖ 7. the 2nd-cent. city wall of Olbia was dedicated to Plouton, Demeter, Kore, and Demos (N.O.Leipunskaya, *Arkheologiya (Kiev)* 3 [1990] 117-122); Meter Theon in a corona militaris appears on coins issued under Mithridates VI in Olbia; her cult was widespread in the North Pontic region, edd.pr. ‖ 8. the 220th year of the royal era of Bithynia and Pontos, edd.pr.

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856. Olbia. Dedication to Achilleus Pontarches, 2nd cent. A.D. *IOSPE* I² 134; *SEG* LIII 786. S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 4-7 no. 1, presents an English version of an article summarized in *SEG* LIII 786. We add some information that was not included in that summary. T. points out that the fathers of both Μουκουναγος, son of Alexander (*IOSPE* I² 129), and Μουκουνᾶς (a hypocoristic form of Μουκουναγος, a Sarmatian name), son of Kyros (*IOSPE* I² 134), have historical names; they may be members of the same family. For the use of historical names T. adduces Ἀλέξανδρος Φαρνάκου (*CIRB* 951) and Σεύθης Κότυος

(*IGBulg* III.1.1187). Names of Persian origin in Roman Olbia include Ἀριαράθης (*IOSPE* I² 95 L. 8), Ἀρσάκης (*IOSPE* I² 93 L. 7; 204 L. 2), Ὀρόντης (*IOSPE* I² 92 LL. 5/6; 182), and perhaps Μαιφαρνος (*IOSPE* I² 148).

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857. Olbia. Ostrakon, ca. 350-300 B.C. Sherd of an amphora inscribed after firing; found in the area of Olbia's court (sector E3) in 1968. Ed.pr. V.F.Stolba, *ZPE* 151 (2005) 91-94 (ph.; dr.), with comments on prosopography and onomastics. The exact purpose of the graffito (ballot?) is not clear. Briefly mentioned by id., *art.cit.* (cf. our lemma no. 859) 82/83.

[Ἀρ]ιστοκλῆς Λεωσθενίδ[ου]
[- - -]όδωρος Κοτυτίωνο[ς]
[- - Π]ρ̣ωτογένευς vacat
4 [- - - - -]δωρ(ο)ς vacat
[- - - - - -]ηρίου vacat

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1. Aristokles may be an individual attested in other ostraka found in the court of Olbia (E.I.Levi, *Ol'vija. Gorod epochi ellinizma* [Leningrad 1985] 95); the name is also attested for other two Olbians (*IOSPE* I² 201 L. 59; S.D.Kryžickij et al., *Sel'skaja okruga Ol'vii* [Kiev 1989] 144); neither Λεωσθενίδης nor Λεωσθένης were hitherto attested in Olbia, S. ‖ 2. Κοτυτίων (from the festival Kotytia) is attested for the first time in Olbia, but it is attested in Chersonesos, Panskoye, Gorgippia (in the form Κοτοτίων), and Kallatis; this Κοτυτίων may be the homonymous man mentioned in a ostrakon of Chersonesos (*SEG* XXXVII 661); after he had been exiled, he may have settled in Olbia, S. ‖ 3. Protogenes is common in Olbia, S. ‖ 5. the genitive of the theophoric Ἡρίας (?), S. [rather [Ἀνθεστ]ηρίου (common in Olbia) vel sim., Avram].

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858. Olonești. Dedication to Artemis, ca. 350-300 B.C. Bronze lamp found in a hoard. G.P.Sergeev, *VDI* 96 (1966.2) 134. Republished by S.R.Tokhtas'ev, *art.cit.* (cf. our lemma no. 864) 9. T. assumes that the dedication was originally made somewhere in the North Pontic region, where the form Ἐφεσήιη is attested (Y.G.Vinogradov was of the same opinion).

Ἀρτέμι Ἐφεσήιη Ἡγήνασσα ἡ Λύκωνος

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859. Panskoye. Private letter, ca. 350-325 B.C. Ostrakon of an amphora with a graffito inscribed after firing. Ed.pr. V.F.Stolba, *VDI* (2005.4) 76-87 (in Russian; English summary), who argues that this is a private letter requesting a sacrifice to the Moirai on behalf of a certain Kotytion. S. discusses the name Κοτυτίων (cf. our lemma no. 857) and the cult of the Moirai in the area of the Black Sea (cf. *SEG* XXIV 902; *IGBulg* I² 305; *I.Histriae* 114). Mentioned (as ineditum) by M.Dana, *REA* 109 (2007) 82/83, with comments on the name Κοτυτίων.

[- - - - - - - -]ας ὀκ ἔπε-
[μψα - - πρ]ὶν ὄκ' ἐδίδο-
[υν - - ὑπὲ]ρ̣ Κοτυτίωνος
4 [ταῖς Μοί]ραις ἐπίθε-
[ς ἐπὶ ψε]υδάριον

[The restorations are far from certain, Chaniotis] || 1. e.g. [περὶ ὧν ἔγραψ]ας, ed.pr. || 5. cf. ψευδήριον = cenotaph (Lykophron, *Alexandra* 1048 and 1081), ed.pr. [perhaps [τὸ πα]ιδάριον, Avram].

860. Panskoye. Amphoras and graffiti, ca. 350-270 B.C. In a discussion of the date of a monumental building (building U6) in Panskoye, L.Hannestad, in *Chronologies of the Black Sea Area* 179-191, mentions the discovery of amphora stamps from Chersonesos (100 pieces), Sinope (15), Amastris (2), Herakleia (16), and Thasos (1); 8 pieces are from unidentified centers of production [cf. *SEG* LIII 795]. H. gives the names of the ἀστυνόμοι on the stamps of Sinope (Ἡφαίστιος, Θευδωρίδης, Θευπείθης, Ἱστιαῖος Δημητρίου, Μικρίας, Μνησικλῆς, Πυθοκλῆς; ca. 350-ca. 270 B.C.) and Chersonesos (Ἀλέξανδρος, Ἀπολλᾶς Χορείου, Ἀπολλώνιος, Ἀρίστων, Βάθυλλος, Διοσκουρίδας, Εὐα., Εὐκλείδας, Ἡράκλειος, Ἡρόδοτος, Κράτων, Κωτυτίων, Ξάνθος, Πρύτανις, Σώκριτος, Σώπολις; ca. 325-272 B.C.). On 189, dr. of *SEG* LI 982 (Δᾶμος); on 190, a ph. of *SEG* LII 743.

V.Stolba, *art.cit.* (cf. our lemma no. 859) 78, mentions two amphora stamps from Herakleia Pontica with the names Ὄνασο(ς) (late 5th cent. B.C.) and Δαμοφῶν, Μενοίτιος (mid-4th cent. B.C.) [cf. *SEG* LIII 1428].

861. Pantikapaion. Associations. N.Z.Zavoykina, *Drevnosti Bospora* 6 (2003) 120-137 (in Russian; English summary), collects the epigraphic evidence for private associations in Pantikapaion (posthumous honorary inscriptions: *CIRB* 77-105, 137; our lemma no. 863; a dedication: *CIRB* 76). Z. argues that there was a variety of private associations: cult associations, clubs of friends, and clubs of age-classes, the members of which were citizens and sometimes groups consisting of individuals of different legal status; and funerary associations, which consisted of slaves and freedmen. She interprets the popularity of private associations in the Imperial period as an expression of the love of freedom in the Greek cities.

Z. reprints *CIRB* 97 and 100-102. In *CIRB* 102 she restores Δη[μήτριον] (L. 2), Ἀθην[όδωρον] (L. 5), and Ἑρμῆν (L. 6); *CIRB* has Δη[μήτριον β'], Ἀθήν[ιον], and Ἑρμῆν [β'] [Ἀθήν[αιον?], *LGPN* IV s.v. Ἀθήναιος 8, Chaniotis].

862. Pantikapaion. Funerary oration for a general of King Sauromates II, late 2nd cent. A.D. Lower left part of a marble stele. Edd.pr. Y.G.Vinogradov, S.A.Shestakov, *VDI* (2005,2) 42-44. Cf. S.Y.Saprykin, *VDI* (2005.2) 45-80 (ph.; in Russian); A.Tischow, *Hyperboreus* 11.2 (2005) 275-279 (in Latin). Republished by G.W.Bowersock, C.P. Jones, *ZPE* 156 (2006) 117-128 (ph.; translation), based on the ph. of edd.pr. B.-J. present a conservative text, pointing to the grammatical and syntactical anomalies of the speculative restorations suggested by the edd.pr. According to Saprykin, the orator refers to the Emperor Domitian (L. 6) and one of his wars (the Dacian campaigns of 86 and 89 A.D. or the Suebo-Sarmatian War of 92 A.D.); in that case, in L. 5 there is a reference to King Rheskouporis I (67-92 A.D.) and in LL. 22-24 to his son King Sauromates (93-124 A.D.), shortly after he had

ascended the throne. B.-J. prefer a date in 194 or 195 A.D., under Sauromates II, during the years of the damnatio memoriae of Commodus. They point out that only *CIRB* 1048 (under Sauromates I), which mentions the Psechanoi (cf. L. 29), can be invoked in support of a Domitianic date. Suggestive of a later date, on the other hand, is the evidence that the title of the χειλίαρχος (L. 36) is only attested in the late 2nd/early 3rd cent. A.D. (*CIRB* 36A, 53, 58, 984, 1049); the Alani (LL. 10 and 37), who migrated to the area earlier occupied by the Psechanoi (sometime after 130 A.D.), are known from Bosporan inscriptions only in the early 3rd cent. A.D. (*CIRB* 1053); the term δεσπότης is used for the first time for Sauromates II (*CIRB* 1049) and then for his son Rheskouporis III (*CIRB* 54); the golden torque as a sign of distinction (see app.cr. ad LL. 36/37) is first attested in ca. 183 A.D. (*CIRB* 1119); *CIRB* 1237 (193 A.D.) mentions a great Bosporan campaign; *CIRB* 1122, which displays an almost identical epigraphic hand, should also be dated under Sauromates II, after the damnatio memoriae of Commodus (ca. 193-195 A.D.). B.-J. suggest that the honorand was an ἐπίτροπος of the king (for this position cf. *I.Estremo Oriente* 4).

Cf. A.Avram, *BE* (2007) no. 413 (summary); id., *BE* (2007) no. 415, who tentatively identifies the honorand as Ἰούλιος Μενέστρατος, χειλίαρχος (*CIRB* 1049) and ἀρχικοιτωνείτης of Sauromates II (*CIRB* 1043; V.D.Kuznecov, *VDI* [2006.1] 155-172 no. 2 [to be presented in *SEG* LVI]). See also B.Zuckermann and B.Puech, *An.Ép.* (2005) [2008] no. 1340 (French translation). We present B.-J.'s conservative text.

[- - - - - - - - - -]..[- -]
[- - - - - - - - -] ἱππέων [- -]
[...⁶...]ων τὴν παρά[τα]ξιν ἴκελος ΜΑΝ[- - - - - - - - - - - - - - - - - - - -]
θραύων τὸ ἐνπεῖπτον ὥσπερ τι ῥεῦμ[α -]
μετὰ τῆς ἰδίας ἀρετῆς καὶ τύχῃ βα[σιλέως - - - - - - - - - - - - - - - - - -]
ΑΓΩΝ Καῖσαρ ὁ τότε μέγαν ἤκουεν ΚΑ[- - - - - - - - - - - - - - - - - - -]
κρίσει τῶν ἔργων ὠνείδισεν ἀ[ρ]γίαν [- -]
καὶ δι' ἐπιστολῆς μεταπέμψα[το] ΤΩ.[- -]
ΜΑΣΑΣ προτρέψας δ' εἰς τὰ μέλλοντα [- - - - - - - - - - - - - - - - - - - -]
καὶ τοῖς Ἀλανῶν βασιλεῦσιν ὑπὲρ τῆς [- - - - - - - - - - - - - - - - - ἠξί]-
ωσεν ὁρίσαι· τὰ {γα} γὰρ μεγάλα τῶν ἔργω[ν - - - - - - - - - - - - - - - -]
ΓΕΙ τοὺς πλήσιον, οὐχ ὁρώμενα δὲ ΒΑΣΑ.[- - - - - - - - - - - - - - - - -]
ὀφθῆναι Καίσαρι τηλικοῦτος ἡλίκος ΗΚΟ[- - - - - - - - - - - - - - - - - -]
ΣΑΜΕΝΟΣ καὶ τὸν νῦν δεσπότην βασιλέα μ[έγαν - - - - - - - - - - - - -]
ΝΟΣ καταλιπὼν μείζονα διὰ τῆς Ταυρικ[ῆς - - - - - - - - - - - - - - - -]
τυνχάνοντι δ' αὐτῷ κατὰ τὴν Χερρόνησο[ν - - - - - - - - - - - - - - - -]
ἐπὶ τὴν Ἀλανῶν συνμαχίαν ἥκοντες, Ο[- - - - - - - - - - - - - - - - - - - -]
ΔΩΝ ὑπέστρεψεν· ἔτι δ' αὐτῷ συνάγον[τι - - - - - - - - - - - - - - - στρα]-
τευομένῳ τὰς παρὰ τῶν βασιλέων πίστ[εις - - - - - - - - - - - - - - - - -]
συνήντησεν· ὁ μὲν γὰρ μέγας ἥρως ΕΣΠ[- - - - - - - - - - - - - - - - - - -]
δ' αὐτὸν λαμπρὰ τύχη βασιλέως ΤΩ[- -]
γὰρ ἔτι μεῖζον ηὔξησεν συναραμένη [- - - - - - - - - - - - - - - - - - - Χεί]-
ρων ὁ Κένταυρος τὸν Ἀχιλλέα ΜΕΓΑ[- -]

24 ΨΑΜΕΝΟΣ τὸν αὐτὸν οἶμαι τρόπ[ον -]
γενόμενον βασιλέα Σαυρομάτην [- αἰ]-
δοῦς ἀριστευτικῆς οἵας ἔδει κύρ[ιον - - - - - - - - - - ἀφ' Ἡρακλέους]
καὶ Ποσειδῶνος γενόμενον καὶ οὐχ [- -]
28 ΣΕΝ οὐδ' ἐξεπαίδευσεν μόνον ἀλλὰ κ[αὶ - - - - - - - - - - - - - - - - - - -]
ΝΟΝ αὐτῷ προθεὶς μελέτην ἐπὶ Ψεχανοὺς [- - - - - - - - - - - - - - Σκύ]-
θας ἐπολέμησεν, Ταύρους ὑπέταξεν, καὶ [- - - - - - - - - - - - - - - - - -]
καὶ τοῦ ἀνημέρου φρονήματος μετέβαλεν φόβο[ν - - - - - - - - ὥστε γε]-
32 νέσθαι τὴν μὲν ἀνάνκην πάθησιν, τὸν δὲ πόλ[εμον - - - - - - - - - - - -]
λόγον πειθοῦς φάρμακον οἷς πᾶσιν ἐκεκόσμητο, [πρὸς μὲν τοὺς ἀντι]-
ταττομένους ἦν πολεμικός, πρὸς δὲ τοὺς ὑποχε[ιρίους - - - - - - - - τοῖς]
δὲ πειθομένοις νόμος, ἀνθ' ὧν αὐτῷ τὰ παράσημα [- - - - - - - - - - - -]
36 ΑΣ ὑπῆρξεν καὶ τῆς ἀμοιβῆς δίκαια χειλιαρχίαι καὶ ΣΤ[- - - - - - - - -]
Α χρύσεα καὶ πρόοδος Θρᾳκικοῦ τάγματος καὶ τῆς ὁπλει[τῶν τάξεως]
ἡγεμονία κοσμοῦσα μὲν καὶ συναύξουσα τὸν [π]επιστευ[κότα τὴν ἀρχὴν]
καὶ ἀξιέπαινον ἀποφαίνουσα τὸν πεπιστευμένον· ὁ γὰρ ἐπ̣[ιεικὴς λο]-
40 γισμὸς εὐκρατῶς τεθεὶς ἀξιέραστον ἀποφαίνει τὸν ἐπαι[νεθέντα],
ὅθεν αὐτῷ τὴν εὐδαιμονίαν ὁλόκληρον ἐτήρησεν ἀρετὴ ΧΑ[...6...]
μετὰ πάντων καὶ τὸ μακαριώτατον καὶ πᾶσι περισπούδαστον Η[...6...]
τῆς βασιλείας· τὸ μὲν εἶναι μέγας οὐ φυσιούμενος, τὴν δὲ παρὰ [βασι]-
44 λέως εὔνοιαν καταλογιζόμενος ἑαυτῷ κτῆμα μετ' ἐπεικείας [αἱ]-
ρετόν· ἀεὶ δὲ καὶ μᾶλλον μέγας εὑρίσκετο τοῖς χρόνοις ἐπινεάζω[ν, λε]-
λογισμένως ὁμοῦ καὶ πολεμικῶς καὶ τοῖς περικειμένοις ἔθνεσιν ν[ό]-
μον ἑαυτὸν καθιστὰς ὅσα περὶ τὴν Μαιῶτιν οἰκεῖ καὶ πηγὰς οἶδεν

Unless otherwise stated, restored by edd.pr. (V. = suggestions of Vinogradov, mentioned in the article but not incorporated into the text; S.= Saprykin) ‖ 1. [π]ειvήσα[ς], edd.pr.; nothing is visible on the ph., B.-J. ‖ 2. [ἀπὸ τῶν ἱ]ππέων ἐλείφ[θη], edd.pr.; the honorand was deserted by cavalry in the heat of battle, S.; [ὑπό or παρά], T. ‖ 2/3. [κατα|κόπτ]ων ... ἴκελος μαιν[ομένῳ ποταμῷ], edd.pr.; [δια|κόπτ]ων?, T.; μαν[ικῷ?], B.-J. ‖ 3/4. [κατα]|θραύων ... ῥεῦμ[α φερόμενον], edd.pr. ‖ 5. βα[σιλέως Ῥησκουπόριδος] or βα[σιλέως βασιλέων Ῥησκουπόριδος], S. ‖ 5/6. [δι]|άγων ... κα[ταπραττόμενον], V.; the phrase Καῖσαρ ὁ τότε alludes to Domitian's damnatio memoriae, S.; cf. *CIL* XI 5992: *a prior(ibus) princ(ipibus)*, B.-J. ‖ 6. in fine, perhaps the beginning of the honorand's name, H.Heinen (apud B.-J.); Κά[ϊος Ἰούλιος Μενέστρατος?], A.Avram, *BE* (2007) no. 415 ‖ 6/7. [καὶ δια]|κρίσει, edd.pr.; [καὶ ἐπὶ δια]|κρίσει, V. ‖ 7. in fine, α[ἰ]τίαν, S.; ἀ[ρ]γίαν, B.-J. ‖ 8/9. τῷ Κ[αίσαρι, ὃς τὰ μὲν παρόντα], edd.pr.; [ὃς τοιοῦτον ἄνδρα δοκι]|μάσας, V. ‖ 10/11. ὑπὲρ τῆς [αἰτίας ζημίαν δικαίαν ἠξί]ωσεν ὁρίσαι, edd.pr.; 'the sense might be, "he consented to make a determination for the kings of the Alans concerning the ..."', B.-J, with comments on the history of the Alans, who in this period were in the northeast of the Bosporan kingdom; they seem to have had several kings or local chieftains ‖ 11/12. [ἐμφανιζόμενα μὲν δημαγω]|γεῖ ... βασαν[ίζει], edd.pr., T. ‖ 13/14. in fine ἠκο[υσμένος ἦν καὶ ἐπὶ τούτοις τιμη]|σάμενος, edd.pr.; ἠκο[υσμένος ἦν καὶ ἐφ' οἷς τιμη]|σάμενος, V.; ἤκο[υεν] (he was reputed as), B.-J. ‖ 14/15. μ[έγαν Σαυρομάτην συναράμε]|νος, edd.pr.; S. assumes that the honorand had served on the staff of Domitian but had now returned to his previous service with the Bosporan king; B.-J. remark that συναίρομαι can only take a dative of the person helped ‖ 15. [ἐστρατεύσατο ἐπὶ Σκύθας], edd.pr. ‖ 16. [συνήντησαν βασιλεῖς οἱ], edd.pr.

|| 16/17. the honorand stopped forces 'coming against/into (ἐπί) the alliance of the Alani', B.-J. || 17/18. ο[ὓς αὐτὸς ἀπὸ τοιούτων ἐλπί]|δων, edd.pr.; ο[ὗτος δὲ τὰ μέλλοντα προϊ]|δών, T. || 18/19. συνάγον[τι δύναμιν καὶ ἐπὶ Σκύθας στρα]|τευομένῳ, edd.pr. || 19. in fine, πίστ[εις θεῶν καὶ τὰ ὅρκια λαβεῖν], edd.pr.; πίστ[εις ἐνχειρισθείσας λαβεῖν], V. || 20. in fine, ἐσπ[ούσασεν], edd.pr. || 21. initio, ΔΑΥΤΟΝ in rasura; τῶ[ν?], edd.pr.; το[ῦ σύμπαντος Βοσπόρου Σαυρομάτου] or το[ῦ Τιβερίου Ἰουλίου Σαυρομάτου], S.; in fine, [αὕτη], edd.pr. || 22. συναραμένη, edd.pr.; συναραμένην, S. || 22/23. [οὕτως γὰρ Χεί]|ρων, edd.pr. || 23/24. μέγα[ν ἥρωα ἐξεπαίδευσεν προτρε]|ψάμενος, edd.pr.; the adverb μέγα or a form of μεγαλύνω?, B.-J. || 24. τρόπ[αιον], S.; in fine, [ὥσπερ αὐτὸς τὸν δεσπότην μέγαν], edd.pr. || 25/26. [καὶ τῆς αἰ]|δοῦς ἀριστευτικῆς, edd.pr. || 27/28. [ὑφήγηται τὰ καλὰ κἀγαθὰ οὐδ' ηὔξη]|σεν, edd.pr. || 28/29. [προυτρέψατο τὸν ἐκπεπαιδευμέ]|νον, edd.pr.; NON may represent a noun governed by προθείς; in fine, e.g. μελέτην ἐπὶ Ψεχανοὺς [ἐποιήσατο], in a military sense (cf. Thuc. 1.18); the honorand and/or the king undertook a campaign against the Psechanoi; a campaign against the Psechanoi is mentioned in *CIRB* 1048 = *IOSPE* II 358 = *IGR* I 907 (*SEG* L 694) (L. 6: [μελετή?]σαντα τὰ κατὰ Ψεχανῶ[ν]; cf. *SEG* L 711), B.-J.; S. identifies the Psechanoi with the Ψεσ(σ)οί, known as subjects of the Spartokids in the 4th cent. B.C. (*CIRB* 6 = *Syll.*³ 211) and of King Aspourgos in the late 1st cent. B. C. (*CIRB* 39/40) || 30. [ὑποστρέψας τῆς ὕβρεως], edd.pr. || 31/32. φόβο[ν μέγαν, ὥστε γε]|νέσθαι], edd.pr.; φόβο[ν μέγαν, ὅτι μὴ γε]|νέσθαι, V. || 32-35. the rhetorical structure of these lines is clear; a triad of paired nouns describing the positive impact of external forces (ἀνάνκη-πάθησις, πόλεμος-ἡσυχία, λόγος-φάρμακον) is matched by a parallel triad in which the honorand exemplifies these forces (πολεμικός, ἐπιεικής, νόμος); force becomes an experience endured as the honorand conducts war against his enemy; war itself becomes a kind of human solution as the honorand acts justly or generously toward the defeated; speech is the medicine that induces persuasion as the honorand becomes the personification of law for those who obey him (cf. Plut., *Mor.* 614 c; Himerios, *Orat.* 16.1), B.-J. [for the qualities of a leader cf. Diotogenes, apud Stobaios 4.7.62 (266.23-267.16 ed. Hense): ποτὶ δὲ τοῖς ἀγορευομένοις δεῖ καὶ θέσιας καὶ ἕξιας ἐπιπρεπέας ἐπιταδεύειν τὸν ἀγαθὸν βασιλέα, πολιτικῶς αὐτὸν πλάσσοντα καὶ πραγματειωδέως, ὅπως μήτε τραχὺς φαίνηται τοῖς πλάθεσι μήτ' εὐκαταφρόνητος, ἀλλὰ καὶ ἀδὺς καὶ ἀμφιστραφής· ταύξεται δὲ τούτων, αἴκα πρᾶτον μὲν σεμνὸς ᾖ καὶ ἐκ τῶ ἰδὲν καὶ ἐκ τῶ ἀκοῦσαι καὶ ἐκ τῶ ἄξιος ἐπιφαίνεσθαι τᾶς ἀρχᾶς, δεύτερον δὲ χρηστὸς καὶ ἐκ τᾶς ἐντεύξιος καὶ ἐκ τᾶς ποτιβλέψιος καὶ ἐκ τᾶς εὐεργεσίας, τρίτον δὲ δεινὸς καὶ ἐκ τᾶς μισοπονηρίας καὶ ἐκ τᾶς κολάσιος καὶ ἐκ τᾶς ἐπιταχύνσιος καὶ ὅλως ἐκ τᾶς ἐμπειρίας καὶ τριβᾶς τᾶς περὶ τὸ βασιλεύειν. ἁ μὲν σεμνότας θεόμιμον ὑπάρχουσα πρᾶγμα δύναται θαυμαζόμενον καὶ τιμώμενον αὐτὸν παρέχεσθαι τοῖς πλάθεσιν, ἁ δὲ χρηστότας φιλεύμενον καὶ ἀγαπαζόμενον, ἁ δὲ δεινότας φοβερὸν μὲν καὶ ἀνίκατον ποτὶ πολεμίως, μεγαλόψυχον δὲ καὶ θαρσαλέον ποτὶ φίλως, Chaniotis] || 32. [ἡσυχίαν, τὸν δέ], edd.pr.; here πάθησις perhaps means 'endurance', B.-J. || 34. πρὸς δὲ τοὺς ὑποχε[ιρίους ἐπιεικής], edd.pr. || 35/36. [τῆς μεγαλοψυχί]|ας, edd.pr. || 36/37. στ[ρατοῦ ἀριστεῖ]|α, edd.pr.; στ[εφανηφορί]|α, S.; στ[ρεπτὰ ψέλι]|α?, B.-J., who mention that H.Heinen, *CCG* 7 (1996) 89-94, has drawn attention to gold torques as a sign of distinction (cf. *CIRB* 1119 A/B; cf. the dedication of στρεπτὸν χρύσεον by strategoi in Olbia: *IOSPE* I² 80, 85, 91, and 94); χειλιαρχία is attested as a rank in the Bosporan army (*IOSPE* II 41 = *CIRB* 53), B.-J.; πρόοδος = 'guide or scout', S.; 'leadership, command', B.-J.; for τάγμα cf. ταγματάρχης in *IOSPE* IV 431 = *CIRB* 1213; a Θρᾳκικὸν τάγμα appears in an unpublished inscription from Tanais, S. || 37. ὁπλει[τικῆς τάξεως], S.; the command of an infantry unit, B.-J. || 38. [π]επιστευ[θέντα ἤδε], edd.pr.; perhaps [π]επιστευ[κότα] followed by a noun such as τὴν ἀρχήν, B.-J. || 39. ἐγ[λεκτός], edd.pr.; ἐπ[ὶ αὐτόν], Saprykin; ἐπ[ιεικής], B.-J. || 41. χα[ρισμάτων], edd.pr.; χα[ρισαμένη]?, B.-J. || 42. in fine, ἤ[συσμα], edd.pr. (a misprint for ἤ[δυσμα]?, B.-J.); S. translates 'adornment'; ἤ[δυσμα], ἦ[δος], ἡ[δονήν], ἡ[γητῆρα], or ἡ[γητήν], T. || 43. φυσιόω = 'to puff up with pride', B.-J. || 45/46. [λε]λογισμένως, B.-J; λογισμένος, edd.pr. || 47. the river is conceivably the Tanais, B.-J.

863. Pantikapaion. Posthumous honorary inscription for Iulius Kallisthenes, 1st/2nd cent. A.D. Golden frontlet of a crown found in a grave in 1894. L.A.Matsulevitch, *Sovetskaya Arkheologiya* 7 (1941) 62-67. Reprinted by N.Z.Zavoykina, *art.cit.* (cf. our lemma no. 861) 121 (in Russian).

Ἀγαθῇ Τύχηι·
τὸ κοινὸν τῶν
θιασιτῶν στεφα-
4 νοῦσι Ἰούλιον Καλλι-
σθένην παραφιλάγα-
θον διὰ βίου
τειμῆς χάριν

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864. Pantikapaion. Dedication to Artemis Ephesie, ca. 389-349 B.C. *CIRB* 6a. S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 7-12 no. 2 (ph.), republishes this text, which he has examined in the Kerch Museum [cf. a Russian version of the same article mentioned in *SEG* LIII 795 bis], and discusses the form Ἐφεσήιηι (L. 2). Unlike Ἐφεσίη ('Ephesian, of Ephesos'), Ἐφεσήιη, the female form of the ethnic Ἐφεσεύς (cf. our lemma no. 858), means 'originating from Ephesos'. Its use here suggests that Artemis' cult had been brought to Pantikapaion by settlers from Ephesos; the form Ἐφεσήιη can be included in hexametrical oracles.

[a female name? - -].αίου τὸμ βωμὸν
[ἀνέθηκεν Ἀρ]τ̣έμι Ἐφεσείηι vacat
[ἱερωμένη, ἄρχο]ν̣τ̣[ο]ς Λεύκω̣νος
4 [Βοσπόρου καὶ Θε]ο̣δο̣σίης vacat
[καὶ Σινδῶν κ]αὶ βασιλεύο̣[ν]τος
[Τορετέων, Δανδ]αρίων, Ψησσῶν

1. [Νυμ]φαίου?, *CIRB*; the last letter is Γ or Τ; [Ἑκα]τ̣αίου?, T. ‖ 2-6. the same text as in *CIRB* ‖ 2. the early form of the dative Ἀρτέμι is attested in Pantikapaion; cf. J.Boardman, *AR* (1963) 47 (ph.); M.Y.Treister, *Kratkie Soobshcheniya Instituta Arkheologii Akademii Nauk SSSR* 197 (1990) 37-44 (inscribed bronze wine-strainer; ca. 550-500 B.C.: Σῶν Ἀρτέμι Ἐφεσ[ήιηι]; I.I.Tolstoi, *Grecheskie graffiti drevnikh gorodov Severnogo Prichernomor'ya* (Moscow 1953) no. 176: Ἀρτέμι (graffito; early 4th cent. B.C.); it is also found in graffiti from Kerkinitis (V.A.Kutaisov, *Kerkinitida* [Simferopol 1992] 46, ph.; 5th cent. B.C.) and Berezan (V.P.Jailenko, *Grecheskaya kolonizatsiya VII-III vv. do n.e.* [Moscow 1983] 290 no. 100: [Ἀρ]τέμι Ἐφε[σ- - -]); see also the text in our lemma no. 858, T. ‖ 3. or [εὐξαμένη], T. ‖ 5. initio, possibly [τε καὶ Σινδῶν]; on Leukon's title cf. *SEG* LII 741, T. [on this text see now S.R.Tokhtas'ev, *ACSS* 12 (2006.1/2) 22-56, Chaniotis].

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865. Pantikapaion. Dedication by a son of Leukon I to Aphrodite Ourania, ca. 389-349 B.C. *CIRB* 7; *SEG* LIII 800. For an English version of the article summarized in *SEG* LIII 800, see S.R. Tokhtas'ev, *ACSS* 11.1/2 (2005) 12-15 no. 3 (ph.).

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866. Pantikapaion. Grave epigram for Apollonios, 1st cent. B.C. *CIRB* 119; *SGDI* 5558. A.K.Gavrilov, *Hyperboreus* 11 (2005) 60-85 and 215-241 (ph.; in Russian; German summary), republishes this epigram and discusses its language (especially spelling mistakes) and style: the opposition between the ἀστένακτος fallen warrior (L. 2) and his wife, who ἀναστένει (L. 5);

the use of the rare verb ῥομβίζω in the image of Moirai spinning the thread of destiny (L. 10: σὲ κλωστὴρ Μοιρέων ἐρόμβισεν; 'Klotho versetzte seinen Lebensfaden in eine so starke zwirnende Bewegung, dass der Faden abreissen musste'); and the pleonasmus μοῦν οὐ = μὴ οὖν οὐ (L. 12; 'doch wohl nicht'; ⟨ν⟩ῦν οὐ, *CIRB*). These features reveal this epigram as a sophisticated poem, which was influenced by the language of the intellectuals.

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867. Pantikapaion. Defixio, ca. 400-350 B.C. Lead tablet, found on the slope of Mithridates Hill (the acropolis of Pantikapaion). Edd.pr. S.Y.Saprykin, V.N.Zin'ko, *Drevnosti Bospora* 6 (2003) 266-275 (dr.).

καταδῶ ΑΙ[- - - - - - - - -]
καὶ Μέδ[οντα? - - - - - -]
καὶ Θεόγ[νητον - - - - - -]
4 καὶ Μάην [κ]αὶ [...⁶...]Ο[--]
καὶ Ἀθήνιππον καὶ Χ[- -]
καὶ Ἀπολλώνιον καὶ [- -]

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868. Pantikapaion. Graffiti on vases, ca. mid-5th cent. B.C. Two vases with graffiti incised after firing; found in a building complex on the acropolis. Ed.pr. V.P.Tolstikov et al. *Drevnosti Bospora* 5 (2002) 265/266 (dr.): **1)** Κ̣υρ. (265 no. 21; on the base of a skyphos); **2)** ΙΠ (266 no. 29; on the base of a vase).

2. ΙΓ, edd.pr. [rather ΙΠ, Chaniotis].

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869. Patraeus. Building inscription, 221 A.D. Marble block found at Patraeus in 2000. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 228 no. 4 (ph.; in Russian; English summary). The building was erected under Rheskouporis II: ηιφʹ ἔτει | καὶ μ̣η̣νὶ | Δείῳ αʹ

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870. Patraeus. Fragment, 2nd cent. A.D. Marble plaque found at Patraeus in 2000. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 228/229 no. 5 (ph.; in Russian; English summary).

[- - - - - - - - - -].[- - -]
[- - - - - - - - - -]οκει
[- - - - - - - - -]ΕΜΗΤΑ
4 [- - - - - - -]α̣ν βουλη
[- - - - - - -]Σ̇ΑΠΟΤ[.]
[- - - - - - -]Σ̣Α̣.[- - - -]

4/5. [ἔδοσ]αν βουλῆ | [καὶ δήμῳ], ed.pr.

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871. Phanagoreia. Manumission record, late 2nd cent. A.D. Small fragment of a marble block found in the sanctuary of Aphrodite Apatouros. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-356 (ph.; dr.; in Russian; English summary). The small fragment contains a clause concerning the protection of the manumitted slaves, provided that they fulfil their duties

toward the manumittor (LL. 2-6), and provides the date (LL. 6/7). Ed.pr. notices a similarity between this fomula, unusual in manumissions from Phanagoreia but parallelled in manumissions from Delphi and Macedonia, and suspects that the manumittor originated 'in a metropolis'. The fact that the stone was found in the sanctuary of Aphrodite suggests that the manumission took place under her patronage (cf. *CIRB* 985/986 from the sanctuary of Apollo). J. gives an overview of the distribution of manumission records in the area of Bosporus (Pantikapaion, Phanagoreia, and Gorgippia), arguing that slavery spread in mainly the Asiatic part of Bosporus. [Unfortunately, through a mistake of the typesetter, part of the inscription is not presented in Greek fonts; this is corrected in an addendum, which is the basis for the text that we present here, Chaniotis.]

.AIA[...]E[- -]
PAN τῶν ἀφέτων μ[ὴ ἅπτεσθαι παρὰ τοὺς]
ῥηθέντας ἔν τε [συμβουλῇ καὶ νόμῳ? καὶ μὴ]
4 ἀναληφθῆναι .E[- - - - - - - - - - - - - - - - - -]
[...^{5}.. τ]ὰ̣ εἰς τὴν προειρημ̣[ένην πάντα ποιοῦν]-
[τες?·] γ̣έγραφα οὖν .Y[.. vacat]
ἔ[τει καὶ μηνὶ Δα]εισ̣[ίῳ - -]

2. in fine, [παρὰ τὰς], ed.pr. [but ῥηθέντας (not ῥηθείσας) requires a masculine article: [παρὰ τοὺς] (scil. perhaps λόγους), Chaniotis] || 4. in fine, [- - - αὐτούς - - - ἐὰν αὐτοί], ed.pr. [ἐὰν αὐτοί can hardly be connected with the participle in LL. 5/6, Chaniotis].

872. Phanagoreia. Manumission record, 51 A.D. *SEG* XLIII 510. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-364 (ph.; in Russian; English summary) [G.Kantor (Oxford) has summarized this article for us, Chaniotis], suggests a new restoration for LL. 6-8: [ο]ι̣ Τούτο<υ> ὑειοί · Καρ, | Σάνδανος καὶ Κάρ|[ρ]αγος ([ο]ι̣ τούτο<υ> ὑειοί· Καρ|σάνδανος καὶ Κάρ|αγος, *SEG*). J. explains Τούτο<υ> as the genitive of Τοῦτος (cf. *OGIS* 717) [cf. G.Mihailov, *IGBulg* I^2 178 bis, on the names Τουτας and Τουτα in Thrace and Asia Minor, Kantor; probably the genitive of Τουτας, Avram]. Toutos was the father of Ψυχ̣ρίων, Σόγος, and Ἄνος (LL. 4/5). Κάρ (L. 7) is the name of a manumitted slave, not an ethnic, as ethnics do not appear in Bosporan manumissions. J. rejects the reading Καρσάνδανος and mentions parallels from Asia Minor for Σάνδανος. Santa- or Sanda- is always the first element in composite names with this stem; they were probably of Lydian origin. Κάρραγος is a Thracian name [improbable, Avram]. J. considers the possibility that Metroteimos was Karragos' second name (LL. 7-9: Κάρ|[ρ]αγος <ὁ> καὶ Μ̣<η>τ̣ρό|τ̣ειμος). In a detailed discussion of the situation of Jewish communities in Phanagoreia and other Bosporan cities and of the roots of ancient anti-semitism, J. suggests that the profitable business of manumissions was eventually taken by the cities out of the hands of Jewish synagogues.

873. Phanagoreia. Fragment (manumission record?), ca. 150 A.D. Fragment of a marble plaque, broken on all sides; found in 1960. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003)

364-366 (ph.; in Russian; English summary). J. identifies this as a manumission because manumissions are often written on similar plaques.

[- - - - - - Ο]ὐαλε[ρι- - - - -]
[- - - θυγα]τέρα[- - - - - - -]
[- - - - - - - -]Ο κυρ[- - - - - -]
4 [- - - - - - - - - -]ΙΟ.[- - - - - -]

Ed.pr. reconstructs the text as a manumussion record:
[- - - - Ο]ὐαλέ[ριον καὶ name]
[θυγα]τέρα [αὐτοῦ, ὅπως ὦσιν αὐτοὶ]
[διὰ τ]ὸ κύρ[ιον ἐλεύθεροι καθάπαξ]
4 [ἀπαρε]νόχ[ληττοι καὶ ἀνεπίληπτο]
[Several other restorations are possible; e.g. L. 1: [Ο]ὐαλε[ρίαν; L. 2: [θυγα]τέρα[ς], [πα]τέρα, etc.; L. 3: ὁ κύρ[ιος?]), etc. Chaniotis].

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874. Phanagoreia. Fragment, 2nd cent. A.D. Upper part of a marble slab; found in 1971. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 366 (ph.; in Russian; English summary).

[- - -]της Πό[- - - - -] [- - -] vacat
[- - -]αρίων Ὀ[- - - -]

1/2. [Ὀρόν]της Πό[θου καὶ | Ψυχ]αρίων Ὀ[ρόντου] | [χαίρετε], ed.pr., who interprets the text as an epitaph.

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875. Phanagoreia. Fragment, 1st cent. B.C. Upper left part of marble slab; found in 1970. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 367 (ph.; in Russian; English summary).

[- - -]άρης [- - -] Βάτω[ν]
[- - -]ώνιος

1/2. [- - -] Ἄρης | [- - -? Ἀπολλ]ώνιος, ed.pr.

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876. Phanagoreia. Graffito on cup, ca. 500-460 B.C. Foot of a cup with graffito on the underside. Ed.pr. C.Morgan, *Attic Fine Pottery of the Archaic to Hellenistic Periods in Phanagoria* (Leiden 2004) 99 no. 252: T

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877. Pustynnyi Bereg II. Graffito on amphora, late 4th/early 3rd cent. B.C. Fragment of an amphora inscribed after firing; found in a settlement at Pustynnyi Bereg II (eastern Crimea).

Mentioned by G.A.Lomtadze, A.A.Maslennikov, *Drevnosti Bospora* 6 (2003) 194 (dr.) [we read the text from the dr., Chaniotis]: [- -]ΑΡΔΙ[- -]

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878. Tanais. Society and culture. H.Heinen, *Eurasia antiqua* 11 (2005) 175-182, discusses inscriptions of Tanais as evidence for the mixed, Greek and Iranian character of the society, culture, and religion of Tanais in the Imperial period. The building inscription *CIRB* 1245 (221/2 A.D.; Greek text; German translation) provides evidence for the part played by a small circle of leading men with both Greek and Iranian names; their names do not provide a clear indicator of ethnic origin. H. identifies Αὐρήλιος Ἀντωνεῖνος, mentioned as an ἀρχιτέκτων in *CIRB* 1245 LL. 17-19, as a member of a cult association (*CIRB* 1282; 228/9 A.D.) and tentatively suggests that he was a foreigner sent by the Roman authorities to Tanais because of his technical skills.

Discussing the dedication to Θεὸς Ὕψιστος (*CIRB* 1278; 220/1 A.D.; Greek text; German translation) and the structure of the cult association that presented it, H. observes that there is no unequivocal evidence for the Jewish character of this deity. Two members of this association (Χόφραζμος Φοργαβάκου and Ζήνων Φάννεως) appear also in *CIRB* 1245. The presence of a γυμνασιάρχης and a νεανισκάρχης [on this office see *SEG* LIV 1911, Sverkos] among the officials of the association reveals its para-military character. Military overtones are also clear in the dedicatory relief *CIRB* 1238 (ph.). The dedicant, Τρύφων, may be the same person as an envoy of the Bosporan king (*CIRB* 1241).

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879. Tanais. Amphora stamps, 3rd cent. B.C. G.Jöhrens, *Eurasia antiqua* 11 (2005) 87-101, gives an overview of the stamped amphoras found in Tanais. The overwhelming majority (1221 pieces) are Rhodian amphoras, followed by those from Sinope (110), Kos (30), Knidos (29), and Chersonesos Taurica (9); there are only isolated pieces from Thasos, Herakleia, and Chios. This material confirms the foundation of Tanais around 260 B.C. On 96, J. presents a list of the Rhodian eponymous priests of 270-246 B.C. (following, with minor modifications, G. Finkielsztejn's revised chronology); on 97, a list of the names of ἀστυνόμοι of Sinope and of Rhodian eponyms attested in amphora stamps found in Sinope (260-223 B.C.).

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880. Tanais. Rhodian amphora stamps, late 3rd/early 2nd cent. B.C. In a report on excavations in the west part of the fortification of Tanais, S.A.Naumenko, *Eurasia antiqua* 11 (2005) 115-135, mentions the discovery of Rhodian stamped amphoras (118; dr.) [we read the texts from the dr., Chaniotis]: **1)** ἐπὶ Ἀρχιλαΐδα (early 2nd cent. B.C.); **2)** ἐπὶ [Σ]ιμυλ[ί]νου, Δαλίου (late 3rd/early 2nd cent. B.C); **3)** Διοδότου (late 3rd cent. B.C.); **4)** Θεσμοκρίτου (late 3rd cent. B.C); **5)** [- -]ος Δαλ[ίου]; **6)** Ἀριστόκλευς (late 3rd cent. B.C.); **7)** Ἀγοράνακτος | Δαλίου (late 3rd cent. B.C.); **8)** ἐπὶ [Σ]υμμάl[χ]ου, | Θεσμοφορίου (early 2nd cent. B.C.).

Edd.pr. V.P.Glebov et al., *ibid.* 238 (dr.), present two stamped Rhodian amphoras found in the Hellenistic necropolis: **9)** ἐπὶ Θεαιlδήτου, | Βατρομίου (ca. 171-169 B.C.); **10)** Ἡρακλείτου rose (ca. 180-170 B.C.).

881. Tanais. Inscribed amphora, 1st/2nd cent. A.D. Inscribed amphora found during the excavation of the west part of the fortification of Tanais. Mentioned by S.A.Naumenko, *art.cit.* (cf. our lemma no. 880) 121 and 128 (dr.) [no description; a stamp?, a graffito?; we read the text from the dr., Chaniotis]: Λίγυος

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882. Tanais. Dipinti on amphoras, ca. 350-400 A.D. 36 fragments of necks of Late Antique amphoras with dipinti. Ed.pr. S.M.Il'jasenko, *Eurasia antiqua* 11 (2005) 313-328 (dr.); the letters ΑΠ (a small alpha over a pi) indicate provenance (ἀπ(ό) or πα(ρά)). On 325/326, ed.pr. gives a list of the fragmentary or abbreviated names: **1)** ΑΠ | Βασιλι. | [- -]ξ; **2)** [ΑΠ] | [Β]ασιλι. | ....; **3)** [ΑΠ] | [Βα]σιλ. | [- -]ΑΙ; **4)** [ΑΠ] | Βα[σιλι.] | [- -]ΙΣΦ; **5)** ΑΠ | Β[- -] | ....; **6)** ΑΠ | ΒΙ[- -] | ΘΕ[- -] | Γρ.; **7)** ΑΠ | Δωρο.; **8)** ΑΠ | Εὐγεν. | Εὐηθ.; **9)** ΑΠ | Εὐγ[ε]ν. | Εὐηθ.; **10)** ΑΠ | Εὐσ. | Δεο[- -]; **11)** ΑΠ | Εὐσε. | Φιλοξ. Ι; **12)** [ΑΠ] | Εὐσ[ε.] | Φιλο[- -]; **13)** ΑΠ | Εὐσ[ε.] | Φιλο[- -]; **14)** [ΑΠ] | Εὐσ[ε.] | Φιλο[- -]; **15)** ΑΠ | Εὐ[- -]; **16)** ΑΠ | Ζηνο[- -] | Σισινν[- -]; **17)** ΑΠ | ΗΠΡ; **18)** ΑΠ | Θευδ[- -]; **19)** ΑΠ | Μακα. | ΙΒΑΔΙ; **20)** [Α]Π | Νικ[- -] | Θεω[- -]; **21)** ΑΠ | Συαγρί[- -]; **22)** [ΑΠ] | Σ[- -] | Κ..ΟC [- -]; **23)** **A**: [ΑΠ] | Φεθίου | Μελίττ.; **B**: ΑΠ | | Με[λίττ.]; **24)** [Α]Π | Φε[- -]; **25)** ΑΠ | ΧΟΡΟΥ; **26)** **A**: ΑΠ | † | Ἀμυ.. **B**: † ; **27-33)** ΑΠ; **34)** Βα[- -] | Ἀλ[- -]; **35)** [- -]λοξ.; **36)** [- -].ΔΕ.

1-5. Probably Βασιλίδου, as on an unpublished amphora from a necropolis at Krasnaja Zarja, ed.pr. || [1. [Φιλο]ξ.? || 8/9. the names Εὐγένιος and Εὐήθιος in the genitive? || 10-15. the name Εὐσέβιος in the genitive, Chaniotis] || 11. in fine Φιλοξι., ed.pr. [rather Φιλοξ(ένου) Ι || 16. the name Σισίννιος in the genitive, Chaniotis] || 17. ΗΡ?, ed.pr. [rather a ligature of ΗΠΡ || 18. the name Θευδᾶς or Θευδᾶτος? || 19. the name Μακάριος || 21. the name Συάγριος, Chaniotis] || 22. Κ...ΟΔ, ed.pr. [Κ..ΟC on the dr. || 23. the name Μελίττων || 35. [Φι]λοξ(ένου)?, Chaniotis].

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883. Theodosia. Amphora stamps, 4th-3rd cent. B.C. In a study of agriculture and trade in Theodosia in the 4th and early 3rd cent. B.C., A.Gavrilov, G.A.Pashkevich, *Drevnosti Bospora* 6 (2003) 56-76 (in Russian; dr.), present a list of stamped amphora handles from Herakleia Pontica [no. 12 is from Sinope, Avram] found in this city (68/69): **1)** [Ἀρ]χέστρ[ατ]|ο(ς) Κερ[κῖ]νος]; **2)** Τι[μ]|άσα[ν]|δρ[ο(ς)]; **3)** [Αἴθ]ων ἐπὶ | [Μολ]οσσõ; **4)** [Δέ]ξιππ[ος] | [Ἀρ]ίστω[ν]; **5)** Ἄκορνο(ς) | ἐπ' Ἀλκέτ[α]; **6)** Ἀρ[ίστον] | Ὧρ[ος]; **7)** Νοσσὸς | ἐπὶ Κερκίνο; **8)** Μολοσσ[ὸς ἐπὶ | Λύκων(ος)]; **9)** [- -]Τ[- -|- -]στο; **10)** Ἀρχ|[ε]λα.; **11)** [—]ος; **12)** [Ἐπι]δήμου | [ἀσ]τυνομοῦν|τος | [Φ]ιλοκράτους.

8. [ἐπὶ] Δήμου, G.-P. [[Ἐπι]δήμου (cf. *SEG* XXXIX 1367), Avram].

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884. Tyritake. Inscriptions on a cylindrical gold capsule with ringlets for an amulet, 3rd cent. A.D. *SEG* XLV 1028(17); *SEG* LIII 808 bis. S.R.Tokhtas'ev, *art.cit.* (cf. our lemma no. 856) 30-33, presents an English version of the article summarized in *SEG* LIII 808 bis. He

argues that these texts consist of personal names in the genitive, followed by the words ψυχή (B) and φαρ (A), the Iranian word for virtue (*farn*). We present his edition of these texts.

A: Οχαζαlνος ΦΑlΡ **B**: Φοριυαlνος ψυlχή

DELOS

885. Delos. Accounts. Vocabulary. In a detailed study of the use of gold plating in marble sculpture, B.Bourgeois, P.Jockey, *JS* (2005) 253-316, adduce the relevant information in the accounts of the hieropoioi (references to πέταλον, χρυσός, χρύσωσις; 268/269).

886. Delos. Banking activities. See our lemma no. 1979.

887. Delos. Building activities. R.Bouchon, I.Pernin, *Topoi* 12/13 (2005) 827-840, summarize the presentations made at a conference in Lyon dedicated to building activities in Delos (8 March, 2003). The contributions concern the existence of a system of ἀπαρχή related with the finances of the sanctuary of Apollo and the funding of constructions (ca. 430-330 B.C.; V.Chankowski); accounts and contracts of the period of independence (C.Feyel); and individual buildings (J.-C.Moretti: theater; H.Siard: Sarapeion C; cf. *I.Délos* 2165-2172; C.Hasenohr: Agora of the Italians; cf. *I.Délos* 1683, 1686-1688, 1717, 1722, 1735/1736, 2612).

888. Delos. Athenian cleruchs, 165/4–144/3 B.C. On inscriptions highlighting this topic see our lemma no. 42.

889. Delos. Finances: διάταξις. L.Migeotte, *LEC* 73 (2005) 27-38, observes that from ca. 193 B.C. onward public funds were systematically allocated to particular purposes (e.g. σιτωνία/σιτωνικόν: *I.Délos* 399 A, 442 A) through a procedure designated as διάταξις (cf. the related expressions ἀδιάτακτος, ἀκατάτακτος, ἀποτεταγμένος; *I.Délos* 399 A LL. 10/11; 442 A LL. 41-44, 94-97, 117-121). However, the fact that public funds were allocated εἰς τὸ χῶμα (*I.Délos* 399 A, 442 A, 443) without reference to a διάταξις suggests the existence of different procedures ('tous les dépôts n'avaient pas la même portée et n'étaient pas soumis aux mêmes procédures'). The διάταξις was not a general budget.

890. Delos. Homereion. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 141 no. T15, refers to *I.Délos* 443 B L. b 147 (178 B.C.), which mentions repairs to a Ὁμηρεῖον, as evidence for a sanctuary of Homer [for a different view see *SEG* LII 759, Chaniotis].

891. Delos. Inventories: vocabulary. Based on a study of unique and rare terms in the Delian inventories, C.Prêtre, *Tekmeria* 8 (2003/2004) [2006] 85-101, argues that the administrators aimed at displaying the sanctuary's reputation by using foreign words and technical terms. She discusses the words ἀρβυλικός, βουβάλια, βουβάλιον, βουπάλινα, καβάσα, and κολοβάφινος. She also demonstrates how the names of dedicants were changed (from Βάτησις-Πάτησις to Δᾶτις; from Ἀμεινώνδας to Ἐπαμεινώνδας) in order to increase the sanctuary's glory through reference to famous dedicants.

892. Delos. Inventories of the prytaneion. R.Hamilton, *Tekmeria* 8 (2003/2004) [2006] 7-25, recognizes different types of registration in the archon inventories of the prytaneion treasure (268-170 B.C.): 1) arrangement by object, with no indication of the weight (*I.Délos* 110-113, 115/116); 2) arrangement by chronology and source of endowment; no indication of weight (*I.Délos* 118-122, 124/125; on 19-21, translation of *I.Délos* 124 be LL. 25-78); 3) arrangement by weight, with objects often grouped together (*I.Délos* 126 and 128; on 21-23, translation of *I.Délos* 126 b LL. 11-62); 4) arrangement by date, with references to annual dedications and inscriptions, with no indication of weight (*I.Délos* 132-134; on 23/24, translation of *I.Délos* 133 be). The recording of the weight started when the growth in the size of the treasure made it essential to fully identify the objects. For the study of Delian inventories, 'one must allow for historical factors ranging from the size of the treasure over time down to the presence or absence of an inscription recording an object's weight. The most we can say about the weight in the various Delian inventories is that they are never used for banking, rarely for audit, at least sometimes for description' (17).

893. Delos. Political relations with Athens. C.J.Tuplin, *Archaiognosia* 13 (2005) 11-68, studies various aspects of the relations between Delos and Athens in the Classical and Hellenistic period. We summarize only the epigraphic aspects of his study. 1) The cult of Ἀπόλλων Δήλιος (20/21): *IG* I^3 130 cannot be taken as evidence for a public cult of Apollo Delios in Athens before the 430s. 2) The establishment of the Δήλια (24-26) and the role of Kleonymos around 426/5 B.C. (references to *IG* I^3 68 and *I.Délos* 80). 3) Delian independence and interaction between Delos and Sparta (31-37): reference to *I.Délos* 87 = *SEG* LI 1000 and the puzzling contrast between the old-fashioned main text and the dating formula; the dedications of Lysandros and Pharax in Delos (*I.Délos* 104.82, 101, 119-121, 161 B, 199 B, 203 B, 219 B, 287 B, 313 a/b, 380, 385, 421, 439, 442, 461, 1439, 1441, 1450); the prohibition against foreigners (*I.Délos* 68 = *SEG* XLIV 678; 404-394 or 385-377 B.C.?); an account mentioning συμμαχικόν money (*I.Délos* 95); inscriptions that may originate in the period of Delian independence (*I.Délos* 66/67, 71, and 73). 4) Renewed Athenian control and loss of Delos (37):

reference to *I.Délos* 97. 5) The period of Amphiktyonic control (39-47 and 60-62): analysis of the administrative changes that may be inferred from the lists of Amphiktyons in *I.Délos* 98 A LL. 7-11 and 60-63 and *I.Délos* 100 LL. 8/9. 6) Financial matters during the Athenian control (51-53): reference to loans given to Paros (*IG* XII.5.112/113). 7) Signs of trouble in the relations between Athens and Delos in the 360s (55-58): references to the proxeny granted to Pythodoros and his nephew (*I.Délos* 88); grant of citizenship to Peisitheides (*IG* II^2 222); evidence for relations between Delos and Thebes (*IG* XI.2.161 B L. 46; 162 B L. 37; 164 A L. 95; 189 L. 4; 199 B L. 29; 202 L. 4; 203 B LL. 86/87; *I.Délos* 104-12 LL. 86/87). On this topic see now V.Chankowski, *Athènes et Délos à l' époque classique: Recerches sur l'adminstration du sanctuaire de' Apollon délien* (Paris 2008).

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894. Delos. Religion: the festivals Soteria and Paneia. C.B.Champion, *AJAH* n.s. 3/4 (2004/05) [2007] 72-88, collects the evidence for the festivals Σωτήρια and Πάνεια, established by Antigonos Gonatas in 245 B.C. (Soteria: *I.Délos* 298 A LL. 85/86; 320 B LL. 32/33 and 61; Paneia: *I.Délos* 298 A LL. 87/88; 313a LL. 68/69). After detailed critical review of modern research, C. argues that these festivals were not established in order to commemorate Antigonos' naval victory over a Ptolemaic fleet in 246 or 245 B.C. but the much earlier victory over the Gauls in 278/7 B.C. These festivals were a response to the announcement of the Aitolian Σωτήρια in Delphi (246 B.C.).

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895. Delos. Sanctuary: dedicants. Based on the information about dedications made by Delians and residents of Delos provided by the Delian inventories, M.-F.Baslez, in *Prosopographie et histoire religieuse* 35-49, studies the importance of the sanctuary of Apollo in Delos for local society. The dedicants include local sacred officials and other magistrates, Athenian magistrates, foreign residents, θεωροί and ἀρχιθεωροί, artists, and soldiers. B. underlines the significance of personal devotion as a factor promoting the integration of foreign residents, many of whom came from other islands of the Cyclades.

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896. Delos. Topography: the Agora of the Italians. F.Coarelli, *JRA* 18 (2005) 196-212, defends the interpretation of the Agora of the Italians as a slave market (critically discussing the articles summarized in *SEG* XLIII 519 and XLV 1038). With reference to *I.Délos* 1536 (our lemma no. 897) he dates construction of the propylaia to 127/6 B.C. He argues that *I.Délos* 1526, 1536, and 1699, show a connection between the Agora and Italian traders active in Delos and in Egypt. The honorary inscriptions for Offelius Ferrus (*I.Délos* 1688) [see now *SEG* LIV 715, Chaniotis] and Philostratos of Askalon (*I.Délos* 1722) should be associated with their services during a slave revolt in ca. 133-129 B.C.

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897. Delos. Honorary inscription for Ptolemy VIII, ca. 127 B.C. *I.Délos* 1536. F.Coarelli, *art.cit.* (cf. our lemma no. 896) 203 (dr.), suggests a new restoration (with contributions by T.Mavrojannis) [cf. *SEG* LII 757].

[Βασιλέ]α Πτολεμαῖον Λόχ[ος]
[Καλλιμήδου καὶ οἱ παραγενό]-
[μενοι Ἰταλι]κο[ὶ] ἐν Ἀλ[εξανδρεί]-
[αι] ἀρετῆς [ἕνεκεν καὶ ε]ὐ̣νοία[ς]
τῆς εἰς ἑ[αυτοὺς Ἀπόλλωνι, Ἀρ]τέμ̣[ιδι, Λητοῖ]

1. [Βασιλέ]α Πτολεμαῖον Λόχ[ος?], *I.Délos*; Lochos, a high-ranking official of Ptolemy VIII, was honored in Delos by the Italian traders in Alexandria (*I.Délos* 1526), C. ‖ 2-4. restored by C. ‖ 2/3. [we correct Καλλιμέδου (C.) to Καλλιμήδου; παραγενόμενοι ... ἐν Ἀλεξανδρείαι is unlikely; perhaps πραγματευόμενοι ... ἐν Ἀλεξανδρείαι, Chaniotis] ‖ 3/4. ἐν Ἀλ[εξανδρείαι] | ἀρετῆς, C. [however, on the dr. there is space for 2-3 letter at the beginning of L. 4, Chaniotis] ‖ 4-5. ἀρετῆς [ἕνεκεν καὶ ε]ὐ̣νοία̣[ς] τῆς εἰς ἑ[αυτόν Ἀπόλλωνι, Ἀρ]τέμ̣[ιδι, Λητοῖ], *I.Délos*; εὐνοία[ς], εἰς ἑ[αυτούς], C. ‖ [5. the name of Leto was probably written on the next line, Chaniotis].

898. Rheneia (?). Epitaph, late 2nd cent. B.C. Rectangular marble stele with triangular pediment and akroteria. In a recessed field within an arch resting on two pillars, a relief representing a small standing servant clad in a chiton at left and the deceased (seated on a diphros and touching his/her chin with his/her right hand) clad in a himation at right; inscription under the relief; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F. Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 36-38 no. 6 (ph.), who assigns the stele, of unknown provenance, to Delos on the basis of its typology.

Ποπλιέου [.] | ΚΕ[..]Ε[.]Π[.]ΗΙ | ΜΕ χρηστή, | χαῖρε

1. Transcription of the praenomen Publius, ed.pr. [rather, vocative Πόπλιε, in which case one would expect χρηστέ in L. 3 (see remark on L. 3, below); ΠΟΠΛΙΕ seems to be followed by three letters: Θ or Ο, Υ, and Γ or Τ (?); the text given by ed.pr. for L. 1 is unsatisfactory, Tybout] ‖ 1/2. 'nessuna lettura [è] sicura', ed.pr. (37) ‖ 2. [no letter can be read with certainty from the ph. ‖ 3. the ph. seems to show Ε rather than Η, though uncertainty remains, Tybout].

899. Rheneia (?). Epitaph of Avil(l)ia Polla, 1st cent. A.D. Two joining fragments of a naiskos stele; in the pediment the representation of a seated woman (left) and a boy (right); of unknown provenance, now in the Museum of Samos. M.Schede, *MDAI(A)* 37 (1912) 209 no. 9; R.Horn, *Hellenistische Bildwerke auf Samos* (*Samos* XII; Bonn 1972) 156/157 no. 134a; cf. Pfuhl-Möbius 270 note 1095. Republished among the *tituli alieni* of Samos by K.Hallof in *IG* XII.6.1200 (cf. our lemma no. 960 bis), based on a squeeze and a copy by A.Rehm. On typological grounds, Horn and Pfuhl-Möbius attributed the stele to Rheneia and dated the relief

to the late 2nd/early 1st cent. B.C. Hallof dates the inscription to the 1st cent. A.D. and points out that the Avil(l)ii are known on Delos (*I.Délos* 2628 L. 33; *EAD* XIII 495).

Πῶλλα Ἀυιλλία
Γαΐου, Ῥωμαί[ạ],
χρηστὴ
4 κ̣αὶ ἄλυπ[ε], χαῖρε

1. Read by G.Dunst (apud Horn); ΠΟΥΛ..ΥΙΑΝ, S.; Πόλλα Αὐίλλ[α]?, Rehm ‖ 4. the mason originally wrote something else and then corrected it, Hallof; - -ΧΑΙ- -, S.; καὶ ἱμε̣(ρτή), Dunst.

900. Vacat.

RHODES

901. Rhodes. Amphoras. S.J.Monachov, in *Chronologies of the Black Sea Area* 69-95, studies changes in the form and capacity of Rhodian stamped amphoras. See also our lemma no. 1970.

902. Rhodes. Chronology and prosopography. In a discussion of the date of the Rhodian arbitration between Samos and Priene (*I.Priene* 37; Ager, *Arbitration* no. 74; Magnetto, *Arbitrati* [cf. *SEG* XLVI 2340] nos. 44 and 75) [see now A.Magnetto, *L'arbitrato di Rodi fra Samo e Priene* (Pisa 2008), Chaniotis], C.Habicht, *Chiron* 35 (2005) 141-146, summarizes the state of the scholarship regarding the chronology of the Rhodian eponymous priests of Helios (cf. *SEG* LIII 815), drawing on the results of G.Finkielsztejn's revised chronology of Rhodian amphora stamps and exploiting the information provided by the hoard of amphoras discovered at Villanova and dated to 189-182 B.C. (141-143). One of the eponyms attested in this hoard, Πρατοφάνης, was the eponymous priest in the year of the Rhodian arbitration. Consequently, this arbitration should be dated to the period following the peace of Apameia, when Rhodes was a dominant power in Asia Minor (cf. A.Bresson in F.Prost, ed., *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée* [Toulouse 2003] 186, who dates this event to 188 B.C.), and not as generally assumed in ca. 197-192 B.C. The low chronology had been established by E.Preuner, *Hermes* 29 (1894) 530-534, who had observed that Εὐφανίσκος Καλλιξείνου, the chairman of the Rhodian commission (*I.Priene* 37 L. 2), also served on a board of Rhodian judges who arbitrated between Delphi and Amphissa in 180 B.C. (*F.Delphes* III.3.383 L. 21 = D.Rousset, *Le territoire* -- [cf. *SEG* LII 519] 72/73 no. 1). Another member of the Rhodian commission, Νεικόστρατος Τεισύλου (*I.Priene* 37 LL. 4/5), is mentioned in the treaty between Miletos and Magnesia on the Maeander (*Milet* I.3.148 L. 6), which is now dated to the late 180s; a third member, Ἀγήσανδρος Εὐδάμου (*I.Priene* 37 LL. 3/4), served as an officer in the sea battle at Myonnesos against Antiochos III in 190 B.C. Preuner's low chronology was not accepted by F.Hiller von Gaertringen (*I.Priene* pp. 43 and 213) under the

influence of Wilamowitz, his father-in-law. Wilamowitz favored a date in the early 2nd (or late 3rd) cent. B.C., because neither Rome nor Pergamon are mentioned in the arbitration. The Rhodian arbitration, the result of which was confirmed by the Roman senate in 135 B.C. (*I.Priene* 40/41) was later than that of Manlius Vulso (188 B.C.; *I.Priene* 40 LL. 4/5 and 41 LL. 6/7) and should be dated to the late 180s.

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903. Rhodes. Religion: ἱπποκαθέσια. In a discussion of the custom of sacrificing animals by plunging them into the sea, N.Robertson, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 86, briefly discusses the epigraphic evidence for ἱπποκαθέσια (*Tit.Cam.* 153 = *LSCG Suppl.* 94; *SEG* XXXIX 759 LL. 19/20).

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904. Ialysos. Graffito on a banded olpe, late 6th/early 5th cent. B.C. Attic (?) olpe found along with a burial-pithos; ed.pr. G.Jacopi, *Clara Rhodos* 3 (1929) 111 (ph.). The inscription, briefly mentioned in *Agora* XII, p. 78 note 12, is now thoroughly treated by H.R.Immerwahr, *art.cit.* (our lemma no. 106) 101/102, whose text, based on study of ph., we reproduce: μεττριο *vacat*. After clarifying that this is a graffito ('hence a local Rhodian inscription'), not a dipinto (*Agora* XII: 'inscription in black'), Immerwahr discusses the script, the geminate taus, and the incomplete (?) text, which he compares to our lemmata nos. 106 and 477.

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904 bis. Lindos (Tymnos). Lindian decree concerning the cult of Enyalios, late 5th cent. B.C. *SEG* IV 171; *I.Rhod.Per.* 251; *LSCG Suppl.* 85. J.Méndez Dosuna, *Emerita* 73 (2005) 97-106, argues that the form ἐσ[π]ρά̣τεν (L. 10) does not exist in the Rhodian dialect. One should read ἐ̣σ[π]ρά̣Ζεν, 'donde Z representa el resultato esperable para un grupo **gj*.'

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905. Lindos. List of the priests of Athena Lindia, 406 B.C. and later. *I.Lindos* 1 + *N.Suppl.Epigr.Rh.* 16 (= M.Segre, *PP* 3 [1948] 64-80). After summarizing the content and structure of the list of the priests of Athena Lindia in the fragment *N.Suppl.Epigr.Rh.* 16, C.Habicht, in B.Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 71-78, brings into evidence for the starting date of the list the dates of the careers of two sculptors who made statues of some of the priests mentioned in *N.Suppl.Epigr.Rh.* 16. He concludes that the list began in a year at the later end of the range of dates (from 228 to 216 B.C.) previously suggested for its inception (74-76). 1) The sculptor Λέων Μενίππου Ῥόδιος (*I.Lindos* 157), active around 185 B.C. (cf. *I.Lindos* 164; Maiuri, *NS* 15; G.Jacopi, *Clara Rhodos* 2 [1932] 215 no. 54) [see now R.Vollkommer in id., *op.cit.* (our lemma no. 628) II 12, Sverkos], made the statue of the priest Εὐκράτης Ἁγησάνδρου (no. 7; i.e. the seventh priest recorded in this list). A date of 228 B.C. for the beginning of the list would place Eukrates' priesthood in 222 B.C., too early for this sculptor; a beginning date of 216 B.C. fits with Leon's activity. It is more likely that the list began in 216 B.C. Eukrates' father, Hagesandros, was an envoy of Antiochos III to Crete in 204 B.C. (*I.Cret.* I.XXVII.1; II.XII.21; II.XVI.3). 2) The sculptor Πυθόκριτος Τιμοχάριος Ἐλευθερναῖος, active

from ca. 200 to ca. 161 B.C. (*SEG* XXXIX 746a; *IvO* 186; *I.Lindos* 199 and 203c; *Tit.Cam.* 44; *Suppl.Epigr.Rh.* 18/19; cf. *I.Lindos* col. 53/54 no. 56) [see now S.Lehmann in R.Vollkommer, *op.cit.* (our lemma no. 628) II 340, Sverkos], made the statues of the priests Τιμοκράτης (no. 8), Κλεαγόρας (no. 13), Ἀρχίνομος (no. 17), and Πυθόδωρος (no. 20). A starting date of 216 B.C. for the list reconciles dates for these priests (209, 204, 200, and 197 B.C., respectively) with the span of Pythokritos' career.

On 76, Habicht adds prosopographical remarks on other priests of Athena Lindia: 3) The son of Ἀγησίνικος Σιμίωνος (no. 9; 208 B.C. on the lower chronology), Σιμίων Ἀγησινίκου, is mentioned in *Suppl.Epigr.Rh.* 22 L. 13 (ca. 160 B.C.). 4) Καλλικράτης Εὐφραντίδα (no. 15; 202 B.C.) was priest of Helios (*I.Lindos* 106a; *SEG* XXXIX 745 A) ca. 177-175 B.C. 5) Πασιφῶν Ἐπιλύκου (no. 21; 196 B.C.) is the grandfather of a homonymous priest of Athena Lindia (*I.Lindos* 245 LL. 7 and 10) and Helios (mentioned in amphora stamps dated no earlier than 106 B.C.).

The dates assigned by C.Blinkenberg to the priests Ὀνόμαστος, Ἀρχοκράτης, Εὐκράτης, Τιμοκράτης, Πυθαγόρας, Κλεαγόρας, Σωσικράτης, Ἀρχίνομος, Πολυάρατος, Πυθόδωρος, differ by 3 to 33 years from their dates on the new chronology (77).

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906. Lindos. The Lindian 'anagraphe', 99 B.C. *I.Lindos* 2; *Syll.*³ 725; *SEG* LIV 722*. Discussing the works of Caius Licinius Mucianus (1st cent. A.D.) and his visit to Lindos, G.Williamson, *Pilgrimage* 242-244, briefly adduces the Lindian anagraphe [no reference to *SEG* LIII 821; the translation of A LL. 2/3 ([τὸ ἱερὸ]ν τᾶς Ἀθάνας τᾶς Λινδίας ἀρχαιότατόν τε καὶ ἐντιμό[τα]τον ὑπάρχον) as 'the temple of Lindian Athena is the oldest and most glorious' is not accurate ('the sanctuary of Athena Lindia is very old and venerable'), Chaniotis].

R.Koch Piettre in P.Borgeaud, Y.Volokhine (edd.), *Les objets de la mémoire. Pour une approche comparatiste des reliques et de leur culte* (Bern 2005) 95-145, discusses the content of the Lindian anagraphe as evidence for the significance of relics and ἐπιφάνειαι in ancient Greece; on 113-120, French translation of the preserved document; on 121 a list of the sources used by the authors of the anagraphe and an overview of the motives for the dedications made to Athena Lindia and the origin of the dedicants.

J.Shaya, *AJA* 109 (2005) 423-442 (translation of A; B nos. V, XV, XXVII, XXIX; D LL. 13-32), dedicates a study to the same inscription, pointing out that the anagraphe differs from temple treasures, being an imagined treasure, consisting of dedications selected by the authors out of memories and testimonies because they testified to the history and identity of the Lindians. The temple was, therefore, perceived as a 'museum' of the Lindians, as a sacred-historical space. S. discusses the chronological arrangement of the entries, their significance as testimonies of past events, and the historical context of the anagraphe (after the loss of Rhodian power and in the face of increasing Roman hegemony); on 437-439, a summary of the content and a list of the dedicants.

J.Dillery, *art.cit.* (cf. our lemma no. 2024) 514-519, adduces this inscription in a discussion of 'sacred history'. He focuses on the documentary nature of some of the sources, the allusion to local myths, and the epiphanies. This text is 'an historiographical enterprise initiated by ■

priest, in part derived from priestly records, establishing a past seen through the lens of a religious site and its dedications' (519).

907. Rhodes. Decree prohibiting (requests for) dedications in the sanctuary of Asklepios, 3rd cent. B.C. *Suppl.Epigr.Rh.* I 1. J.D.Sosin, *CQ* 55 (2005) 132/133 note 16 (cf. our lemma no. 1641), points out that the sense of LL. 2-10 seems to be that it has been decreed that statues and other things may not be dedicated and no one may lodge a request for dedications. He restores in LL. 2-5 ἐν τῶι τεμένει τοῦ ['Ασκλα|πίου μήτε ἀ]νδριάντες καὶ τἄλλα ἀ[να-τι|θῶνται (?) μήτε] γίνωνται αἰτήσιες μετὰ [τὰν | κύρωσιν (?) το]ῦδε τοῦ ψαφίσματος ἱσ-τάν[αι] (ἐν τῶι τεμένει τοῦ ['Ασκλα|πίου .... ἀ]νδριάντες καὶ τἄλλα ἀ[ναθή|ματα ....] γί-νωνται αἰτήσιες μετὰ [τὰν | κύρωσιν (?) το]ῦδε τοῦ ψαφίσματος ΙΣΤΑΝ[..], *Suppl. Epigr. Rh.*).

908. Rhodes. Boundary stone of an estate, 7th/8th cent. A.D. Column capital used as marker; an inscription along all four sides of the abacus. A.Orlandos, *Ἀρχεῖον τῶν Βυζαντινῶν Μνημείων τῆς Ἑλλάδος* 6 (1948) 10-12 (ph.). Republished by E.Papavasileiou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 123 no. 116 (ph.): [†] ὅροι διαφέρον[τες] τοῖς ΚΑΙ[- - - μά]ρτυρες Χριστοφόρῳ καὶ Γεωργίῳ

909. Rhodes. Epitaph of Timakratea, late 3rd cent. B.C. *SEG* XLIX 1084. C.Dobias-Lalou, *REG* 118 (2005) 592-599, identifies this stele as Pfuhl-Möbius no. 381 and gives a detailed analysis of the morphology of the name Τιμακράτηα. It does not have any dialectal character; 'il s'agit d'une graphie évoluée, qui trouve son origine à l'époque hellénistique dans le cadre du réaménagement général du système vocalique.' The first component of the name is a feature of local onomastic practices. D.-L. briefly comments on the names Τιμούρροδος and Ἀγλουρρόδη.

909 bis. Rhodes. Funerary epigram for Arideikes, late 3rd cent. B.C. *GV* 1451. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 86/87 and 129/130, reprints this text (translation) and discusses it as evidence for the cult of poets. He suggests that Ἀριδείκης was not only a Platonic philosopher but also a poet.

LESBOS

910. Mytilene. Treaty between Rome and Mytilene, 25 B.C. *IG* XII.2.35; *IGR* IV 33; *RDGE* 26; *SEG* XL 1699; XLV 2338*. On the basis of Rome's treaty with the Lycians (LL. 9-11), S.Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 188, rejects the restoration of

col. d L. 1 in *RGDE* (ὁ [δῆμ]ο[ς ὁ] Μυτιληναίων ἀρχὴ[ν καὶ ἐπικράτειαν ἣν μέχρι νῦν ἔσχεν?] | φυλασσέτω κτλ.) and endorses the suggestion of E.Täubler, *Imperium Romanum* (Berlin 1913) 64/65: ὁ [δῆμ]ο[ς ὁ] Μυτιληναίων ἀρχὴ[ν καὶ δυναστείαν τοῦ δήμου τοῦ Ῥωμαίων δια]|φυλασσέτω. P.Sanchez, *Chiron* 37 (2007) 380/381, interprets col. e LL. 9-12 as 'convention judiciaire' and tentatively suggests the following restorations:

ται πράσση[- ἐὰν δὲ Μυτι]-
ληναῖος πα[ρὰ Ῥωμαίου μεταπορεύηται? - - - - - - - - - - ἄρχων ἢ ἀν]-
τάρχων ὅς ἂν [τυγχάνῃ δικαιοδοτῶν? -]
12 ἀποδιδότω vacat

9-10. [Μυτι]|ληναῖος, edd.pr. || 10. πα[ρὰ - - - ἄρχων κτλ.], edd.pr. || 11. no restorations in edd.pr.

910 bis. Mytilene. Honorary decree for the Thessalians, early 2nd cent. B.C. (after 196 B.C.). *IG* XII Suppl. 3; G.Labarre, *Les cités de Lesbos aux époques hellénistique et impériale* (Paris 1996) 273/274 no. 14 (French translation). A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 392-396, reprint Labarre's text and translation (with small modifications; 393/394) and identify the proposer of this decree, Βάκχιος (L. 1), with a man from Mytilene honored with a decree found in Larisa (our lemma no. 605). The inscription from Larisa shows that the patronymic of Βάκχιος (L. 1) should be restored as ὁ Κα[ΐκειος] (earlier editors had suggested Κα[λλίω], Καλ[λίππω], or Κα[λλιφάνεος]). Labarre (apud T.-H.) concurs in the new restoration and observes that the name Kaikos, which derives from the homonymous river in Asia Minor, is common in Mytilene (e.g., *IG* XII.2.96 L. 4: [Ἡ]ρωΐδας Καΐκειος). The confirmation of the relations between Mytilene and the Thessalian cities, which had declared their participation in the Asklepieia of Mytilene in the past (late 3rd cent. B.C.?; cf. LL. 14-20), became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402).

910 ter. Mytilene. Dossier of documents concerning Potamon (fragments of decrees of the Thessalian Koinon), late 1st cent. B.C. Two fragments of blocks attributed by R.Hodot, *ZPE* 49 (1982) 187 note 2, to the 'Potamoneion' (cf. G.Labarre, *Les cités de Lesbos* -- [cf. our lemma no. 910 bis] 110/111). **A**: *IG* XII.2.43 + *IG* XII Suppl. p. 208; L.Robert, *BCH* 50 (1926) 479 (= *OMS* I 43); id., *BCH* 53 (1929) 153 note 2. **B**: *IG* XII Suppl. 12; cf. L.Robert, *BCH* 50 (1926) 479 note 2. A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 403-406, reprint the text of the two fragments (403-405). For A LL. 11/12 they tentatively suggest the restoration Κρίτωνος τοῦ στ|[ρατηγοῦ λέξαντος]. This Kriton may be a strategos of the Thessalian Koinon during the reign of Augustus (H.Kramolisch, *Die Strategen des Thessalischen Bundes* 137/138); in that case, Potamon's relations with the Thessalians, for which he is honored, date to the reign of Augustus and not to the period of Caesar and the aftermath of the battle at Pharsalos (405/406).

THERA

911. Thera. Onomastics. A.Inglese, *RFIC* 133 (2005) 129-155, gives an overview of the Archaic inscriptions of Thera (129-136), studies names composed with ἀστυ- (144-155), which she regards a reflexion of aristocratic ideals, and provides information concerning the inscriptions (rupestral graffiti, except for *SEG* XXVII 504), in which they occur. In a few cases she suggests new readings (numbers refer to *IG* XII.3). **542**: Ἀστυδικίδας and Ἀστυκρά[της/τίδας]. **543** (+ Suppl.): the reading Ἀστύοϙος (*IG*) is not certain (cf. *IG* XII.3.Suppl.); I. could read only part of LL. 2 ([- -]βακς ο[- -]) and 3 (omikron and san). **563**: Ἀστυκράτης. **564**: Ἀστυκρατ[ίδ]α̣[ς] (Inglese; Ἀστυκρατ[ίδ]α, *IG*). **565** (cf. *SEG* XLV 1108): Ἀστροαχ[--] (*SEG*; Ἀστυμάχο, *IG*). **566** (+ Suppl.): Ἀστύνομος (Inglese; Ἀστύμονος, *IG*). ***SEG* XXVII 504** (cf. *SEG* XXIX 746): Ἀστυτίμα (a female name in the nominative rather than the genitive of a male name).

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912. Thera. Foundation of Epikteta, late 3rd/early 2nd cent. B.C. *IG* XII.3.330; *SEG* XLVII 1272*. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 72-74, briefly discusses this text and the function of the Μουσεῖον founded by Epikteta.

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913. Thera. Honorary decree for the gymnasiarchos Baton, ca. 150 B.C. *IG* XII.3.331. H.Cuvigny, G.Vagenheim, *ZPE* 151 (2005) 105-126, reconstruct the adventurous afterlife of this marble stele, the text of which was copied by several Renaissance scholars between 1445/46 and 1583 (Cyriacus of Ancona, Ambrosius Nicander, Vincenzio Borghini, Lelio Torelli, Smetius, Juste Lipse, Fulvio Orisini). The stone was brought from Thera to Ancona in 1540, and then belonged to the collections of Cardinal di Capri and Orsini. C.-V. show that in ca. 1600 the text was copied from the stele onto a plaque of porphyrite. It is this copy that was acquired by the Museo Maffeiano in Verona (1718) and was ultimately brought to the Bibliothèque Nationale de France in Paris (1797).

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914. Thera. Honorary inscription for Nausikleia, ca. 100 B.C. *IG* XII.3 Suppl. 1624. The discovery of this base by Ludwig Ross, together with a statue, is discussed by I.Trianti, in *Ludwig Ross* -- (cf. our lemma no. 2013) 182/183 (ph.).

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915. Thera (area of: Perissa). Tax assessment documents, 4th cent. A.D. Two marble blocks found re-used in a building of the 6th cent. A.D. at Perissa (ancient Eleusis) in 1993; they seem to have been part of the tax assessment documents of Thera (*IG* XII.3.343-349) [see now P.Thonemann, *Chiron* 37 (2007) 463-468, Pleket]; both blocks were damaged on the bottom when they were re-used. Mentioned in *SEG* XLVII 1273; L 745. A: Damaged on the edges; inscribed in five columns; the bottom of col. V was destroyed during the re-use of the block. Ed.pr.

E.Geroussi-Bendermacher, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique et discriminations socio-culturelles. Actes du XXVIIIe colloque international du Groupement International de Recherche sur l'Esclavage antique (Mytilène, 5-7 decembre 2003)* (Frankfurt 2005) 335-358 (ph.), presents the text (339-344), gives an overview of the tax assessment documents of Thera, and discusses the names of the slaves. The tax assessment documents usually mention the name of the individual liable to taxation, his hamlet, the type of his property (arable land, grassland, vineyards, olive groves), and the dependent farmers (age, family members, animals). This inscription seems to list families of slaves working in the countryside, beginning with the oldest member of the family (often a woman) and ending with the youngest. Ed.pr. comments on the names, distinguishing between names common in Late Antiquity (Ἀμμιάς, Ἀμμιανός, Ἀφροδίσιος, Ἀφροδισία, Διονύσιος, Ἐλπίς, Ἐλπιδιανός, Ἐπαγάθη, Ἐπαφρόδιτος, Ἐπίκτησις, Ἐπικτήτα, Εὐγένιος, Εὔτυχος, Εὐτυχιανός, Εὐτυχία, Ζωπύρα, Ζώσιμος, Ζωσίμη, Κλαυδιανή, Μοῦσα, Σώτειρα, Σωφρόνιος, Σώφρων, Τύχη, Ὑγεία, Φιλουμένη), common in Thera (Διονύσιος, Ἐπίκτησις, Ἐπικτήτα, Εὔτυχος, Εὐτυχιανός, Εὐτυχία, Ζώσιμος), common in the early Byzantine period (Εὐσταθία, Θεόδουλος, Θεοδούλη, Θεοδότη, Σαμβατία, Σώτειρα), less common (Γαμική, Δρακοντίδας, Ἱλάρα, Ἰταλία, Καλημέρα, Παννύχιος, Χαρά, Χειόνη), rare (Δρόσινος, Δροσίνη, Λαμπάδιος, Μουσογένια, Ὀξυχόλιος, Παρδάλιος), and generally common names (Ἀγάθων, Ἀλέξανδρος, Ἀπελλᾶς, Γλαύκη, Ἑλαίνη = Ἑλένη, Κήμων, Κτησίβιος, Μοσχώ, Στέφανος, Φιλόξενος); she points to the strong presence of names with the ending -ιος/-ια and the use of the same names within a family (346-349). She also comments on the indication of age (ΠΡΟΣΜ = πρὸς μʹ, i.e. 'ca. 40 years old'), the distinction between πάροικοι and δοῦλοι in the tax assessment documents of Lesbos, Chios, and Thera, the strong presence of slaves among the rural population, and the acceptance of family relations of slaves.

K.Harper, *JRS* 98 (2008) 106-116, stresses the importance of this find for the study of slavery in Late Antiquity and discusses the information it provides for demography (sex, age, mortality, marriage). H. cautiously argues that the demographical data of this list does not support the assumption of higher mortality rates among rural slaves than among the free population; there are indications of male manumission; natural reproduction was the main source of slaves at least n this particular estate. [For female slaves and slave-reproduction see also U.Roth, *Thinking Tools: Agricultural Slavery Between Evidence and Models* (London 2007); for tax registers in Late Antiquity, see P.Thonemann, *Chiron* 37 (2007) 435-478, Pleket.]

A col. I
καὶ δούλους ἐπὶ τῆς χώρας
Ὑγείαν ἐτ(ῶν) ν
Κτησίβιον ἐτ(ῶν) κη̣
4 Σαμβατίαν ἐ̣τ̣(ῶν) κ
Ζώσιμον [ἐτ(ῶν) -]
Ὀξυχόλιον ἐ̣τ̣(ῶν)
Κτησίβιον ἐτ(ῶν)
8 Ἀφροδίσιον ἐτ(ῶν) κε̣
Ζωσίμιο[ν ἐ]τ̣(ῶν)
Γλαύκην ἐ̣τ̣(ῶν) λγ̣
Θεόδουλον ἐτ̣(ῶν)
12 Χειόνην ἐτ(ῶν)
Ἐπαφρόδιτον ἐ̣τ̣(ῶν)
Ε[- - -]να ἐτ(ῶν) λε
[Ἰ̣τ]αλίαν ἐτ(ῶν) η
16 Κήμωνα ἐτ(ῶν) ▪ .
Γαμικὴν ἐτ(ῶν) λ

A col. II
Ζώσιμον ἐτ(ῶν) ι
[...]ητον ἐτ(ῶν)
[- - -]ηον ἐτ(ῶν) η
4 Σώτειραν ἐτ(ῶν) λε
Εὔξεινον ἐτ(ῶν) ιε
Ἀλέξανδρον ἐτ(ῶν)
Εὐτυχιανὸν ἐτ(ῶν)
8 Εὐγένιον ἐτ(ῶν)
Σώτειραν ἐτ(ῶν)
Ἑλαίνην ἐτ(ῶν) ς
Εὐτυχίαν ἐτ(ῶν) γ
12 Φιλουμένη(ν) ἐτ(ῶν)
Σώτειραν ἐτ(ῶν)
Ζώσιμον ἐτ(ῶν) ξς
Εὐτυχίαν ἐτ(ῶν) ξ
16 Γλαύκην ἐτ(ῶν) μ
Καλημέρην ἐτ(ῶν) δ

A col. III
[- - -]αν ἐτ(ῶν)
[- - -]ν ἐτ(ῶν) κ
[- - -]ον ἐτ(ῶν) γ
4 Δροσίνιν ἐτ(ῶν)
[- - -] ἐτ(ῶν) κε
[- - -]ετέαν ἐτ(ῶν)
[Εὐτ]υχίαν ἐτ(ῶν) ς
8 [- - -]ναν ἐτ(ῶν) λ
[- - -]ην ἐτ(ῶν)
[- - -]ποδα ἐτ(ῶν)
[- - -]ν ἐτ(ῶν)
12 [- -]ι[- -]το[- -] πρὸς μ
Στέφαν[ον] ἐτ(ῶν)
Ἐπαγάθην πρὸς μ
Δρακοντίδαν ἐτ(ῶν)
16 Ἐπαγάθην ἐτ(ῶν) κδ

A col. IV
[Τ]είχην ἐτ(ῶν) νς
Θεοδότην ἐτ(ῶν) λς
Εὐτυχίαν ἐτ(ῶν) μς
4 Ἀπελλᾶν ἐτ(ῶν)
[- - -]σην [ἐτ(ῶν)] ζ
Δ[ιό]σκορον ἐτ(ῶν)
Ἀφρόδειμον
8 Γλαύκη[ν ἐτ(ῶν)]
[- - - - - - - - - - - -]
[- - - - - - - - - - - -]
[- - - - - - - - - - - -]
12 [- - - - - - - - - - - -]
[- - - - - - - - - - - -]
[- - - - - -]ν ἐτ(ῶν)
Ἐπικτήταν ἐτ(ῶν) νς
16 Ὀξυχόλιον ἐτ(ῶν) κ[.]
Ἐπικτήταν ἐτ(ῶν) ιη

A col. V
Δημ[- - - - - -]
Εὐτυχίαν ἐτ(ῶν) νε
Εὐγένιον ἐτ(ῶν) ν
4 Μουσογένιαν ἐτ(ῶν) μ
Εὐτυχίαν ἐτ(ῶν)
Σωφρόνιον ἐτ(ῶν)
Δροσίνην ἐτ(ῶν) ιε
8 Σώτειραν ἐτ(ῶν) ζ
[Εὐ]γένιον ἐτ(ῶν) [illegible]
[Ζ]ωσίμιον ἐτ(ῶν) ξε
[Ζω]σίμην ἐτ(ῶν) ξ
12 Εὐμ[- -]ν ἐτ(ῶν) ιη
[- -]έλιον ἐτ(ῶν) ιγ
[- - - - - - - - - - - - -]
[- -] ἐτ(ῶν) μς

B col. I
Γαμικὴν ἐτ(ῶν) λδ
Ζωπύραν ἐτ(ῶν) ι
Σώφρονα ἐτ(ῶν) η
4 Παρδάλιον ἐτ(ῶν) ε
Ἐλπίδα πρὸς μ
Παννύχιον ἐτ(ῶν) [.]β
Εὐσταθίαν ἐτ(ῶν) ν
8 Ζωσίμην ἐτ(ῶν) ι
[..]κρ[..]τι[.] ἐτ(ῶν) η

[- - - -]δην ἐτ(ῶν)
[- - - -]ν πρὸς μ
[- - - -] ἐτ(ῶν) μ
Ε[- - - - - - - - - -]
Εὐτυχίαν ἐτ(ῶν) δ
Θεόδουλον ἐτ(ῶν)
Ἐπαγάθην ἐτ(ῶν) νς
Φιλόξενον ἐτ(ῶν)
Κλαυδιανὴν ἐτ(ῶν)

B col. II

Ἐπίκτησιν ἐτ(ῶν) κα
Ἀμμιανὸν πρὸς μ
Ἀμμιάδα ἐτ(ῶν) κ
Εὔτυχον ἐτ(ῶν) α
Ἱλάραν ἐτ(ῶν) [.]δ
Ζωσίμην ἐτ(ῶν) θ
Εὔτυχον ἐτ(ῶν) μ
Θεοδούλην ἐτ(ῶν) κε
Λαμπάδιον ἐτ(ῶν)
Εὔτυχον ἐτ(ῶν) δ
Ἀγάθωνα ἐτ(ῶν) ξ
Τύχην ἐτ(ῶν) νβ
[Ζώσ]ιμον ἐτ(ῶν)
[- - - - - - - - - - -]
Ἐπί[κτ]ησιν ἐτ(ῶν)
Εὐγ[ένιον] ἐτ(ῶν)
Πρα[- -]ιον ἐτ(ῶν) νς
Εὐ[- -] ἐτ(ῶν) κζ
[- - - - -]ν [ἐ]τ(ῶν) η

B col. III

Ἀφροδισίαν ἐτ(ῶν) δ
Ὀξυχόλιον ἐτ(ῶν) λ
Εὐσεβὴν ἐτ(ῶν) ν
Μοσχὼ ἐτ(ῶν)
Εὐσεβὴν ιβ
Χαρὰν ἐτ(ῶν) ι
Ὑγείαν ἐτ(ῶν) ζ
Ζώσιμον ἐτ(ῶν)
Εὐτυχιανὸν πρὸς μ
Εὐτυχίαν ἐτ(ῶν) θ
Ελ[....]νην ἐτ(ῶν) να
Ἐλπιδιανὸν ἐτ(ῶν) μη
Ε[....]ίδα ἐτ(ῶν) κβ
[- - - -]αν ἐτ(ῶν)
[- - - -] πρὸς μ
[- - -]νὸν ἐτ(ῶν)
Δρόσινον ἐτ(ῶν)
Εὐτυχίαν ἐτ(ῶν) λ

B col. IV

[..]λυμίερον ἐτ(ῶν)
Διονύσιον ἐτ(ῶν) κε
Διονύσιον ἐτ(ῶν) ε
Ἐλπίδα ἐτ(ῶν)
Μούσαν ἐτ(ῶν) ι
Ὀξυχόλιον
Σώτειρα[ν]
Σώτειρα[ν]
ΚΛ[- - - -]
Θεο[- - - -]
Εὐτ[υχ- - - -]
Εὐτ[υχ- - - -]
Ἐπι[- - - - -]
Νε[- - - - - -]
Ε[- - - - - - -]

A col. I. 1. The heading καὶ δούλους ἐπὶ τῆς χώρας refers to all five columns of block A. || **B.** the heading of this block does not survive; the list seems to continue the list of block A, ed.pr.

MELOS

916. Melos. Sculptor's signature, ca. 100-50 B.C. *IG* XII.3.1241; *SEG* XLV 1118; XLVIII 1085. R.Kousser, *AJA* 109 (2005) 227-250 (dr.), narrates the discovery of the statue of Aphrodite ('Venus of Milo') in 1820 and its reconstruction (229-237) and argues that the statue of Aphrodite holding an apple as token of her victory represents a transformation of Classical prototypes; she interprets the setting of the statue in the gymnasion as an effort to create a selective vision of the past that could serve as a model for the present; K. also comments on the function of the gymnasion in the Hellenistic reception of the past.

KOS

917. Kos. Calendar. Although the names of the months of the Koan calendar were already known in R.Herzog's time, their sequence was not known. On the basis of new epigraphic finds, D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 233-240, confirm the reconstruction of the Koan calendar that had been suggested by M.Segre. B.-H.'s reconstruction is based on evidence concerning the correspondence of Koan months to months of the Julian calendar (*P.Oxy.* XXXVI 2271: Agrianios = Juni; *SEG* XLVI 1088: Panamos = ca. July/August), the attribution of months to the first or second semester (*Iscr.Cos* ED 145 and 180; our lemma no. 931), the sequence of months in sacrificial calendars (*SEG* LIV 744; unpublished sacrificial calendar from Phyxa), and other associations between months (*Syll.*^{3} 1106 LL. 14-17; *Tit.Cal.* 79 = *Syll.*^{3} 953 A LL. 49/50). They also observe that in sales of priesthoods the payment of the first installment usually took place shortly after the sale and that the sale of a priesthood usually took place shortly after the acceptance of the diagraphe by the assembly. They conclude that the Koan year began in November/December with Θευδαίσιος. The months should be placed in the following sequence: Θευδαίσιος, Πεταγείτνυος, Καφίσιος, Βατρόμιος, Γεράστιος, Ἀρταμίτιος, Ἀγριάνιος (beginning of the second semester), Ὑακίνθιος, Πάναμος, Δάλιος, Ἄλσειος, Κάρνειος. Cf. our lemma no. 921.

918. Kos. Epigraphic research of Ludwig Ross. G.Kokkorou-Alewra, in *Ludwig Ross* -- (cf. our lemma no. 2013) 189-203, gives an overview of the archaeological research conducted by Ludwig Ross in the 1840s and the 57 inscriptions that he published in *Inscriptiones Graecae Ineditae* II (Athens 1842), III (Berlin 1845), and *Hellenika* (Halle 1846), inter alia *PH* 348/349, 351, 356, 361-366, 371/372, 382, 388, 411, and 418. Some texts (*PH* 325 bis/ter, 391, 409/410, 416, 418/419), now lost, are known only from his copies.

919. Kos. Religion: cult of Homonoia. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 240-245, collect and discuss the epigraphic evidence for the cult of Ὁμόνοια on Kos (Isthmos, Kos,

Kalymna): 1) *PH* 401 (*LSCG* 169 A; 3rd cent. B.C.); 2) our lemma no. 920 (early 1st cent. B.C.); 3) *Iscr.Cos* EV 2 (late 3rd cent. B.C.); 4) *Iscr.Cos* ED 5 (ca. 188-163 B.C.); 5) *PH* 61 (*Tit. Cal.* XXVI, late 2nd/early 1st cent. B.C.); 6) *Tit.Cal.* 137 B (late 2nd/early 1st cent. B.C.); 7) our lemmata nos. 937-937 ter; cf. the reference to ὁμόνοια in the treaty of ὁμοπολιτεία between Kos and Kalymna (our lemma no. 924). B.-H. suggest the following reconstruction of the cult's history. A traditional cult of Homonoia existed in Isthmos (1, 2, 6); in Kos the goddess was associated with Aphrodite (3). After the agreement of ὁμοπολιτεία between Kos and Kalymna there existed a joint cult of Homonoia (see our lemma no. 931 app.cr. ad LL. 4/5). A priesthood of Homonoia was established in the city of Kos in the late 2nd cent. B.C. (our lemma no. 931) – possibly as a result of a political event –, a temple was built (5), a cult statue was constructed, and new silverware was procured (our lemma no. 931). This priesthood had substantial political weight in connection with the political relations between Kos and Kalymna.

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920. Isthmos. Dedication to Homonoia, early 1st cent. B.C. L.Laurenzi, *Historia* 5 (1931) 625/626; *Tit.Cal.* pp. 28/29; K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 198 no. 88. Reprinted by D.Bosnakis, K.Hallof, *art. cit.* (cf. our lemma no. 919) 240, in a collection of sources for the cult of Homoinoia on Kos. The text had never been presented in *SEG*: Ζώπυ-ρος Εὐφιλή|του ἀρχεύσας ὑπὲρ | Ἰσθμιωτᾶν καὶ τῶν | ἄλλων πολιτᾶν | Ὁμονοίαι

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921. Kos. Decree of Miletos requesting the recognition of the Didymeia and decree of Kos, late 3rd cent. B.C. R.Herzog, *Abh. Akad. Berlin* (1905) 979-993; *Syll.*[3] 590 (only A). In a study of the Koan calendar, D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 917) 239/240, present the following explanations for the fact that the monarchos had changed between the arrival of the Milesian decree in Kos in the month Ἀρτεμίτιος (end of the winter semester) and the issue of the Koan decree in the month Ὑακίνθιος (second month of the summer semester): a) the monarchos was replaced because of illness or death; b) the beginning of the year was moved, at some point, from the winter to the summer semester; c) in the period of this decree, the office of the monarchos was occupied only for one semester. B.-H. find the first explanation the most probable.

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922. Kos. Decree of Larisa concerning the recognition of the Asklepieia, late 3rd cent. B.C. Five fragments of an opisthographic stele. M.Segré, *RFIC* 62 (1934) 169-179 (ph.); *IG* XII.4.1.133 in the forthcoming corpus of Kos. In a discussion concerning the evidence for the Thessalian federal sanctuary at Itonos, A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 401/402, adduce the best preserved of these fragments (Segre, *art.cit.* 172 and 176 B2), pointing out that a Thessalian Koinon did not exist in the late 3rd cent. B.C. Consequently, the text cannot have referred to the κοινόν but to the ἔθνος of the Thessalians. Accordingly, they suggest several restorations. We present the text of this fragment, incorporating the restorations suggested by T.-H. as well as a new reading of LL. 1/2 communicated to them by K.Hallof.

[ἀγαθᾶι τύχαι]· δεδόχθαι τῶι δά[μωι ἐπαινῆσαι μὲν κοινᾶι τὸ ἔθν]ος τὸ Θεσσαλῶν καὶ ἰδία[ι]
τὰς πόλεις τὰς ἐν Θεσσαλίαι κ[αὶ στεφανῶσαι αὐτὰς στεφάνωι χρυσέωι ἀπὸ χρυσῶν Ἀλεξαν]-
δρείων τριακοσίων ἀρετᾶς ἕνεκ[α καὶ φιλοτιμίας καὶ εὐνοίας ἃς ἔχοντες διατελεῦντι]
4 περὶ τὰν πόλιν τὰν Κώιων ἐμ παν[τὶ καιρῶι· αἱρεῖσθαι δὲ καὶ πρεσβευτὰς τρεῖς ἐκ πάντων]·
τοὶ δὲ αἱρεθέντες ἀφικόμενοι ἐπ[ὶ - - - τόδε τὸ ψάφισμα ἀναδόντω καὶ τὸν στέφανον τοῦ]-
τον ἀναγγειλάντω ἐν Ἰτώνῳ [καὶ ἀναθέντω ἐς τὸ ἱαρὸν τᾶς Ἀθάνας τᾶς Ἰτωνίας πᾶσι τοῖς Θεσσα]-
λοῖς ἐπιγράψαντες· ὁ δᾶμος ὁ Κώ[ιων στεφανοῖ τὰς πόλεις τὰς ἐν Θεσσαλίαι ἀρετᾶς ἕνεκα]
8 καὶ εὐνοίας· καὶ παρακαλεύντω [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις ὅπως διαμένωντι καὶ εἰς]
τὸν λοιπὸν χρόνον διαφυλάσσ[οντες τὰν ὑπάρχουσαν εὔνοιαν καὶ φιλίαν ποτὶ τὸν δᾶμον]
δηλοῦντες ὅτι καὶ ὁ δᾶμος ἐμ π[ρότερον μὲν χρόνωι καταξίας τιμὰς ἐψαφίξατο τῶν εὐερ]-
[γε]τημάτων καὶ κοινᾶι περὶ πάντ[ων τῶν Θεσσαλῶν καὶ ἰδίαι περὶ τῶν εὐεργετηκότων]
12 [τὰ]μ πόλιν· καὶ εἰς τὸν λοιπὸν χρό[νον -]
two illegible lines

If not otherwise stated, restored by S. || 1. restored by D.Bosnakis on the basis of a new fragment; the entire text will be published by D.Bosnakis (information provided by K.Hallof); δ̣ε̣δ̣ό̣χ̣θαι τῶι δά[μωι - - ἐπαινῆσαι μὲν], S. || 6. restored by T.-H.; [ἀναθέντω ἐς τὸ ἱαρὸν τᾶς Ἀθάνας τὸ κοινὸν πᾶσι τοῖς Θ.], S. || 8. [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις] added by T.-H.

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923. Kos. Honorary decree of Kalymna for Althaimenes of Kos, late 3rd cent. B.C. (after 241 B.C.). Left lower part of a marble stele found in 2004 in the museum deposit. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 247/248 no. 21 (ph.; German translation); *IG* XII.4.1.140 in the forthcoming corpus of Kos. The decree can be dated between the establishment of the Great Asklepieia and the treaty of homopoliteia between Kalymna and Kos (ca. 241-208 B.C.). The restoration is based on another two decrees of Kalymnos for Koans (*Tit.Cal.* XIII/XIV). The honored person may be Ἀλθαιμένης Ἀνδροσθένους, the eponymous monarchos of Kos in 206/5 B.C. (cf. *SEG* L 752) who proposed the diagraphe for the sale of the priesthood of the Korybantes (*Iscr.Cos* ED 177), rather than Ἀλθαιμένης Ἡριππίδου (early 2nd cent. B.C.; *I.Dor.Ins.* no. III L. 7).

[- - - - - - ἀναγράφεν δὲ τὸ ψάφισμα τόδε ἐς]
[στάλαν καὶ ἀναθέμεν ἐς τὸ ἱερὸν τοῦ Ἀπόλ]-

λωνο[ς τοῦ Δαλίου τοῦ ἐγ Καλύμναι· τᾶς δὲ]
ἀναγρα[φᾶς ἐπιμεληθέμεν τὸς δαμάρχος]·
ἑλέσθαι δὲ [καὶ ὅστις τό τε ψάφισμα]
ἀνενεγκάτω [καὶ τὸν στέφανον, καὶ ἐπελθὼν]
ἐπί τε τὰμ βο[υλὰν καὶ τὰν ἐκκλησίαν παρακα]-
λείτω ἐπιμέλε[ιαν ποήσασθαι ὅπως ἀναγγελῆ]
ὁ στέφανος κα[ὶ ὧν ἕνεκεν τετίμαται]
Ἀλθαιμένης [- - - - - - ἔν τε τῶι ἀγῶνι τῶν]
Διονυσίων κα[ὶ ἐν τῶι γυμνικῶι τῶμ μεγάλων]
Ἀσκλαπιείων, κα[ὶ ὅπως ἀναγραφὲν τόδε τὸ]
ψάφισμα εἰς στά[λαν ἀνατεθῆι ἐς τὸ ἱερὸν τοῦ]
Ἀσκλαπιοῦ· αἱρ[έθη - - - - - - - - - - - - - - - - - -]
vacat

2. The scribe originally wrote ANAP, edd.pr. ‖ 3. an abbreviated version of the phrase ἑλέσθαι δὲ καὶ ἄνδρα ἐκ πάντων ἕνα (cf. *Tit.Cal.* XIII LL. 6/7), edd.pr. [perhaps ἑλέσθαι δὲ [καὶ ἄνδρα ὅστις], Chaniotis] ‖ 3/4. cf. *Tit. Cal.* XIII L. 7, where M.Segre's τό τε ψά[φισμα ἐπε]νεγκάτω can now be improved to τό τε ψά[φισμ]α̣ [ἀ]ν̣εν-εγκάτω, edd.pr. ‖ 4-12. cf. *Tit.Cal.* XIII LL. 8-14; *Tit.Cal.* XIV L. 4 has δᾶμον instead of ἐκκλησίαν (L. 5) and ἐν τῶι χορικῶι ἀγῶνι τῶν Διονυσίων (LL. 8/9), edd.pr. ‖ 7. the restoration seems too short, edd.pr. ‖ 11. without λιθίναν, omitted also in *Tit.Cal.* XIII L. 3 and XIV L. 13; M.Segre's restoration λ̣ι̣θ̣[ί]ν̣[αν] in *Tit.Cal.* XIII L. 14 cannot be confirmed on the ph. and the squeeze, edd.pr.

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924. Kos. Treaty of homopoliteia with Kalymna, ca. 220-208 B.C. *Tit.Cal.* no. XII; *Staatsverträge* 545; *SEG* XLVI 1082; C.Habicht, *Chiron* 30 (2000) 312 (for the date); *IG* XII.4.1.152 in the forthcoming corpus of Kos. In a discussion of the cult of Homonoia on Kos, D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 919) 243/244, briefly summarize how this treaty affected the organization of the community of Kalymna. Kalymna became a δᾶμος of Kos and the Kalymnians were assigned to the three Koan φυλαί; but Kalymna retained three subdivisions, also called δᾶμοι (Ὅρκατος, Πάνορμος, Ποθαία), and the eponymous στεφανηφόρος (*PH* 61 = *Tit.Cal.* XXVI). The community was still designated as ὁ δᾶμος ὁ Καλυμνίων, and the ethnic Καλύμνιος was used outside Kalymna.

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925. Kos. Diagraphe for the sale of the priesthood of the Korybantes, late 3rd cent. B.C. *Iscr.Cos* 177; *IG* XII.4.1.299 in the forthcoming corpus of Kos. On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253, improve the restoration of LL. 2/3: καθ[ότι] δεῖ π[ραθῆμεν τὰς | ἱερωσύνα]ς τῶν Κυρβάνθων (καθ[ότι] δεῖ π[ερὶ τᾶς | ἱερωσύνας τᾶ]ς τῶν Κυρβάνθων, *Iscr.Cos*).

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926. Kos. Diagraphe for the sale of the priesthood of Eumenes II, ca. 188 B.C. Upper part of a marble stele with kymation; of unknown provenance, formerly housed in the

storeroom of the Kastro, now in the new storeroom of the Ephoria. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 251-256 no. 23 (ph.; German translation), with detailed commentary, in particular on the clauses concerning the payment (LL. 15/16) and on the prosopography (LL. 4/5). Leonidas, son of Dioskouridas (L. 4) is mentioned in the subscription list of 202/1 B.C. (*PH* 10 c L. 24); Didymarchos, son of Sostratos (L. 4), is also mentioned in a list of citizens in Halasarna (*PH* 367; G.Pugliese Carratelli, *ASAA* 41/42 [1963/64] no. XXVI). When the purchaser of the priesthood died, the stone was re-used for the next sale of the priesthood; part of the original text was erased (LL. 4, 14, and 16) and data concerning the new sale was written in the rasura (edd.pr.). For a copy of this second sale see our lemma no. 927. This text will be published as *IG* XII.4.1.306 in the forthcoming corpus of Kos.

ἀγαθᾶι τύχαι· τάδε συνέγραψαν τοὶ ἄνδρες τοὶ αἱρεθέ[ν]-
τες περὶ τᾶν θυσιᾶν καὶ τᾶν ἄλλαν τιμᾶν αἳ συντελεῦν-
[τ]α̣ι̣ βασιλεῖ Εὐμένει καὶ ἐφ' οἷς δεῖ τὰν ἱερωσύναν πραθῆμε[ν],
⟦Λεωνίδας Διοσκουρίδα, Διδύμαρχος Σωστράτου, Μακαρῖνος⟧
Ἀ̣ρ̣ισ̣[τ]ά̣[ρχ]ου· ὁ πριάμενος τὰν ἱ̣ερ[ω]σύ̣να[ν] βασιλέως Εὐμέ-
[ν]ο[υ]ς ἔστω ὁλόκλαρος καὶ ὑγιὴς καὶ μὴ νεώτερος ἐτῶν ὀκ[τώ]·
[λ]α̣μβανέ[τω] δὲ γέρη πάντων [τῶ]ν̣ θυομένων δέρμα̣, τ̣[ῶν]
[ἐ]τ̣έλων [δὲ κ]αὶ σκέλος· ἐπιτιθέτω δὲ τὰ ἱε[ρὰ] πᾶσι [το]ῖς θύ-
ουσιν· στεφανα̣[φορ]ε[ί]τ[ω] δὲ ἐπὶ τᾶν θυσιᾶν καὶ τ[ᾶ]ν τ̣ιμᾶν καὶ τῶ-
[ν] ἀγώνων τῶν συ[ν]τελευμένων βασιλεῖ Εὐμένει· σπενδέτ[ω]
ἐν τοῖς ἄ̣[λλοις ἀγ]ῶσιν πᾶσιν καθάπερ καὶ τ̣οὶ ἄλλο[ι] ἱ̣ερεῖς καὶ
[ἐ]μ̣ π[ροεδρίαι] κ̣αθήσθω· ἀφείσθω δὲ καὶ τᾶν λ[ε]ι̣τουργιᾶν πασᾶν
[χωρὶ]ς τ[ρ]ιηραρ̣χίας· τοὶ πωληταὶ ἀποδόσ[θ]ων τὰν ἱερωσύναν
[βασ]ι̣λέως Εὐμένους μηνὸς ⟦Πετα[γ]ειτνύου τοῦ μετὰ μόναρχ[ον]⟧·
[τὰ]ν τιμὰν καταβαλεῖ ἐπὶ τὸς ταμ[ί]ας· καταβολὰς ποιησ[εῖ]-
[τ]αι τρεῖς, τὰν μὲν πράταν ἐμ μηνὶ Κα⟦φισίωι τῶι με ν τὰ [μόναρχον]⟧
[- -]

927. Kos. Copy of a diagraphe for the sale of the priesthood of Eumenes II, early 2nd cent. B.C. (after 188 B.C.). *Iscr.Cos* ED 182; *IG* XII.4.1.309 in the forthcoming corpus of Kos. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 255, reprint this text, suggesting the following restoration in the initial lines (cf. our lemma no. 926 LL. 3-5):

[ἐφ' οἷς δεῖ πραθῆμεν τὰν ἱερω]-
σύν[αν Λεωνίδας Διοσκουρίδα, Διδύ]-
μαρχος Σ̣[ωστράτου, Μακαρῖνος Ἀριστά]-
[ρ]χου ...

1-3. ΣΥΝ[- - - - - - μό]ναρχος κ̣[αὶ - - - - - -.]χου, *Iscr.Cos*.

M.Segre (*Iscr.Cos*) dated this inscription to the 2nd cent. B.C. C.Crowther (cf. *SEG* LIV 736) has shown that it was inscribed by the same stone-cutter as *PH* 367 (ca. 175 B.C.) and *SEG* XLVIII 1111 (ca. 180-175 B.C.). This inscription is therefore contemporary with the diagraphe for the sale of the same priesthood in our lemma no. 926; the two inscriptions record the same diagraphe. B.-H. suspect that, after the first purchaser of the priesthood had died, some changes were made in the inscription that recorded the original diagraphe (our lemma no. 926) and another copy was made (this text).

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928. Kos. Diagraphe for the sale of the priesthood of an unknown god, ca. 200-150 B.C. Fragment of the upper part of a marble stele; unknown provenance; now kept in the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 256-261 no. 24 (ph.); *IG* XII.4.1.307 in the forthcoming corpus of Kos.

A:

[ἀγαθᾶι τύχα]ι· τ̣[άδε συνέγραψαν τοὶ αἱρεθέντες]
[περὶ τᾶς ἱ]ερωσύνας τ[- - - - - - - - - - - - - - - - - -]
[- - - - - - -]ου, Νικόμαχος [- - - - - - - - - - - - - - - -]
[- - - - - Λ]εωνίδας Εὐτ[- - - - - - - - - τοὶ προστάται],
[ἐπεὶ κα ἁ ἱ]ερωσύνα πω̣[λῆται, θυσάντω ἱερεῖον]
[ἀπὸ δρα]χμᾶν ἑκατὸ[ν τῶι - - - - - - - - - - - - · τοὶ δὲ]
[πωληταὶ] ἀποδόσθω[ν τὰν ἱερωσύναν μηνὸς - - - - -]
[- - - - - - -]αι· v ὁ πριάμεν[ος ἔστω ὑγιὴς καὶ ὁλόκλαρος]
[καὶ μὴ ν]εώτερος ἐ[τῶν - - καὶ ἱεράσθω ἐπὶ βίου· ἀτελὴς]
[ἔστω στρα]τείας ὑπερ[ορίου - - - - - - - - - - - - - - καὶ]
[τᾶν ἀλλᾶ]ν λειτουργ[ιᾶν πασᾶν χωρὶ τριηραρχίας]·
[σπενδέτω] δὲ καὶ ἐν [τοῖς χορικοῖς ἀγῶσι καὶ ἐμ προε]-
[δρίαι καθή]σθω καθὰ [καὶ τοὶ ἄλλοι ἱερεῖς· ἐπιτιθέτω δὲ]
[καὶ τὰ ἱερὰ] τοῖς θύουσ[ι πᾶσι ἐπὶ τὸν βωμόν· γέρη δὲ]
[λαμβάνε]ι δέρμα κ[αὶ σκέλος - - - - - - - - - - - - - - - - - -]
[- - - - - - -] τῶν θυομ[ένων ἱερείων - - - - - - - - - - - - καθ']
[ἕκαστον ἐ]νιαυτὸν κ[- -]
[- - θυέτω] ὁ̣ ἀγωνοθέτ[ας -]
[- - τοὶ λα]μ̣παδαρχο[ι -]
[- - - - - - -]άρχου μεν[- - - - - - - - - - - - - - - - νικώντων τὸς]
[στεφανίτα]ς ἀγῶνας· ἐπ[ιτιθέτω τὸν στέφανον ὑπὲρ τᾶς]
[πόλιος τῶ]ι νικῶντι ὁ ἱε[ρεὺς τοῦ - - - - - - - - - - - - - - - -]
[- - - - - - -]ΑΤΕΡ̣ΟΥΜ[- -]

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4. Probably [Λ]ε̣ωνίδας Εὐτ[ηρίδα], sponsor of the library of Kos in the early 2nd cent. B.C. (L.Robert, *BCH* 59 [1935] 421-425 no. XLI L. 17), edd.pr. ‖ 8. [νευμηνί]αι or [ἑκκαιδεκάτ]αι, edd.pr. ‖ 9. ἐ[τῶν ὀκτώ] or [δέκα], edd.pr. ‖ 23. [ἑκ]ατέρ̣ου μ[- - -]?, edd.pr.

Proposing that this fragment may be the beginning of *Iscr.Cos* ED 16, B.-H. tentatively present the following restored text of the two (German translation). On this interpretation, the full text preserves a second diagraphe for the priesthood of Hermes Enagonios, replacing the diagraphe *Iscr.Cos* ED 145 (ca. 250-240 B.C.) issued under Menoitios (cf. L. 20).

B:
[ἀγαθᾶι τύχα]ι· τ̣[άδε ἀπήνεγκαν τοὶ ἄνδρες τοὶ αἱρεθέντες συγγράψαι]
[περὶ τᾶς ἱ]ερωσύνας τ[οῦ Ἑρμᾶ τοῦ Ἐναγωνίου - - - - - - - - - - - - - - -]
[- - - - - - -]ου, Νικόμαχος [- - - - - - καὶ προστάται - - - - - - - - - - - - - - -]
[- - - - -, Λ]εωνίδας Εὐτ[- τοὶ προστάται],
[ἐπεὶ κα ἁ ἱ]ερωσύνα πω[λῆται, θυσάντω τῶι Ἑρμᾶι ἱερεῖον μὴ ἐλάσσονος]
[ἄξιον δρα]χμᾶν ἑκατὸ̣[ν πεντήκοντα ἀπὸ τῶν τοῦ θεοῦ χρημάτων· τοὶ δὲ]
[πωληταὶ] ἀποδόσθω[ν τὰν ἱερωσύναν τοῦ Ἑρμᾶ μηνὸς Πεταγειτνύου ἐκ]-
[καιδεκάτ]αι· v ὁ πριάμεν[ος τὰν ἱερωσύναν ἔστω ὑγιὴς καὶ ὁλόκλαρος]
[καὶ μὴ ν]εώτερος ἐ[τῶν δέκα καὶ ἱεράσθω ἐπὶ βίου· ὁ πριάμενος ἀτελὴς]
[ἔστω στρα]τείας ὑπερ[ορίου, ἱπποτροφίας, σιτοφυλακίας, χοραγιᾶν καὶ]
[τᾶν ἀλλᾶ]ν λειτουργ[ιᾶν πασᾶν χωρὶ λαμπαδαρχίας καὶ τριηραρχίας]·
[σπενδέτω] δὲ καὶ ἐν [τοῖς χορικοῖς ἀγῶσι οἷς ἁ πόλις τίθησι, καὶ ἐμ προε]-
[δρίαι καθή]σθω καθὰ [καὶ τοὶ ἄλλοι ἱερεῖς, καὶ φορείτω κιθῶνα διάλευκον]·
[ἐπιτιθέτω] τοῖς θύουσ[ι πᾶσι τὰ ἱερὰ ἐπὶ τὸν βωμὸν ὁ ἱερεύς· γέρη δὲ]
[λαμβάνε]ι δέρμα κ[αὶ σκέλος -]
[- - - - - - -] τῶν θυομ[ένων ἱερείων - καθ']
[ἕκαστον ἐ]νιαυτὸν κ[- -]
[- - - - - -] ὁ̣ ἀγωνοθέτ[ας -]
[- - - - - λα]μπαδαρχο[- κατὰ τὰ προκεκυρωμέ]-
[να ἐπὶ μον]άρχου Μεν[οιτίου· ἐπεὶ δέ κα ἀναγορευθῶσιν τοὶ νικῶντες τὸς]
[στεφανίτα]ς ἀγῶνας, ἐπ[ιτιθέτω τὸν στέφανον τῶι μὲν τὸν ἀγῶνα τῶν]
[Ἑρμαίω]ν̣ νικῶντι ὁ ἱε[ρεὺς τοῦ Ἑρμᾶ -]
[- - - - - - -]ΑΤΕΡ̣ΟΥΜ[- -]

lacuna?

[- -].ΜẠỊKON[...]TAIKAI[..]Ḳ[..]
[- ἱερεῖ]ον ποτὶ δραχμὰς τριακοσίας
[- ἀγέ]τω δὲ καὶ ὁ γυμνασίαρχος
[- ἱερεῖον τέλεον μ]ὴ ἐλάσσονος ἄξιον δραχμᾶν
[- - - - - - - - - - - - - - - τἆλλα κρέα διανειμάσθ]ω τοῖς νέοις· ἀγέτω δὲ καὶ ὁ
[ὑπογυμνασίαρχος ἱερεῖον ἀπὸ δραχμᾶν ἑκα]τόν· τοὶ δὲ ταμίαι διδόντω
[τῶι τε γυμνασιάρχωι καὶ τῶι ὑπογυμνασ]ιάρχωι τὸ προγεγραμμένο[ν]
[ἀργύριον - - - - - - - - - - - - - - - - - - -] [[ΩΣΕ ..⁴.. Ἀνδρόμαχος καθότ[ι]]]
[καὶ πρότερον -] τοῦ ἀγωνοθέτα· ἀγόντ[ω]
[δὲ καὶ τοὶ παῖδες καὶ τοὶ ἄνδρες - - - - - -], καὶ διδόντω τῶμ μὲν πα[ί]-
[δων ἕκαστος ἐς θυσίαν δραχμὰς - - - - - - - -], τῶν δὲ ἀνδρῶν δραχμὰς
[- -]ς καθότι καὶ πρότερον vacat
[- παρ]εχόντω δὲ τοὶ νικῶντες
[τὸς στεφανίτας ἀγῶνας εἰς τὰς θυσίας ἐν] τῶι ἀγῶνι τῶν Ἑρμαίων

[ἱερεῖα δύο - - - - - - - - - - - - - - ταῖς θυσί]αις καὶ καθήσθων ἐμ προε-
[δρίαι· τὰ δὲ ἱερεῖα τοὶ ἐπιμήνιοι τοὶ ἐπὶ τ]οῦτο{ν} αἱρεύμενοι θυόντω,
[τὸ μὲν - - - - - - - - - - - - - - - - - - - ὅταν ὁ γυμ]νικὸς ἀγὼν ἐπιτελῆται,
[τὸ δὲ - - - - - - - - - - - - - - - - - - μετὰ τὸ συντ]ελεσθῆμεν τὸν ἀγῶν[α]·
[- τᾶς] δὲ κατατάξιος τῶ[ν]
[- -]

24-32. The underlined letters are no longer preserved, but are visible in M.Segre's ph. (*Iscr.Cos*), B.-H. ‖ 28. [καὶ τὰ κρέατα διανειμάσθ]ω, *Iscr.Cos* ‖ 31. ἀνδρομάχος, *Iscr.Cos* ‖ 33/34. [δὲ καὶ τοὶ πρεσβύτεροι καὶ τοὶ ἄνδρες βοῦν] καὶ διδόντω τῶμ μὲν πρε[σ]βυτέρων ἕκαστος], *Iscr.Cos*; but, in fine, ΠΑ[.] is certain, B.-H. ‖ 38/39. [ἱερεῖα δύω - - - καὶ παρέσθων ταῖς θυσί]αις καὶ καθήσθων ἐμ προε|[δρίαι ἐν τῶι ἀγῶνι· τὰ δὲ ἱερεῖα τοὶ ἐπὶ τ]οῦτο{ν} αἱρεύμενοι θυόντω, *Iscr.Cos* ‖ 42. [ὅπως] δὲ κατα{ΞΙ}ξίως, *Iscr.Cos*.

929. Kos. Honorary inscription for Kallistrate, a priestess, ca. 190-160 B.C. Marble block found in the Asklepieion. G.Patriarca, *BMIR* 3 (1932) 28 no. 25; K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 54, 175 no. 65. Mentioned by D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 933) 250, with prosopographical remarks. The text had never been included in *SEG*.

Παρμενίσκος Ἱέρωνος
Καλλιστράτην Κλευμάχου τὰν
γυναῖκα καὶ Ἱέρων καὶ Ἀρισ-
ταγόρη τὰν ματέρα, καὶ Ναννακὶς Ἱέρωνος
τὰν ἀνδρὸς ματέρα,
καὶ Παρμενίσκος Ἱέρωνος καὶ Παρμενίσκος
Σωστράτου τὰν μαῖαν,
ἱέρειαν Ἀσκλαπιοῦ, Ὑγιείας, Ἠπιόνας,
Ἀπόλλωνος Δαλίου, Λατοῦς,
βασιλέως Εὐμένους

930. Kos. Diagraphe concerning the sale of the priesthood of Asklepios, Hygieia, and Epione, ca. 175-150 B.C. *Iscr.Cos* ED 2 a/b + ED 224 a-c. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 245/246, report that they have found all five fragments of this inscription, of which only *Iscr.Cos* ED 2 a+b were published by M.Segre; ED 224 a+b and c were only mentioned. These fragments have suffered damage in recent times. B.-H. present the text of ED 2 LL. 29-42, which deal with the acquisition of cult paraphernalia, and publish ED 224 a+b and c (German translation), incorporating in their edition R.Herzog's readings and restorations. This text will be published as *IG* XII.4.1.311 in the forthcoming corpus of Kos.

ED 2
ἵνα δ[ὲ τᾶς τοῦ ἱεροῦ]
ἐπικοσμήσιος ὁ [δᾶ]μος φαίνηται π[ρόν]οιαν π[οιεύμε]-

νος ἀκολούθως τ[οῖς] γεγονόσι χρησμοῖς καὶ τᾶι τ[οῦ θε]-
οῦ ἐπιφανείαι καὶ [τᾶι] τοῦ δάμου ποτὶ τὸς θεὸς εὐ[σε]-
βείαι, ἔτι δὲ καὶ τᾶι [ὑπαρ]χούσαι ἐπευχᾶι καὶ ἐπαρᾶι ἐπ[αύ]-
34 ξων τε καὶ τιμῶ[ν ὁ δ]ᾶμος τὸ ἱερὸν φαίνηται, ὁ ἀρχιτ[έ]-
κτων ἀπολογιξ[άσθω] καθότι δεήσει κρατῆράς τε ἀργ[υρέ]-
ος γενέσθαι δύ[ο ἑκάτ]ερον ἀπὸ δραχμᾶν Ἀλεξανδρε[ιᾶν]
μυριᾶν, οἳ κείσ[θων ἐν] τῶι ἱερῶι· ἀπολογιξάσθω δὲ κ[αὶ]
38 καθότι δεήσε[ι κλίνα]ν κατάργυρον ἢ ἐλεφαντίναν γεν[έσ]-
θαι· τῶν δὲ ἀπο[λογισμ]ῶν ἀμφοτέρων εἰσενεχθέντω[ν, ἐάν]
κα δόξη τῶι δ[άμωι ἐπιχ]ειροτονῆσαι τ[άπητ]α ἐπιτε[λεσά]-
[τ]ω, ἐφ ἇς ἐπισ[τρώσασθα]ι στρωμνὰ τῶι θε[ῶι· ἀ]πολογιξ[άσθω]
42 [- - -]ξενε[- -]

lacuna

ED 224 a+b [- - - - - - - - - - - - - - - - - - -]σειε[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - -]μα τῶ[ι ἱ]ερῶι καὶ .[- - - - - - - - - - - - - - - - - - - -]
[τοῦ μηνὸς τοῦ] Καρνείου νουμην[ίαι· τοὶ δὲ προστάται ἐσενεγ]-
46 [κάντω ἐς τὰν] ἐκκλησ[ί]αν τᾶι ἑκκ[αιδεκάται τοῦ αὐτοῦ μηνὸς]
[- - - - τὸν ἀπο]λογισμὸ[ν] ὁ δᾶμος [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - -]αιρεθεν[..] τᾶς ἐγδ[όσιος - - - - - - - - - - - - - - - - - -]
[- - - - - - - ἀ]ρχιτέκτ[ων· ἐ]πεὶ δὲ κ[α - - - - - - - - - - - - - - - - - -]
50 [- - - - - - - - -]όντω ω[- -]
[- - - - - - - - -]ατυν[- -]

lacuna

ED 224 c [- - - -]. ποιησασ[- -]
[- - - - - π]οθόδου κατα[- -]
54 [- - ἀργυρ]ᾶ καὶ χρυσᾶ ἀ[ναθήματα - μὴ]
[ἐξέστω δὲ] μήτε μετάγ[εν τὰς ἀπ' αὐτῶν ποθόδους μήτε ἐς ἄλ]-
[λο καταχρ]ήσασθαι ἢ [ἐς κατασκευὰν ἀργυρωμάτων - - - - - - - - -]
[- - - - - ἂ]ν δέ τις γρά[ψηι ἢ ἐπιψηφίξηι - - - - - - - - - -, ἐνθύμιον ἔστω]
58 [αὐτῶι ὡς ἀ]σεβοῦντι [ἐς τὸ θεῖον - - - - - - - - - - - - - - · ἀποτεισάτω]
[δραχμὰ]ς χιλίας ἱε[ρὰς -]

[57. For ἐνθύμιον see now Y.Grandjean, F.Salviat, *BCH* 130 (2006) 311-314, Chaniotis.]

931. Kos. Diagraphe concerning the sale of the priesthood of Homonoia, ca. 150-100 B.C. Lower part of a marble stele of unknown provenance; found in 2002 in the storeroom of the Asklepieion. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 220-233 no. 20 (ph.; German translation), with detailed commentary, especially on the provisions concerning sacrifices and the price of sacrificial animals (LL. 3-18), the assignment of new citizens to civic subdivisions (L. 4), the exaction of fines (LL. 20-22), the acquisition of silverware (LL. 32-54), and the cult of Homonoia (see our lemma no. 919). This text will be published as *IG* XII.4.1.315 in the forthcoming corpus of Kos.

[- -]
[- -]ΟΝΟΣ[- - - - - - - - - - - - -]
[- -]\τοῦ δικαστ[- - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] μὴ ἐλάσσονος ἄξιον δραχμᾶν τ[ριάκοντα?]
[- - - - - - - - τοὶ πρ]ο[σ]τάται ἐπικλαρούντω ἐπὶ φυλὰν καὶ δᾶμ[ον . . 4 . .]
[- - - - - - - - κ]αὶ τριακάδα, αἴ κα ὁ ἱερεὺς ἀντιφωνῆι αὐτοῖς τὰν θυσ[ί]-
[αν ἐπιτετε]λέσ[θ]αι· αἰ [δέ] κα ἐπικλαρώσωντ[ι] μὴ ἀντιφωνήσαντος τοῦ
[ἱερέως], ἀποτεισάντω ἐπιτίμιον τ[ῶ]ι τειχοποίαι δραχμὰς χειλίας ἐν
[εὐ]θύναις· θυόντω δὲ κ[αὶ ὁ] γυμνασίαρχος καὶ ὁ ἀγωνοθέτας ἕκαστος
αὐτῶν ἱερεῖον τέλειον ἀπὸ δραχμᾶν εἴκοσι πέντε, ἐπεί κα αἱρεθέωντι·
κατὰ ταὐτὰ δὲ θυόντω καὶ τοὶ αἱρεύμενοι ἱεροφύλακες, τοὶ μὲν τὰν χει-
μερινὰν ἄρχοντες Θε[υ]δαισίου ἐ[ν]άται, τοὶ δὲ τὰν θερινὰν Ὑακινθίου τέσ-
σαρεσκαιδεκάται ἕκαστοι α[ὐ]τῶν [ο]ἶν π[ο]τὶ δραχμὰς εἴκοσι πέντε· ὁμοί-
ως δὲ θυόντω καὶ ὅσοι α[ἱρεῦ]νται πάντες, ἐπεί κα ἐς τὰν ἀρχὰν ἐσπο-
ρεύωνται, καθ' ἑκάσταν τράπεζαν ἱερεῖον τέλειον ἀπὸ δραχμᾶν εἴκοσι
πέντε· κατὰ ταὐτὰ δὲ θυόντω καὶ τοὶ προστάται κατὰ τὰν πενταετηρίδα
τὰν Ἀσκλαπιείων ἱερεῖον βοϊκὸν ἀπὸ δραχμᾶν διακοσίαν πεντή-
κοντα· ὁ ἀεὶ ἱερεὺς τὰ ἱερὰ πᾶσι τοῖς θύουσιν ἐπὶ τοῦ βωμοῦ ἐπιτιθέτω οἷσδε πο-
τιτέτακται θύεν τᾶι Ὁμονοίαι κατὰ τάνδε τὰν διαγραφάν· αἴ κα μὴ θύσων-
τι, ὀφειλόντω ἐπιτίμιον τῶι μὲν ἱερεῖ ἴσου μέρους δραχμὰς τριάκοντα
καὶ ἡ (sic) πρᾶξις ἔστω τῶι ἱερεῖ καὶ ἄ[λ]λ[ωι] τῶν τελεσάντων τὰς θυσίας καθά-
περ ἐκ δίκα[ς]· τᾶι δὲ θεᾶι [τ]εισ[ά]ντω ἐπιτίμιον δραχμὰς πεντήκοντα,
[ἁ] δὲ πρᾶξις ἔστω [ὑπὲρ] τᾶς θεοῦ τῶι τε ἱερεῖ καὶ ἄλλωι τῶι χρήζοντι
καὶ ἔστω ἐς κατασκευὰν ἀργυρωμάτων· τὰ δὲ ἱερεῖα τὰ θυόμενα τᾶι
Ὁμονοίαι δο[κ]ιμασ[θέν]τ[ω] πάντα ὑπό τε τοῦ ἱερέως καὶ τῶν ἐξαγητᾶν ὅσ-
σοις τοὶ ταμίαι διαγράφοντι ἐς τὰς θυσίας· v ὁ δὲ πριάμενος τὰν ἱε-
ρωσύναν ποιησεῖται καταβολὰς τοῦ εὑρέματος ἐπὶ τὸς ταμίας
τρεῖς, τὰν μὲν πράταν ἐμηνὶ Ἀλσείωι τῶι ἐπὶ Ἀριστοβούλου, τὰν δὲ
δευτέραν ἐμ μηνὶ Γεραστίωι τῶι μετὰ μόναρχον Ἀριστόβουλον ὅς
κα γένηται πρᾶτος, τὰν δὲ τρίταν ἐμ μηνὶ Ἀλσείωι τῶι ἐπὶ τοῦ αὐτοῦ
μονάρχου· [ὅ],τι δέ κα μὴ ἀποδῶι ἐν τοῖς χρόνοις τοῖς γεγραμμένοις
κατὰ τάνδε τὰν διαγραφάν, ὀφειλέτωι διπλάσιον καὶ ἁ ἱερωσύνα ἀνα-
πωληθήτω ὑπὸ τᾶν πωλητᾶν· ὅπως δὲ ἐπιφανεστέρα ἁ ἱερωσύνα γέ-
νηται ποτὶ πάντα κατασκευασθέντων αὐτᾶι καὶ ἀργυρωμάτων ποτὶ
τὰς θυσίας τὰς γινομένας καὶ ὁ δᾶμος φαίνηται προνοῶν καὶ ἐν τού-
τοις τᾶς ποτί τε αὐτὰν καὶ τὸς πολίτας ὁμονοίας, τοὶ ταμίαι ὑπολιπόμ[ε]-
νοι ἐλ λόγωι τὸ δέκατον μέρος τοῦ εὑρέματος τᾶς ἱερωσύνας καταχρήσ-
θων ἐς κατασκευὰν ἀργυρωμάτων ὧν κα ἀπολογίξηται ὁ ἀρχιτέκτων,
ποθ' ὃ καὶ ποιησάσθω τὸν ἀπολογισμὸν ἔσχατον τοῦ Καρνείου μηνὸς
τοῦ ἐπὶ Ἀριστοβούλου τᾶι δεκάται· τοὶ δὲ προστάται ἐσενεγκάντω τὸν
ἀπολογισμὸν ἐς μὲν τὰν βουλὰν τοῦ αὐτοῦ μηνὸς τᾶι πεντεκαιδεκά-
ται, ἐς δὲ τὰν ἐκλησίαν τοῦ αὐτοῦ μηνὸς τᾶι ἑκκαιδεκάται· τὸ δὲ λοιπὸν
ἀργύριον τοὶ ταμίαι καταχρήσθων εἰς τὰ διατεταγμένα· τοὶ δὲ ἐν ἀρχᾶι

εὖντες προστάται ἐπιστάταν ἑλέσθων τᾶι ἑκκαιδεκάται τοῦ Ἀλσείου
μηνὸς ἐπὶ τὰν κατασκευὰν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-
ψάντω αὐτῶι τὸ ὑπολειφθὲν παρ' αὐτοῖς δέκατον τοῦ εὑρέματος ἀπὸ τᾶς
[ἱε]ρωσύνας· ἐπεὶ δὲ κατασκευασθῆι τὰ ἀπολογισθέντα ὑπὸ τοῦ ἀρχιτέ-
[κ]τονος καὶ δοκιμασθῆι ὑπὸ τοῦ δοκιμαστᾶ ἐπιγράψας ὁ ἐπιστάτας ἐπὶ τῶν
ἀργυρωμάτων «πόλιος ἐκ Κῶ· ἱερὰ Ὁμονοίας» καὶ τοῦ ἱερέως πατρόθεν τὸ
ὄνομα καὶ τὰν ὠνὰν αὐτῶν παραδότω τῶι ἱερεῖ καὶ περὶ τᾶς ἀγοράξιος τοῦ
τε ἀσάμου καὶ τᾶς κατασκευᾶς αὐτῶν καὶ παραδόσιος τῶι ἱερεῖ καὶ περὶ τῶν λό-
γων ὧν κα διαγράφηται, λόγον καταβαλέσθω ἐς τὰ δαμόσια γράμματα· κα-
τὰ ταὐτὰ δὲ καὶ ὁ ἱερεὺς λόγον καταβαλέσθω περὶ τᾶς παραλάμψιος αὐτῶν
καὶ ἐς τὸν μετὰ ταῦτα χρόνον ἀντιφωνείτου ἐν λογισταῖς καθότι καὶ τὸς ἄλλος
[ἱε]ρεῖς γέγραπται· τοὶ πωληταὶ ἀπομισθωσάντω ἀναγράψαι τάνδε τὰν διαγραφὰν
[ἐ]ς στάλαν λιθίναν καὶ ἀν[αθέ]μεν παρὰ τὸν βωμὸν τᾶς Ὁμονοίας· πραθείσας
δὲ τᾶς ἱερωσύνας ὁ [κᾶρυξ καρυσσ]έτω τοῦ τε ἀγορακότος τὸ ὄνομα παραχρῆμα
καὶ ὅσσου κα ἀγο[ράξηι τὰν ἱερωσύ]ναν· τὸ δὲ γενόμενον ἀνάλωμα ἔς τε τὰν
θυσίαν τὰν ἐπὶ τᾶ[ι πράσει τᾶς ἱερωσύν]ας καὶ ἐς τὰν τελετὰν τοῦ ἱερέως καὶ
τᾶς ἱερείας κ[αὶ τὰν στάλαν καὶ τὰ]ν ἀναγραφ[ὰ]ν τᾶς διαγραφᾶς κατα-
βαλεῖ ὁ πρ[ιάμενος τὰν ἱερωσύναν ἅμα τᾶι πρ]άται καταβολᾶι vacat

2. δικαστ[ηρίου]?, edd.pr. ‖ 3. or τ[εσσαράκοντα], edd.pr. ‖ 4/5. probably [καὶ | πεντηκοστὴν κ]αί; the award of citizenship is very rare in Kos (*SEG* XLVIII 1092; LIII 856 A; *Iscr.Cos* ED 91; *Tit.Cal.* 74), but very common in Kalymna; the assignment of the new citizen to a δῆμος is not attested in the Koan citizenship formula, that to a τριακάς is not attested in Kalymna; the formulation in the new text combines, therefore, the formulas of Kos and Kalymna, and this suggests the existence of a joint cult of Homonoia, edd.pr. (pp. 243/244 with note 78) ‖ 5/6. ἀντιφωνέω is used here in the meaning 'to confirm' (cf. L. 53; see also *Iscr.Cos* ED 144: the priest confirms that a manumitted slave has offered a sacrifice); [we correct the typo [ἐπιτε]λ̣έσ̣[θ]α̣ι (L. 6), Chaniotis] ‖ [7/8. we correct two typos: τ[ῶ]ι (L. 7) and δέ (L. 8), Chaniotis] ‖ 7. for τειχοποίας cf. *Iscr.Cos* ED 111 L. 4, edd.pr. ‖ 8. for ἐν εὐθύναις (attested for the first time in Kos) cf. *IG* XII.3.87 LL. 6-9, edd.pr. ‖ 10/11. the prostatai and logistai of Kos also served for one semester, edd.pr. ‖ 11. or ἐ̣[κ]ά̣τ̣αι, edd.pr.; on the Koan calendar see our lemma no. 917 ‖ 12. for the formulation cf. *Iscr.Cos* ED 16 L. 2 and ED 236 L. 17, edd.pr. ‖ 17. οἷς δὲ, ed.pr. [οἵσδε, Chaniotis]; on the priest's role in the sacrifice cf. *Iscr.Cos* ED 145 LL. 10/11; cf. ED 3 A L. 9 (ἐπὶ τὰν τράπεζαν), edd.pr. ‖ 18-21. the payment of a double fine (to the priest and to the goddess) is otherwise unattested in Kos; ἴσου μέρους (L. 19) refers to each board of magistrates, not to each individual magistrate, edd.pr. ‖ 22. [ἐς τὰ] τᾶς θεοῦ ('zugunsten des Vermögen der Göttin'), edd.pr. [[ὑπὲρ] τᾶς θεοῦ ('on behalf of the goddess'); what the money was used for is mentioned later, Chaniotis] ‖ 24. δο[κ]ιμα̣σ̣[θῶν]τ̣[ι], edd.pr. [δο[κ]ιμα̣σ̣[θέν]τ̣[ω], Chaniotis; confirmed through a new diagraphe concerning the priesthood of Homonoia (*IG* XII.4.1.324 in the forthcoming corpus), Hallof]; on the ἐξαγηταί (here, 'Opferdeuter') cf. *LSCG* 154 L. 4, edd.pr. ‖ 31/32. on the new sale of the priesthood cf. *OMS* I 481/482, edd.pr. ‖ 32-54. on the acquisition of silver vases cf. our lemma no. 930 ‖ 35. ποτί τε αὐτάν probably refers to the goddess Homonoia, edd.pr. ‖ 37. ἀπολογισμός = estimate of expenses, edd.pr.; cf. L. 40 ‖ 38. ἔσχατον = 'at the latest', edd.pr. ‖ 39-41. the assembly met on the 1st and 16th day of each month, edd.pr. ‖ 47. the δοκιμαστάς is attested for the first time in Kos, edd.pr. ‖ 48. the explicit reference to the polis of Kos presupposes the existence of other sanctuaries of Homonoia in the Koan state, outside the city of Kos (Isthmos, Kalymna), edd.pr. (p. 242) ‖ 53/54. for the λογισταί cf. *SEG* LI 1054; this

passage presupposes the existence of a sacred law that required that all priests had to give an account of the temple inventory to the logistai, edd.pr. ‖ 55. in fine, the scribe originally wrote ΠΡΑΞ, edd.pr. ‖ 55/56. other diagraphai for the sale of priesthoods do not have such a clause, edd.pr. ‖ 57-60. for the restoration cf. *SEG* L 766 (our lemma no. 932), edd.pr. ‖ 58/59. the reference to a priest and a priestess suggests that in the late 2nd cent. B.C. the priesthood, originally reserved for men, could be occupied by women, edd.pr. [it is possible that the priesthood was still reserved to men and that this clause refers to a priest and a priestess because it was copied from a general law concerning the sale of priesthoods, Chaniotis].

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931 bis. Kos. Second diagraphe concerning the sale of the priesthood of Adrasteia and Nemesis, ca. 150-100 B.C. *Iscr.Cos* ED 62 (*IG* XII.4.1.325 in the forthcoming corpus of Kos). On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253, suggest the following restoration of B LL. 5/6: ἅμα τᾶς ἄλλα[ς | τειμᾶς] (τᾶς ἄλλα[ς | δαπάνας], *Iscr.Cos*).

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932. Kos. Diagraphe concerning the sale of the priesthood of Aphrodite Pandamos and Pontia, ca. 125-100 B.C. *SEG* L 766. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 232, observe that a new diagraphe for the sale of the priesthood of Homonoia (our lemma no. 931) permits an improved restoration of LL. 47-50. This text will be published as *IG* XII.4.1.319 in the forthcoming corpus of Kos.

[...⁵.. · ἀπομισθωσάντω δὲ καὶ] τ̣ελέσαι τὰν [ἱέρ]ειαν κατὰ τὰ νομιζόμενα [καὶ]
48 [τὰν διαγραφάν· τὸ δὲ ἀνάλ]ω̣μα ἔς τε τὰν ἀναγραφὰν τᾶς διαγραφ̣[ᾶς]
[καὶ τὰν στάλαν καὶ τὰν τελετὰν τᾶς ἱερείας καὶ τ]ὰν θυσίαν ἐπὶ τᾶι πράσε[ι]
[τᾶς ἱερωσύνας καταβαλεῖ ἁ πριαμένα τὰν ἱερωσύναν ἅμα τᾶι πράται καταβολᾶι]

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49. The underlined letters were seen by R.Herzog, but are no longer visible on the stone.

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933. Kos. Diagraphe concerning the priesthood of Theoi Megaloi, late 2nd/early 1st cent. B.C. Fragment of a marble stele, broken on all sides except for the top; unknown provenance, now in the storeroom of the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 249-251 no. 22 (ph.). This text will be *IG* XII.4.1.323 in the forthcoming corpus of Kos. The priesthood can be tentatively attributed to the Θεοὶ Μεγάλοι because of the reference to gods (L. 5) and the allusion to initiation (L. 8). The word ἀμύητος is used in a sacred regulation of Samothrake (*Samothrace* II.1.62); Koan theoroi to Samothrake are previously attested (*IG* XII.8.170 d LL. 59-63; 171 b LL. 27-29). The cult of the Samothracian Great Gods was widespread in the Aegean (e.g., *SEG* XLIII 644), but hitherto unattested in Kos, where there is some evidence for the cult of the Διοσκόροι (*Tit.Cal.* 117; *Iscr.Cos* EV 18 A L. 4).

[ἐπὶ μονάρχου - - - - -, μηνὸς Πεταγ]ει̣[τνύου] ἐκκ̣[αιδεκάται· τάδε]
[συνέγραψαν προ]σ̣τ̣άται τοὶ ἐν ἀρχᾶι Ἀπολλόδ[ωρος - - - - - - - - - -],

[- - - - - - - - - Ζω]πύρου, Ἱέρων Παρμενίσκου, [- - - - - - - - - - - - - - -]
[- - - - - - - - Ἀρί]στωνος, καὶ βουλᾶς γραμματ[εὺς - - - - - - - - - - - -]·
[τοὶ πωληταὶ ἀ]ποδόσθων τὰν ἱερωσύναν τῶ[ν Θεῶν Μεγάλων μηνὸς]
[Καφισίου ἑκκ]αιδεκάται· ὁ δὲ πριάμενος ἔστ[ω ὑγιὴς καὶ ὁλόκλαρος]
[- - - - - - - - - -]ς τοῖς θεοῖς καὶ μὴ νεώτερος [ἐτέων - - - - - - - - - - - -]
[- - - - - - - - - -] πρίαται ἀμύητος, ἐξέστω α[ὐτῶι - - - - - - - - - - - - - - -]
[- - - ἱεράσθω] δὲ ἐπὶ βίου· ἔστω δὲ ἀλει[τούργητος πασᾶν τᾶν λειτ]-
[ουργιᾶν πλὰν] τριηραρχίας καὶ λαμπαδα[ρχίας· σπενδέτω δὲ ἐν]
[πᾶσι τοῖς χορ]ικοῖς ἀγῶσιν, οἷς ἁ πόλις [τίθησι, καὶ ἐν τοῖς μεγά]-
[λοις Ἀσκλαπιείο]ις καὶ Ῥωμαίοις ἔχων δι[άλευκον κιθῶνα· φορ]-
[είτω δὲ καὶ στέφαν]ον δάφνινον καὶ χ[ρυσοφορείτω - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]νω· ἐξέστω δ[ὲ -]
[- - - - - - - - - - - - - - - - -]ΠΟΙ ἱερ[- -]
[- -]

2-5. For the role of these magistrates in diagraphai for the sale of priesthoods cf. *Iscr.Cos* ED 180 and 215; *LSCG* 166, edd.pr. ‖ 3. Hieron, son of Parmeniskos, may be a descendant of Παρμενίσκος Ἱέρωνος in *PH* 10 b LL. 1/2 and in our lemma no. 929, probably a great-grandson, edd.pr. ‖ 8. [ἐπεί κα τὰν ἱερωσύναν] πρίαται; if the purchaser of the priesthood had not been initiated, something should be allowed to him, edd.pr. [e.g. ἐξέστω α[ὐτῶι μυηθῆναι + a deadline?], Chaniotis] ‖ 12/13. for the garments and crown of the priests cf. *Iscr.Cos* ED 215; *LSCG* 166; *Syll.*³ 736 = *IG* V.1.1390 LL. 14/15, edd.pr.

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934. Kos. Diagraphe concerning the sale of the priesthood of Dionysos Thyllophoros, 2nd/1st cent. B.C. *PH* 27; *Syll.*³ 1012; *LSCG* 166; *SEG* L 752. After reviewing the squeeze, D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 236 note 46, present the following text of LL. 1/2: [ἐπὶ μο]νάρχου Ν[....⁷...], μηνὸς Βατρομίου | [ἑκκαι]δεκάτᾳ, ἀγ[αθᾷ τύχᾳ· τάδ]ε συνέγραψαν (Βατρομίου is not legible on the squeeze) [C.Habicht has suggested restoring the name of the monarchos as Ν[ικαγόρα] (*SEG* L 752, in fine), Chaniotis]. They point out that the earlier and later diagraphe have fewer differences than assumed in *PH* 27.

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934 bis. Kos. Diagraphe concerning the sale of the priesthood of Zeus Alseios, 1st cent. B.C. *Iscr.Cos* ED 215. On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253/254, print the following text of B LL. 22/23: ἅμα [τ]ᾶι πράται καταβολ[ᾶι] | χωρὶ τᾶς ἄλλας τειμᾶς ([καὶ] τὰς ἄλλας τειμάς, *Iscr.Cos*). This text distinguishes between three types of payment by the purchaser of the priesthood: the price of the priesthood, the expenses for the initiation of the priest, and the ἄλλα τιμά (other expenses; a tax?). This text will be published as *IG* XII.4.1.328 in the forthcoming corpus of Kos.

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935. Kos. Letter of the proconsul Cn.Domitius Corbulo to Kos, mid-1st cent. A.D. *Iscr.Cos* ED 43; *SEG* XXIX 751; L 767 ter* (*IG* XII.4.1.261 in the forthcoming corpus of

Kos). J.Fournier, *art.cit.* (our lemma no. 473) 131-137, reprints and discusses extensively this text, especially the system of judicial appeal, in his analysis of *IG* V.1.21. Although he accepts Buraselis' interpretation of the status of Kos as a civitas libera, he rejects his supplement [καθ' ὑμε]τέρου ψηφίσμα|[τος] in LL. 10/11, in favor of the old [ἐξ ὑμε]τέρου.

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936. Kos. Bilingual Greek-Phoenician dedication to Aphrodite, ca. 325-312 B.C. *SEG* XXXVI 758; XLIX 1119 bis. In a discussion of the career of king Philokles of Sidon in the service of the Ptolemies, H.Hauben, *AncSoc* 34 (2004) 29-32, adduces this text, summarizes the proposed interpretations, and points to the probable Hellenization of Abdalonim's dynasty.

937-937 ter. Kos. Boundary stones of the burial grounds of an association of Homonoistai, 1st-3rd cent. A.D. In a collection of sources for the cult of Homonoia on Kos, D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 919) 241, mention two unpublished boundary stones of the burial grounds of the Homonoistai (3rd cent. A.D.). Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια Μνημεῖα καὶ Ὅροι* (Athens 2008), 166-168 nos. 283-285 (ph.), publishes these inscriptions and a third one (1st cent. A.D.).

937: 166/167 no. 283. **Epitaph re-used as a boundary stone of the burial grounds of the Homonoistai under Kallistios, 1st cent. A.D.** Marble pedimental stele re-used as a boundary stone (with the pediment functioning as a peg).

I ⟦E- - - - -⟧
⟦χαῖρε⟧

II ὅρος ⟨θ⟩ηκαίων
⟦θιάσου [Ὁμ]ονοϊ⟧-
⟦σισ[τᾶ]ν τ[ῶ]ν⟧
4 ⟦σὺν Κ̣[α]λλιστί⟧-
⟦ωι⟧

II. ΟΗΚΑΙΩΝ, lapis ‖ 2/3. ⟦[Ὁμ]ονοϊ|σισ[τᾶ]ν⟧, ed.pr. [misprint for ⟦[Ὁμ]ονοϊ|σ[τᾶ]ν⟧?, Chaniotis].

937 bis: 167/168 no. 284. **Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D.** Marble stele re-used as a boundary stone.

ὅροι θηκαίων
θιάσου Ὁμο-
νοϊστᾶν τῶν
4 σὺν Δωσιθέ-
ωι τοῦ Νικά-
νορος Δαμα-
σκηνοῦ

4-7. Cf. our lemma no. 937 ter; this is the only evidence for a man from Damaskos on Kos, ed.pr.

937 ter: 168 no. 285. **Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D.** Marble stele re-used as a boundary stone.

[ὅ]ροι θηκαίων θιάσ-
ου Ὁμονοϊστᾶν
τῶν σὺν Δωσιθέ-
ωι τοῦ Νικάνορος
Δα(μ)ασκηνοῦ

5. The scribe wrote a reversed N instead of a M.

938. Kos. Inscription recording the end of the gladiator [--]akritos' career, 2nd cent. A.D. *PH* 138; *IGR* IV 1072; *SEG* LII 793*. Now in the Civici Musei di Storia ed Arte in Trieste. Republished by F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 26-29 no. 2 (ph.).

[Δι]άκριτος, | Μαρίσκος· | ἀπελύθη | ἔξω | λούδου

1. Or, less probably, [Α]άκριτος, M.; [--]α̣κριτος, Meyer, Robert; the other editions did not record the initial A || 1/2. labels identifying the retiarius (L. 1) and the secutor (L. 2) climbing on the steps at right leading to the podium (pons) on which the retiarius/pontiarius is standing || 3-5. in a recessed field on the podium; M. follows Robert's interpretation (*Gladiateurs* p. 61): the retiarius, declared victorious, was freed from gladiatorial activity (ludus) || on the basis of iconographic parallels M. points out that the relief is incomplete: the composition was originally symmetrical, with a second secutor on steps at left (equally identified by an inscription above his head); she presents a photographic reconstruction.

KALYMNA

939. Kalymna. Decrees. In their commentary on a new decree of Kalymna found in Kos (our lemma no. 923), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 923) 248, comment on provenances misassigned to several decrees of Kalymna. They reject the possibility that *SEG* XXVII 515 is a decree of Kalymnos (suggested by R.Herzog, *AA* [1903] 198 no. 4). The attribution of *SEG* XLVIII 1114 to Kalymnos has been rejected by C.Habicht. The honorary decree for the doctor Πραξιάναξ (*SEG* XLVIII 1099) is a decree of Kalymna, not of Halasarna, as one may infer from its similarity to *Tit.Cal.* XIV; a difference between the two decrees is that *SEG* XLVIII 1099 L. 10 does not mention Apollo's epithet τοῦ Δαλίου τοῦ ἐν Καλύμναι, and in L. 12 there is only one δάμαρχος.

IOS

940. Ios. Cult regulation concerning a sacrifice in the month Homereon, 3rd cent. A.D. *IG* XII.5.15. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T18 (translation), reprints this text as evidence for the cult of Homer.

PAROS

941. Paros. Archilochos' cult in Paros. D.Clay, *Archilochos Heros. The Cult of Poets in the Greek Polis* (Washington, DC 2005), collects and discusses in detail the evidence for the cult of Archilochos in Paros and in particular the vitae composed by Mnesiepes (10-24, 104-110 no. 2; *SEG* XV 517; XLVII 1295; L 747) and Sosthenes (110-118 no. 3; *IG* XII.5.445; XII Suppl. pp. 212-214; *SEG* LIII 872*). There are also brief references to the following inscriptions (translation): *IG* XII.5.445 A/B (116 and 124 nos. 2/3); XII.5.307 (33/34 and 124 no. 4); XII.5.299 (27/28 and 125 no. 5); *SEG* XIV 565 = Meiggs-Lewis, *GHI* 3 (69); *SEG* XXXII 828 = *CEG* II 674 (104 no. 1).

942. Paros. List of names, 1st cent. A.D. *IG* XII.5 143. *SEG* L 772. After reprinting LL. 9-15, M.Kajava, *art.cit.* (our lemma no. 2099) 19/20, dismisses the reading of a personal name Ἑστία in L. 11, and its association with Ἐπιγόνη Ἀνθείου (LL. 9/10), which, along with Κόιντος Εὐρ- (LL. 11/12), is a later addition. Just as in the case of *IG* IX^2.1.247 and *SEG* XXV 628, ἑστία should be seen as a heading.

943. Paros (?). Grave epigram of Sokratea, 2nd cent. A.D. *IG* XII.5.310; *GV* 1871. F.Mosino, *Epigraphica* 66 (2004) 389, presents an Italian translation. He translates LL. 15/16 (ἀλλὰ σύ, παμβασίληα θεά, πολυώνυμε κούρα, τήνδε ἄγε ἐπ' εὐσεβέων χῶρον ἔχουσα χερός) as follows: 'ma tu, dea regalissima, donna dal nome illustre, rècati nella regione dei pii portando questa iscrizione in mano'; he thinks that Sokratea's illustrious name is an allusion to Sokrates and that a copy of the poem was placed in the sarcophagus. [All this is based on a misunderstanding of the poem; πολυώνυμε κούρα is not Sokratea, but Persephone; τήνδε is not the inscription, but Sokratea; this phrase invites Persephone to take Sokratea by the hand and lead her to the place of the underworld reserved for the blessed. It is very unlikely that this inscription is from Paros; the fact that the ethnic of Sokratea is given and that the poet was a Μάγνης suggests that Sokratea died and was buried abroad, Chaniotis.]

SIPHNOS

944. Siphnos. Cults. M.-E.Gorrini, M.Melfi, in *Πρακτικά Β' Σιφναϊκοῦ Συμποσίου* 215-226, attempt a reconstruction of the Siphnian cults making use of literary and epigraphical evidence: *IG* XII.5.481/482 (Dionysos), 483 (Nymphs; cf. our lemma no. 947), 484 (Hermes and Herakles), 485 (cult of the deified Marcus Aurelius and Lucius Verus).

945. Siphnos. Inscriptions in the Museum of Kastro. Z.D.Papadopoulou, *Σιφνίων ἄστυ. Φιλολογικές, ἀρχαιολογικὲς καὶ τοπογραφικὲς μαρτυρίες γιὰ τὴν ἀρχαία πόλη τῆς Σίφνου* (Athens 2002) offers a concise, nicely illustrated introduction to the history and archaeology of Siphnos. Inter alia, Papadopoulou offers brief discussion, colored ph. and inv.nos. of the following texts: *IG* XII.5.481 + XII Suppl. p. 111 (20; Kastro Museum; inv. no. 31); *IG* XII.5. 486 (26; inv. no. 219); XII Suppl. 229 (23; inv. nos. 203 + 27); see also our lemmata nos. 950/951.

946. Siphnos. Siphnians abroad. This topic is investigated by P.Brun, in *Πρακτικά Β' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 271-280, who starts from the premise that 'c'est presque exclusivement grâce à l'épigraphie que nous pouvons suivre, de manière certes imparfaite et surtout lacunaire, la constante ouverture de l'île sur les Cyclades' (273). In the process, he analyzes Siphnian links with the Cyclades, Athens, and the Hellenistic world. Inscriptions adduced include: *IG* I^3 1032; *IG* II^2 1609, 1623, 1627, 1631, 10362; *IG* XI.4.115, 760, 840; *IG* XII.5.471 + XII Suppl. p. 111, with *SEG* XXXIII 680; *IG* XII.5.481 + XII Suppl. p. 111; *IG* XII.5.482, 499; *IG* XII.5.611 + XII Suppl. p. 111, with *SEG* XV 519; *IG* XII.5.653; *SEG* XXXVIII 850; XXXIX 1198; L 45.

947. Siphnos (Kamares). Boundary stone of the Nymphaion, ca. 500 B.C.? *IG* XII.5 483. *LSAG*^{2} 305 no. 40. In her comprehensive study of Siphnian cults and caves, S.Samartzidou-Orkopoulou, in *Πρακτικά Β' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 251-270 (ph.; dr.), reprints the rupestral inscription of the shrine of the Nymphs and provides a dr. and two excellent colored ph. (253-257). Brief discussion of the Parian script and of the omission of the internal nasal mu in Νυφέον ('a lay person's spelling'), followed by numerous suggestions for identification of the anonymous Nymphs.

948. Siphnos. Epitaph of Alkippos, 1st cent. A.D.? *IG* XII.5 491. D.Ditsa, in *Πρακτικά Β' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 158, has now rediscovered this inscription, carved on the 'slab of a sarcophagus', in the area of Fountana near Kastro. Majuscule text reprinted, accompanied by an excellent colored ph. (165).

949. Siphnos. Graffito on a vase, 500-475 B.C. Inscribed rim of a column krater found in the cultic building complex A on the acropolis of Agios Andreas. Ed.pr. C.A.Televantou in *Πρακτικά Β΄ Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 67 (ph.): Ἐλευσινίας

950. Siphnos. Inscribed kotyle, 4th cent. B.C. Fragmentary base of a kotyle (Kastro Museum inv. no. 345) with a graffito. Ed.pr. J.K.Brock, *ABSA* 44 (1949) 73 (dr.); mentioned by Z.D.Papadopoulou, *op. cit.* (our lemma no. 945) 19 (ph.): ΔΗ

[Perhaps δη(μόσιον)?, Papazarkadas.]

951. Siphnos. Two inscribed mold-blown glass beakers, 1st cent. A.D. Two mould-blown glass beakers, probably manufactured in Syrian workshops; found in the British excavations of the Roman cemetery outside Kastro in 1935; stolen during World War II and purchased by the Benaki Museum in 1943. Ed.pr. D.B.Harden, *Syria* 24 (1944/5) 90-92 (ph.); republished by G.M.Young, *ABSA* 44 (1949) 82, 85/86 (ph.). The history and the importance of these glass objects are discussed by Z.D.Papadopoulou, *art.cit.* (our lemma no. 945) 3/4, 28/29 (ph.), who also provides majuscule texts [for similar or identical texts on glassware see also *IG* XIV 2410(11a); *SEG* XLI 1422; XLV 709 b, 956; XLIX 833(1), Papazarkadas]: 1) εὐφραίνου ἐφ' ᾧ πάρει (Benaki Museum inv. no. 3707); 2) κατά{ι}χαιρε καὶ εὐφραίνου (Benaki Museum inv. no. 3708).

KEOS

952. Karthaia (?). Two honorary decrees for Adeimantos, Menippos, and Kriton, officers of a king Antiochos (II?), ca. mid-3rd cent. B.C. *SEG* XLVIII 1130; P.Gauthier, *BE* (1999) no. 423; J.Ma, *Antiochos III et les cités de l'Asie Mineure occidentale* (Paris 2004) 234/235; H.-U.Wiemer, *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763) 244/245. These honorary decrees for three officers of a king Antiochos (τεταγμένοι ὑπὸ τὸν βασιλέα Ἀντίοχον) have been regarded as evidence for Antiochos's III control over Keos in ca. 197-192 B.C.; the three men were regarded as governors of the island. D.Knoepfler, *Chiron* 35 (2005) 285-308 (ph.), rejects this interpretation: none of these men has the title of an ἐπιστάτης; it is unlikely that Antiochos III had entrusted the command of the island in successive years to three citizens of Keos who were close relatives (Adeimantos, his brother Menippos, and his son Kriton); the award of a θαλλοῦ στέφανος does not fit such a high office; the phrase τοῖς ἐντυγχάνουσιν τῶμ πολιτῶν (LL. 5/6 and 22) shows that these men offered their services to their polis while they were abroad, a circumstance confirmed by the use of ἀναγγέλλειν (LL. 2 and 17). K. also presents strong arguments for a date earlier than the reign of Antiochos III: the absence of the title μέγας, which should be expected for Antiochos III after 200 B.C.; the form of the monument (stele, not base); letterforms; Θεοτελίδης (L.2) can be identified with the

dedicant of *SEG* XIV 546 (dr.; ca. 250 B.C.); the proposer of the two decrees, Ἀρχέλας (LL. 1 and 16), also proposed the decree *IG* XII.5.53 (dr.) – and he may be an envoy mentioned in *IG* XII.5.1075. The King Antiochos cannot be Antiochos I, during whose reign Keos was under Ptolemaic control, but he could well be Antiochos II (261-246 B.C.; 291-303).

K. also mentions an unpublished inscription of Eretria that shows that in the early 2nd cent. B.C. this part of the Aegean was under Rhodian hegemony (303/304) and an unpublished decree of Karthaia of the early 3rd cent. B.C., with letterforms similar to those of these decrees (304, 'note additionnelle ii').

SYROS

953. Syros. Decree in honor of Onesandros of Siphnos, 1st cent. B.C.? *IG* XII.5 653. *SEG* XLIV 1736. After reproducing the text of the corpus, M.Nocita, F.Guizzi, in *Πρακτικά Β' Διεθνοῦς Σιφναϊκοῦ Συμποσίου* 281-288, offer a succinct analysis of the inscription, suggesting that the Mithridatic Wars in the early 1st cent. B.C. could provide an appropriate historical background and that the νεώτεροι (L. 20) is a technical term, and does not refer to 'quelques jeunes gents' (thus Bielman; cf. *SEG* XLIV 1736). In view of ὁμοίως (L. 25), they argue that Onesandros' benefaction unfolded in two different stages. Discussion of the Ἐσχατιά (L. 27), which they identify as Sosilos' private estate at Syros, and onomastic analysis of Ἔκφαντος, which they consider a nickname of Nikon, and of the slave names Νουμήνιος, Βότρυς.

In the same volume, P.Pantou, Z.Papadopoulou, 92-95, present the results of their survey on the islet of Kitriani, which they identify with τὴν ἐπικειμένην ἀπέναντι νῆσον τῆς | χώρας τῆς Σιφνίων (LL. 28/29) and therefore with the pirates' anchorage. Furthermore, they suggest that the Ἐσχατιά is the southern tip of Siphnos, opposite Kitriani.

954. Syros. Letters of Septimius Severus and Caracalla, 205 A.D. *IG* XII.5.658; Oliver, *Greek Constitutions* nos. 257/258. J.Sosin, *Historia* 54 (2005) 222-226, plausibly rejects the interpretation of these letters as connected with an effort of Syros to set grain prices or of the emperors to create a new grain market. Instead of ὁ καλούμενος σ[ι]τίων [ἀγών] (L. 23), he tentatively suggests Σ[ω]τίων, Σ[ι]μίων or Σ[ι]νίων (the name of an envoy; cf. L. 27: ἐπρέσβευεν). Consequently, the restorations [τοῦ] σ[εί]του (L. 15) and τὴν [κ]οιν[ὴν] | ἀγορὰν τ[ῶν] σ[ιτ]ίω[ν] (LL. 30/31) lose ground. For LL. 30/31 he tentatively suggests (225 n. 30) ⟨π⟩[οήσ]αντ[α τὴν κ]οιν[ὴν] | ἀγορὰν τ[ῶν] Σ[υρ]ίω[ν], for L. 32 (225) [ἀφ]ορίζεσθ[αι - -?] ('[Septimius Severus?] commanded that ... a common agora of the Syrians ... be demarcated'). Assuming that Syros had at least two towns (Syros and Galessos) Sosin interprets the creation of a 'common market of the Syrians' as a response to disputes between Galessos and Syros that had invited Imperial intervention. As a parallel, Sosin adduces the relationship between Melitaia and Herakleia in Achaia Phthiotis: Herakleia, a small village at Melitaia's outskirts, was

absorbed by Melitaia and shared a market with the larger city (cf. *IG* IX.2.103 LL. 8-10: ἐν τῆι | ἀγορᾶ[ι] τῶν Ἡρακλεωτῶν καὶ Μελιτ(α)ιέων).

TENOS

955. Tenos. Honorary decrees of Tenos and the Koinon of the Nesiotai for the doctor Apollonios of Miletos, early 2nd cent. B.C. *IG* XII.5.824; *Syll.*[3] 620; Samama, *Les médecins* -- (cf. *SEG* LIII 2191) 284-288 no. 166; *SEG* XLII 774*. P.A.Stimolo, *Epigraphica* 67 (2005) 35-44, republishes these texts (no new readings or restorations; Italian translation) with detailed commentary [LL. 9/10: [ἀρρώσ]των τε πλεόνων παραγενομένων εἰς τὴν ἡμ[ετέραν πόλιν] is not 'manifestatesi parecchie malattie, giunto nella nostra città', but 'because many sick persons arrived in our city'), Chaniotis]. She tentatively suggests that another honorary decree for Apollonios (*IG* XII.5.823 = Samama, *Les médecins* 281-284 no. 165) may be the one referred to in this decree (LL. 6 and 23) and assumes that these honors did not include citizenship (40) [this is certain, since Apollonios is repeatedly designated as Μιλήσιος (LL. 3, 23, 35), Chaniotis]. R.Étienne (see *SEG* XXXVI 765), had identified the crisis alluded to in these decrees as the Third Macedonian War (ca. 168-166 B.C.); C.Habicht (see *SEG* XXXIX 878), identified Apollonios as the eponymous stephanephoros of Miletos in ca. 203/2 B.C. (*Milet* I.3.124 L. 36), dated the Rhodian eponym Αὐτοκράτης (L. 32) to ca. 190/89 B.C., and identified the events alluded to in these decrees as the war of Antiochos III (192-190 B.C.); this view was supported by G.Reger (see *SEG* XLII 774). S. points out that the critical situation had affected all the Nesiotai, not only Tenos. Observing that there is no unequivocal reference to a war in this text, she suggests restoring περιστάντων δ' ἐπ[ι]|δημ(ι)ῶν in LL. 39/40 (περιστάντων δὲ κ[αὶ πο]|λέμων, Étienne, Samama; περιστάντων δὲ π[αθῶν ἐν]|δήμων, *IG*). For LL. 15/16 she defends the reading [λοιμοῦ] καινοῦ περιεστηκότος ἐπικινδύνου (*IG*; Étienne, Samama: καινοῦ περιεστηκότος νῦν κινδύνου).

CHIOS

956. Chios. Honors for Homer. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 140/141 nos. T12/13, reprints Kaibel, *EG* 860 (T13; translation) and refers to *SEG* XXX 1073 (T12; honorary inscription) as evidence for honors awarded to Homer in Chios. [For different restorations of *SEG* XXX 1073 L. 34-36, see A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988] 94 and 98/99. L. 34: διὰ τὴμ περιγεγονυῖαν τῆι πόλει δόξ[αν ἀπὸ τοῦ ποιητοῦ] (διὰ τὴμ περιγεγονυῖαν τῆι πόλει δόξ[αν ἀπὸ τῶν ποιητῶν], *SEG*, Clay); LL. 35/36: [εἰς κατα]|σκευὴμ βωμοῦ ταῖς Μούσαις καὶ [Ὁμήρωι], Chaniots.]

957. Chios. Delimitation of public land and record of sale of confiscated property, ca. 475-450 B.C. *SGDI* 5653; Koerner, *Gesetzestexte* 62. M.Faraguna, *Dike* 8 (2005) 89-99, republishes this document (Italian translation) with detailed commentary. He argues that the four sides of the stele contain two separate documents pertaining to similar subjects. The document on side A contains the delimitation of a region called Λοφῖτις and refers to 75 boundary stones placed under the protection of ὀροφύλακες [on ὀροφύλακες cf. our lemma no. 2057]. This land must have been public land. The document on sides B-D concerns the modalities for the sale (πρῆχμα) of confiscated property and provides a list of the purchasers (C L. 10-D L. 18). As parallels, F. adduces *IG* I³ 421-430; *SEG* XII 100; *I.Mylasa* 1-3.

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958. Chios. Letters of Alexander the Great to Chios concerning exiles, ca. 334-330 B.C. 1) *Syll.*³ 283; *SEG* XXX 1071*; 2) *SEG* XXII 506; XLIX 1136*. G.Ottone, in L. Santi Amantini (ed.), *Dalle parole ai fatti* -- (cf. our lemma no. 2109) 61-107, presents an exhaustive discussion of the literary evidence concerning Theopompos' political activities on Chios, his exile, and the intervention of Alexander the Great in his favor (esp. the reference of Photios to letters sent by Alexander to Chios: *FGrH* 115 T 2). In this context she adduces the two letters sent by Alexander to Chios concerning the return of the exiles (1) and a particular individual (2). She suspects that the letters mentioned by Photios were a general διάγραμμα accompanied by letters dedicated to specific individuals (67-77). After a lengthy discussion of the identity of Alexander's φίλος in his second letter (2 LL. 11-14) and a critical review of earlier identifications (Ἀλκίμαχος, Θεόπομπος), O. concludes that although it is unlikely that this letter was written in favor of Theopompos, it shows that the intervention of the king in favor of a particular individual was possible. In an appendix (102-107), she presents the text of **1** and five different restorations suggested for **2** (G.Zolotas, *Ἀθηνᾶ* 20 [1908] 163 no. β; T.Lenschau, *Klio* 33 [1940] 211/212; G.W.Forrest: *SEG* XXII 506; A.J.Heisserer: XXX 1072; F.Piejko: XXXV 925).

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959. Chios. Leasing documents of the Klytidai, ca. 335 B.C. *SEG* XXII 508; XLIX 1135 (*SGDI* III.2.5661; *Syll.*³ 987; *LSCG* 118). C.Eckerman, *ZPE* 154 (2005) 183-189, reprints A LL. 53-56, B LL. 9-11, and B LL. 55-59 with app.cr. (on 188 translation of A LL. 37-58). In A LL. 55/56, he confirms the reading ἦν (not ἤν = ἐάν) ἐξελ[έγχουσι]; for B LL. 56/57 E. hesitantly accepts R.Merkelbach's restoration [παρέχειν τὸ β]|όλιμον. Based on A LL. 55/56, D.Jordan (apud E.) suggests restoring ὑπὲρ ἧ[ς ἂν γῆς ἐξελέγχωσι] in B LL. 58/59. After a critical review of previous interpretations of the term βόλιμον (a delay, a sacrificial victim, property claims), E. argues (against D.Behrend in *Symposion* 1988 [Cologne 1990] 231-250) that the relevant clauses refer to disputes between lessors and lessees. Based on the observation that βόλιμος is often used in the meaning 'lead' (*IG* IV².1.102 L. 275; 103 L. 62; *Syll.*³ 241 = *F.Delphes* III.5.19 A LL. 23, 25, and 28; *SEG* XXX 1175; XXXV 458 = *F.Delphes* III.5.31; *SEG* XLVII 1442 = XLIX 1301; *IGDS* 134 B L. 12), E. suggests that βόλιμον designates a lead tablet (cf. *SEG* XXX 1175; *IGDS* 134 B L. 12). In the relevant passages, the word designates contracts, originally written on lead tablets, which were referred to in cases of

dispute (B LL. 9-11: 'if there is any dispute concerning oaths, let there be oaths to the Klytidai on behalf of the land, and let there be the lead contract of the lessee'). Thus this text attests the use of lead tablets for archival purposes. As regards the resolution of disputes, E. offers two alternative interpretations. The clause stipulated either that the Klytidai were to affirm the oaths they had sworn when they originally agreed upon the contract or that the Klytidai as lessors had priority over the oaths; 'whether this would refer to their right to phrase the oaths, or to taking or tending oaths remains unclear.' [This study contributes significantly to the interpretation of these clauses. But perhaps the phrase τὸ δὲ βόλιμον (i.e. ἔστω) τοῦ ἀνελομένου does not refer to the original contract, but to a copy of the exculpatory oath which had to be sworn by the Klytidai, in order to terminate the dispute, and was then written on a lead tablet: 'if there is any dispute concerning the oaths (i.e. the original sworn contracts), let there be oaths (sc. exculpatory oaths) by the Klytidai (B L. 58: Κλ{υ}τιδέων; cf. A L. 10: Κλυτίδα̣[ις]) concerning the disputed land and let the lessee keep a lead copy (of these oaths),' Chaniotis.]

960. Chios. Sculptor's signature, undated. G.I.Zolotas, *Athena* 20 (1908) 266 no. 153. Republished by M.Haake, *ZPE* 153 (2005) 130, who points out that the sculptor Demetrios had not been included in any collection of sculptors' signatures. Nothing is known about his date or work: [Δημή]τριος | [ἐποί]ησεν

961. Chios. Dedication to Aphrodite Neotera, 2nd cent. A.D. *SEG* XV 564. In a discussion of Egyptian cults, M.Malaise, *op.cit.* (cf. our lemma no. 2071) 75, points out that it is not certain whether this is a dedication to Ἀφροδίτη Νεωτέρα or to Ἀφροδίτη and Νεωτέρα.

SAMOS

961 bis. Samos. Pierres errantes. In the presentation of *IG* XII.6.2 (*SEG* LIII 877) we did not mention the 'tituli alieni' (556-559 nos. 1197-1202) included in this corpus. See our lemmata nos. 898, 1246, 1267 bis, and 1323 bis.

962. Samos. Honorary epigram for the historian Leon, 2nd cent. B.C. *IG* XII.6.285. J.Dillery, *art.cit.* (cf. our lemma no. 2024) 512/513 (translation of LL. 8-11), adduces this text as evidence for 'sacred history'. Because the adjective πινυτός usually modifies persons, he explains its use in the expression πινυτὰς ἱστορίας as an allusion to Leon's history as the service of a dutiful son of the fatherland, i.e. as a transferred epithet. The participle ὑμνήσας should not be taken literally [cf. our lemma no. 2052, Chaniotis] but as a reference to the celebratory orientation of the work. The focus of Leon's work 'was Samian Hera and the dedications made at her temple, especially by non-Samians' [rather, the reference to 'booty' (σκύλοις) suggests dedications by Samians, Chaniotis].

963. Samos. Boundary stones of temene of Athena, after 439/8 B.C. *IG* XII.6.238/239 (*IG* I³ 1492/1493). Because of the use of a particular type of delta (composed with a dot instead of the lower horizontal line) attested only in Athens, T.Alfieri Tonini, *Acme* 58.3 (2005) 47-57 (ph.), argues that the inscriptions on these horoi of Ἀθηναία Ἀθηνῶν μεδέουσα were engraved on Samos on local stone, but were copied from a text written on perishable material in Athens and sent to Samos. Sending texts to be inscribed, is a very common phenomenon (e.g. *IG* I³ 101, 124, 127, 142 1454). In this context A.T. discusses in some detail the following texts: *IG* I³ 127 and 156; *IG* XII.6.42 and 150. A.T. considers these horoi 'una testimonianza importante dell'imposizione a Samo da parte di Atene di *temene* dedicati alla dea per eccellenza del suo impero maritimo, *Athena Athenon medeousa*, in seguito alla repressione di una ribellione (439 a.C.)'.

AMORGOS

964. Amorgos. History and inscriptions. L.I.Marangou, *Ἀμοργὸς ΙΙ. Οἱ ἀρχαῖοι πύργοι* (Athens 2005), studies the surviving towers in Amorgos, making ample use of the epigraphic evidence in connection with the following subjects: the relations between Amorgos and Athens (171; *IG* XII.7.5, 62); the term χωρίον (177: *IG* XII.7.55/56, 58, 60, 515); horos-inscriptions (177: *IG* XII.7.55-60; *IG* XII Suppl. 331); loans (184; *IG* XII.7.66-70).

M. also provides information on the finding spot and its topography as well as on the present location of the following inscriptions: *IG* XII.7.25 (202 note 637), 53 (206 note 659), 54 (186 note 571; 205 note 648), 57 (178 note 516), 62 (171 note 488), 82/83 (186 note 570), 101 (205 note 648), 102 (205 note 651), 151 (237 notes 719 and 723), 182 (186 note 572), 189 (237 note 721), 191 (237 note 719), 215 (205 note 656), 281 (200 note 629), 288 (247 note 288), 318 (257 note 775), 411 (288 note 845), 413/414 (306 note 899), 441 (292 note 863), 447 (269 note 818), 449 (269 note 818), 455 (268 note 809), 477 (269 note 818), 485 (269 note 818); *IG* XII Suppl. 331 (178 note 517; 237 note 724). On 345-347 she presents a list of locations, in which inscriptions have been found.

M. presents the text and photos of the following inscriptions, which are discussed in some detail: *IG* XII.7.40 (182), 55 (243), 56 (178), 59 (179), 62 (172/173), 69 (183).

965. Arkesine. Horos inscription, undated. Emmanuel Ioannidis, who studied an ancient tower at Χωριό in 1857, found there two inscriptions, which remained unpublished: an epitaph (now probably lost) and an inscription of 7 lines, which may be included among the unidentified inscriptions in the Ἀρχαιολογικὴ Συλλογὴ Ἀμοργοῦ. L.I.Marangou, *op.cit.* (cf. our lemma no. 964) 166 with note 449 (cf. p. 178), points out that the vocabulary of the latter text ([ἐ]νεχύρων, ὑποκει[μένων], ἀρχεράνωι) supports the interpretation of this document as a horos inscription (cf. *IG* XII.7.58 and 61).

966. Arkesine. Epitaph, undated. Stele found near the ancient tower at Χωριό. Ed.pr. L.I.Marangou, *op.cit.* (cf. our lemma no. 964) 145 note 379 (text in majuscules) [is the text complete?, Chaniotis]: ΙΚΤΙΝ | φιλῶ, | κεῖμαι, | ἐτῶν κγ´

967. Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.). *IG* XII.7.506; *Syll.*³ 390; *SEG* LIII 907*. H.Hauben, *art.cit.* (cf. our lemma no. 936) 39-44, rejects the attempt of R.H.Hazzard to lower the date of this decree to 262 B.C. [cf. *SEG* LIII 907]. The careers of both Βάκχων and Φιλοκλῆς are firmly placed in the late 4th and early 3rd cent. B.C. Philokles of Sidon is attested as early as 310 B.C. (*IG* VII 2419; Ameling, *Schenkungen* -- KNr 83; overlooked by Hazzard); his career is unlikely to have lasted for half a century and he is not mentioned in connection with the Chremonidean War. None of the dedications of Bakchon and Philokles in Delos is later than 276 B.C.

HERAKLEIA

968. Herakleia. Decree concerning the illegal entrance of goats into the island, 3rd cent. B.C. *IG* XII.7.509. C.Constantakopoulou, in *The Greek Islands and the Sea* -- (cf. our lemma no. 572) 15-31, reprints the text of this decree (29; translation on 16). With regard to the κοινὸν τῶν νησιωτῶν (LL. 8/9), a local koinon not to be confused with the Koinon ton Nesioton, C. adduces as a parallel the κοινὸν τῶν ἐν Σύμαι κατοικούντων (*IG* XII.3 Suppl. 1269/1270), which she interprets as 'the collective political body of the local Symians and *that* part of the population which had Rhodian citizenship.' She suggests that the Herakleian koinon 'included members of the political community as well as non-members, perhaps foreign residents' (cf. L. 17: Ἡρακλειωτῶν πάντων καὶ τῶν οἰκούντω[ν ἐν τῆι νήσωι]) [this phrase implies that the inhabitants of the island did not have citizenship, Chaniotis] (16-18). As already suggested by L.Robert (*Hellenica* 7 [1949] 161-170), the decree was issued because of the damages caused to agriculture by the grazing of goats, possibly brought by outsiders (cf. *IG* XII.3.1259: dispute between Melos and Kimolos over the islands Polyaigos, Hetereia, and Libeia); C. comments on the existence of 'goat islands' used for pasture (19-25). In this context, C. briefly discusses island connectivity in the Aegean, in particular the control exercised by Samos, Chios, Rhodes, and Kos over smaller islands (25). See also our lemma no. 54.

LEMNOS

969. Hephaisteia. Thasian amphora stamp, late 4th cent. B.C. Stamped handle of a Thasian amphora found on the acropolis. Ed.pr. L.Beschi, *ASAA* 83.2 (2005) 834 no. 13 (ph.): [Θ]ασίων | Ἀριστοφά(νης)

THASOS

969 bis. Thasos. Amphora stamps: chronology. After reviewing the contributions by V.Grace, Y.Garlan, and A.Avram to the chronology of Thasian stamped amphoras, M.Lawall, in *Chronologies of the Black Sea Area* 33-67, discusses the evidence provided by deposits in the Athenian Agora for the chronology of amphoras.

970. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. *SEG* XLII 785; LIII 918*. In a discussion of the organisation of sacred space, S.G.Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley 2004) 53-57, adduces this text (translation) and summarizes its content.

971. Thasos. Cult regulation for the cult of Herakles, ca. 450 B.C. *IG* XII Suppl. 414; *LSCG Suppl.* 63. In a discussion of the term ἐνατεύω, B.Bergquist, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 61-65, reprints this text (63), arguing that the text originates in a private initiative and prescribes the performance of a participatory sacrifice, with a banquet from which women were excluded; 'the private initiative was to be encouraged by the relief from priestly perquisites and from the cost of arranging contests' (65). On 62, collection of the attestations of this verb: *Syll.*³ 24 = *LSCG* 96; *Recherches -- Thasos* I 82-100 and 352-368; and our lemma no. 972.

972. Thasos. Lease of real estate belonging to Herakles, early 3rd cent. B.C. *IG* XII Suppl. 353. In a discussion of the term ἐνατεύω, B.Bergquist, *art.cit.* (cf. our lemma no. 971) 66-69, reprints this text and discusses LL. 9-11, which seem to refer to a sacrifice (βοῦν | [τέλειον τῶι ἱερεῖ τοῦ Ἡρακλέος παρέξει ὅπως ἐ]νατευθῆι· ὅ,τι δ' ἂν ἀπόσταθμον γίνηται τῶμ μὲν | [- - -]ει τοῖς πολεμάρχοις; 'a full-grown ox shall be delivered to the priest of Herakles so that ---; what becomes weighed off, partly --- to the polemarchs'). She argues that [ἐ]νατευθῆι was preceded by a negation; the ox delivered to the priest by the lessee of the garden was not to be sacrificed according to a 'ninth-part sacrifice'; this means that a sacrificial feasting was to be performed. [The text is heavily restored (two-thirds are missing), and it is not at all certain that there was a negation before [ἐ]νατευθῆι (a conditional sentence is also possible). It is not even certain

that this is a clause prescribing a sacrifice. It is preceded by a clause concerning the dung of animals (LL. 6-8; cf. L. 17) and infractions by slaves (LL. 8/9), and followed by a clause concerning trees (LL. 12/13); the context is not that of a cult prescription, but that of a regulation concerning the proper use of the κῆπος by the lesee. The interpretation of ἀπόσταθμον as 'weighed off' (or 'weight remaining after deduction esp. of the part of a victim reserved for the god', *LSJ Suppl.*) is debatable. This word belongs to a group of composita with ἀπό (ἀπολίτης, ἀπόκοσμος, ἀπόδρομος, ἀπόδομος, ἀπέταιρος, etc.; cf. *SEG* LI 903 app.cr.), ἀπό indicating removal/rejection/distance from the second component of the word; ἀπόσταθμον may not be 'away from the σταθμόν' (the weight), but 'away from the σταθμός', i.e. away from the stable or the standing-place for animals; this may be a clause concerning runaway animals ('whichever animal leaves the stable, etc.', Chaniotis.]

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973. Thasos. Cult regulation for the cult of Theagenes, 1st cent. B.C. *LSCG Suppl.* 72. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 125/126 no. 6, reprints the text (translation) and discusses the cult of the athlete Theagenes (69-71).

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974. Thasos. Sculptor's signature, ca. 342 B.C. Marcadé, *Signatures* II no. 112. B.Holtzmann, in *Meisterwerke* 169-177, discusses the career of the Athenian sculptor Πραξίας Πραξίου, who had been assigned the construction of the sculptures in the pediment of the temple of Apollo in Delphi (Paus. 10.9.4) but did not complete this task. H. attributes to Praxias' workshop a group of sculptures made of Pentelic marble in Thasos.

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975. Thasos. Thasian amphora stamps, 4th cent. B.C. T.Kozelj, M.Sgourou, M.Wurch-Kozelj, *AEMΘ* 19 (2005) [2007] 19 (ph.), report the discovery of stamped handles of Thasian amphoras found in the area of the northwest wall [we read three texts from the ph.; on these potters cf. Y.Garlan, F.Blondé in *Transport Amphorae* -- (cf. *SEG* LIV 814) 132 and 134, Sverkos]: 1) Θασίων | vase Κλεοφῶν; 2) Θασίων | amphora | Διαγόρα[ς]; 3) Θασί[ων] | [- - -]

EUBOIA

976/977. Dokos. Two inscribed rings, 4th/5th cent. A.D. Two copper-alloy rings. Ed.pr. A.Pantelidou-Alexiadou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 584 nos. 829/830 (ph.):

976: no. 829. Ring with octagonal bezel; an inscription within a circle: Κλιτ.

977: no. 830. Ring with an oval bezel with a monogram: Νηδ.

978. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). *SEG* LI 1105; LIII 921. Discussing the formula τέκνων ὄνησις in ancient prayers and curses (*I.Délos* 1560 LL. 62/63; *I.Cret.* III.IV.7/8; *I.Kios* 79 = *SGO* II 09/01/03; *TAM* V.2.1371), R.Parker, *ZPE* 152 (2005) 152-154, suggests restoring in LL. 16/17 μὴ γίνεσθαι αὐτῶν [ὄ]νη-ρι[ν | μηδὲ τέρψιν, αὐ]τοὺς δὲ πανοικίει πάντας ἀπολέσθαι (instead of μὴ γίνεσθαι αὐτῶν [γ]νηρί|[ους παῖδας, ἀλλὰ] τούς δὲ πανοικίει πάντας ἀπολέσθαι). The sense is 'but if children should be born (to the violators of the law), let them get no benefit from them, but themselves perish, all of them, with their whole house.' For μηδὲ τέρψιν (suggested to him by P.Thonemann), P. refers to poetic parallels (*IG* XII.2.489 LL. 19/20; *SEG* XL 563 L. 8). [On this text see now A.Dössel, *ZPE* 161 (2007) 115-124 and the comments of D.Knoepfler, *BE* (2008) no. 265, to be presented in *SEG* LVII, Chaniotis.]

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979. Eretria. Epitaph of the philosopher Asklepiades of Phleious, ca. 270 B.C. Upper part of a stele. Briefly mentioned by D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 28-31 (ph.), who gives the text and identifies the deceased man as the philosopher Asklepiades, a close friend of the philosopher Menedemos. Diogenes Laertios (2.138) mentions the fact that Asklepiades died in Eretria some time before Menedemos' death. Cf. D.Knoepfler, *BE* (2006) no. 212: [Ἀ]σκληπιάδης | Φλειάσιος

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980. Eretria. Graffiti and dipinti, ca. 800-700 B.C. 64 graffiti and 2 dipinti on vases and on a spindle whorl found in the sanctuary of Apollo Daphnephorios. Edd.pr. A.Kenzelmann Pfyffer, T.Theurillat, S.Verdan, *ZPE* 151 (2005) 51-83 (ph.; dr.). 28 pieces were found in pits and 7 pieces inside buildings. The graffiti are on small open vases (43 pieces), amphoras (14 pieces), small closed vases (4 pieces), a krater (below **30**), a vase resembling a bronze cauldron (**39**), and a spindle whorl (**41**). The selection of vase shapes suggests that this pottery was used in banquets. Three graffiti (**3**, **39** and **41**) and both dipinti (**1/2**) were engraved/painted before firing. Except for some of the amphoras and nos. **4**, **25**, **31-33**, the pottery was produced locally. Only 26 graffiti are identified with certainty as alphabetical texts (these include owners' inscriptions: **1**, perhaps **6-8**, **10/11**, **31/32**, **39**; an abecedarium: **3**; dedications?: **5**, **39**, **40**?); some of the fragmentary signs may be letters of the alphabet (**18-29**, **36-38**). As far as it can be determined, the graffiti are in the Euboian script; one graffito is Semitic (no. 66, not reproduced here; ca. 800-750 B.C.). The non-alphabetic signs include crosses, branches, and pentagrams.

We reproduce only the more significant remains of alphabetical texts. Nos. **25/26** and **40** date to the Middle Geometric period (ca. 800-750 B.C.), the rest of the material dates to the Late Geometric period (ca. 750-700 B.C.).

1) [- -]λχαδεο ἐμι ← (59 no. 1; dipinto on cup); **2**) [- -]E[--]← (60 no. 2; dipinto on small open vase); **3**) [- -]⊞ΟΠ̣[- -]← (60 no. 3; cup; abecedarium engraved before firing); **4**) [- -]Ι̣Σ̣Ι̣Ι̣[- -] → | [- -].E.[- -] ← (60/61 no. 4; small open vase); **5**) [- -] hιερε̣[--] → (61 no. 5 = P.Ducrey, *CRAI* [2005] 567 (ph.); cup); **6**) [- -].hινον̣.[--] ← (61/62 no. 6 = *SEG* XLVII 1363(5); small open vase); **7**) αρει̣[- -] ← (62 no. 7; skyphos); **8**) εοσ[- -] ← (62/63 no. 8;

cup); **9)** TPE → (63 no. 9; cup); **10)** [- -]σιο ← (63 no. 10; small open vase); **11)** .πολ[- -] ← (63/64 no. 11; small open vase); **12)** three (?) undetermined letters (64 no. 12; small open vase); **13)** PΔ[- -] or PA[- -] ← (64 no. 13; cup); **14)** [- -]Y ← (64 no. 14; cup); **15)** [- -]Γ → (64 no. 15; cup); **16)** E ← (65 no. 16; small open vase); **17)** Σ?[- -] ← (65 no. 17; small open vase); **18)** [- -]ξ . h?[- -] (65 no. 18; skyphos); **19)** A? (65 no. 19; cup); **20)** M? or N? (65 no. 20; cup); **21)** ξ? (66 no. 21; cup); **22)** ξ? (66 no. 22; cup); **23)** π? (66 no. 23; cup); **24)** π? (66 no. 24; cup); **25)** o? (66 no. 25; skyphos); **26)** o? (66/67 no. 26; small open vase); **27)** χ? (67 no. 27; skyphos); **28)** χ? (67 no. 28; skyphos); **29)** χ? (67 no. 29; small open vase); **30)** πρ[- -] → (70 no. 43; krater); **31)** Λέβετός [ἐμι?] ← (70 no. 44; jug); **32)** [- -]λεο[- -] ← (71 no. 45; hydria or jug); **33)** [- -]πε[- -] → (71 no. 46; small closed vase); **34)** [- -].νο[- -] ← (72 no. 50; amphora); **35)** [- -]τυ.[- -] ← (72 no. 51; amphora); **36)** υ? → (72 no. 52; amphora); **37)** χ? (72 no. 53; amphora); **38)** χ? (72 no. 54; amphora); **39)** [- -]ιερ[- -] ← (74/75 no. 62 = A.Charbonnet, *AION* 8 [1986] 162; lebes); **40)** [- -]θοι[- -] ← (75 no. 64; amphora handle used as an ostrakon); **41)** ΔAI ANA (the drawing of a man and a lyre? under the second word) (75/76 no. 65; spindle whorl).

1. Perhaps the genitive of the name *Χαλχιάδης (cf. Ἐρετριάδας, Ὠρωπιάδης) in abbreviated writing: Χαλχάδεο instead of Χαλχιάδεο, edd.pr. ‖ 3. R.Wachter, *ZPE* 151 (2005) 84-86, points out that the sign ⊞ was hitherto attested only in Etruria; the new discovery shows that this sign belonged to the original Euboian (or Eretrian?) alphabet and was brought to Etruria by the Euboian colonists; it did not represent ξ, but was used in the abecedarium as ⊞ 'totes Zeichen'; ⊞ developed from Ξ; the fact that the earlier form continued to be used in Boiotia as a 'totes Zeichen' may support the assumption that the alphabet was introduced in Boiotia earlier than in Euboia ‖ 4. L. 1 or [- -]ΙΙΣΙ[- -] ←, edd.pr. ‖ 5. hιερέ = hιερή or a form of hιερεύς/hιέρεια, edd.pr. ‖ 6. Phίνōν or Phίνōν[ος], *SEG*; initio, there is not enough space for a rho, in fine the remains of a vertical line rules out an omicron; perhaps the pronoun hίν or hί, edd.pr. ‖ 7. the beginning of a personal name composed with ἀρηι/ἀρει- or ἀρετ-, rather than a dedication to Ἄρης; other restorations (ἀρήϊος, ἀρητήρ) are possible, edd.pr. ‖ 8. probably the beginning of a personal name (Εὐσ[- -] = Εὖσ[- -]), edd.pr. ‖ 10. probably the end of a personal name in the genitive, edd.pr. ‖ 11. initio, if the remains are not of a letter, but of another sign, probably the beginning of a personal name in Πολ-, edd.pr. ‖ 17. neither the direction nor the nature of the sign (sigma with five bars or decoration?) is certain, edd.pr. ‖ 30. or λέβετός [ἐμι] (i.e., the inscription is 'of the lebes'); Lebes is attested as a personal name, edd.pr. ‖ 31. a personal name in the genitive?, edd.pr. ‖ 39. [h]ιερ[όν] or [- -]λεο[- -], edd.pr. ‖ 40. this is the oldest text of the group; possibly to be understood as θεοῖ or θεοῖς, with omission of the epsilon, edd.pr. ‖ 41. perhaps ἀνά or ἄνα (vocative of ἄναξ), edd.pr.

In an appendix (79-81; ph.; dr.) the authors reproduce three other Archaic inscriptions from the sanctuary of Apollo Daphnephorios (**A/B = 42/43**; see below; **C** = *LSAG*² 85 no. 10), a Semitic inscription from the same sanctuary (**D**), and other graffiti of the Geometric period from Eretria (**E** = *SEG* XLVII 1363(4); LSAG² 434 A; **F** = *SEG* XXXIX 939; XLVI 1199; *LSAG*² p. 434 B(ii); **G** = *SEG* XXXII 859; XLVII 1363(2); **H-J**, non-alphabetic) [we supply the references to *SEG*, Chaniotis].

42) h[- - -]εν ΠΟΛ[- -] → (79 no. A; I.K.Konstantinou, *PAAH* [1952] 162; ph.; two fragments of a kotyle); 43) [- -]θοε̣[- -] ← (79 no. B; kotyle).

42. perhaps h[ιερὸν ἀνέθεκ]εν Πολ[- -], edd.pr. || 43. owner's inscription? ([- -]θο ἐ̣[μι]).

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981. Oreoi. Gold signet ring of Leontios, 6th/7th cent. A.D. Gold ring with a rectangular bezel; a monogram engraved on the bezel; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τὸ ἑλληνικὸ κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 190 no. 212. Republished by E.Chalkia in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 438 no. 571 (ph.): Λεοντίῳ

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982. Zarex. Inscribed vase, ca. 650 B.C. *SEG* XLIX 1205(1). A.Hadzidimitriou, *Archaiognosia* 12 (2003/04) 182/183 (ph.), presents a detailed study of the fragments of an inscribed relief pithos decorated with four Centaurs holding trunks of trees; hares are represented under the Centaurs. The inscription, mentioned in *SEG* XLIX 1205(1), will be published by A.Matthaiou.

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983. Zarex. Bronze weight, Classical. *SEG* LI 1128. A.Hatzidimitriou, *Ἀρχεῖον Εὐβοϊκῶν Μελετῶν* 35 (2003/2004) [2006] 53-67, provides information concerning the sanctuary of Apollo Delios, where this weight with the god's name was found. D.Knoepfler, *BE* (2007) no. 326, draws attention to the theophoric name of a member of the Eretrian deme of Zarex, Δηλιόδωρος (*IG* XII.9.245 B L. 453).

CRETE

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984. Crete. Cretan Koinon. A.Pałuchowski, *Eos* 92 (2005) 54-79, attempts to reconstruct the function of the Κοινὸν τῶν Κρητῶν in the late 1st cent. B.C., on the basis of the literary evidence (Cicero, *Phil.* 2.97; 5.12; 8.27), the coins issued by the Koinon, and the numismatic iconography. In discussion of two inscriptions mentioning a Κύδας Κύδαντος (*I.Cret.* IV 250/251), P. assumes that the Kydas mentioned by Cicero (*Phil.* 8.27) and the Κρητάρχας in *I.Cret.* IV 250 LL. 1-3 (ἐπὶ Κύδαντος τῶ | Κύδαντος Κρητάρ|χα) and on the coins of the Koinon are one and the same person. After detailed review of earlier research he proposes that the expression Κρητάρχα καὶ ἀρχῶ ὄκα τὸ ι' (*I.Cret.* IV 250 LL. 2/3) refers to the tenth term of Kydas in the office of the Κρητάρχας and that ἀρχός is an additional designation of the office of the leader of the Cretan Koinon. [We note that Kydas, son of Kydas, in *I.Cret.* IV 251 is a different person: a Gortynian magistrate of the 2nd cent. B.C.; see *SEG* L 902, Chaniotis.]

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985. Crete. Oaths: lists of gods in treaty oaths. P.Brulé, *art.cit.* (cf. our lemma no. 2087) 159-163, discusses the lists of gods in the Cretan treaty oaths and comments on the peculiarities: the use of the article; the alteration of gods with and without epiklesis; standard sequences of gods (Apollo, Lato, and Artemis; Ares and Aphrodite; Hermes, the Kouretes, the Nymphs, and the Korybantes). Modifying in certain points the taxonomy of Chaniotis, *Verträge* pp. 68-76, he correctly points out that Hermes was not included in the Cretan treaty oaths as a Panhellenic god, but as a leader of a group consisting of the Nymphs and the Kouretes. [One may add that his presence may be connected with his function as a patron of the ephebes (clearly attested in the sanctuary of Hermes Kedrites in Simi Viannou) and his association with frontiers, Chaniotis.] As regards Chaniotis, *Verträge* no. 60 (copy of Athens: *IG* II^2 1135 + add = *I.Cret.* I.xviii.9 = *SEG* XXXIII 134; XXXVII 93; copy of Delos: *SEG* XXXIII 638; XXXVII 698), B. hesitates to restore [καὶ Ἀθαναίαν Πολιάδα] (as suggested by V.Kontorini; *SEG* XXXIII 638 L. 2) and suspects that there was a further epithet of Zeus. [I restored ad loc. [Τῆνα Ὀράτριον] and placed the invocation of Athena Polias between Hera and Apollo Pythios. A new copy of this text from Chersonesos, which will shortly be published by C.Kritzas (whom I thank for informing me about the text), shows that Zeus' epiklesis was Μοννίτιος (not Ὀράτριος) and that between Hera and Apollo there was an invocation of Poseidon and Athena (without an epithet), Chaniotis.]

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986. Crete. Law and society in Archaic and Classical Crete. Reviewing the epigraphic evidence from the Archaic and Classical periods, A.Chaniotis, in E.Greco, M.Lombardo, *op.cit.* (cf. our lemma no. 990) 175-194, points out that, despite a lack of uniformity in many institutions (tribes, calendar, designations of magistracies), the institutions of the Cretan poleis show a surprising homogeneity both in fundamental issues and in details: in the preoccupation with status; military training; the preservation of common meals, ἑταιρεῖαι, ἀνδρεῖα, and age classes (e.g. the term δρομεύς); the petrification of Cretan social and political institutions; the effort to delimitate the rights and duties of foreigners (ἀλλοπολιάτας, ἀλλοπολία, ξένος et sim.) and artisans [cf. *SEG* LIV 832 and 837]; regulations concerning the rights of women; the distinction of various categories of dependent persons (cf. the terms ἀφαμία, ϝοικεύς, οἰκετεία, and παστάς); metronymics; limitations of iteration in office (Koerner, *Gesetzestexte* no. 90; *I.Cret.* IV 121); the introduction of a system of rotation of tribes in the exercise of power; the character of tribes (σταρτός) as military and possibly also regional units, which jointly owned land (with reference to *I.Cret.* IV 72 col. V LL. 25-28 and to the tribe of the Λασύνθιοι in *SEG* L 937); and the shared vocabulary of social, political, and legal institutions (references to ἀμφιμολέω, ἄνατος, ἀνχιμολία, ἄπατος, κόσμος, ὀμνύντα κρίνειν, πατροιôκος, σταρτός). He argues that this homogeneity was artificial – the result of measures taken in the late 7th cent. B.C. – and suspects that supra-local sanctuaries, which served as meeting places of the elite in this period (the Idaean Cave, the sanctuary of Hermes in Simi Viannou), played a significant part in this development.

J.Whitley, *ibid.* 41-56, sets the 'law code' of Gortyn (see our lemma no. 990) against the background of the Cretan epigraphic habit and material culture in the Archaic and early Classical periods. Revising his views on limited literacy in this period [see the criticism in *SEG* XLVII 1377; LII 822], he attributes the presence of monumental legal inscriptions and the lack of personal epigraphic display (e.g. through dedications) to the character of Cretan society: the fostering of a sense of equality between members of the ruling aristocracy [cf. *SEG* LIV 828]. The move away from symposium culture and visual narrative are related phenomena.

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987. Crete. Political life and institutions in the Imperial period. A.Pałuchowski, *Klio* 87 (2005) 421-444, studies the political regime of the Cretan cities in the Roman Empire. Not unlike in the late Hellenistic period (cf. *SEG* XLIII 604), in the Imperial period the Cretan cities were governed by a small group of aristocratic families, which occupied the main magistracies. Although phylai still existed under Roman rule (*I.Cret.* I.xviii.11), the earlier system of an annual rotation of the phylai in the magistracies was abandoned in the 1st cent. B.C/A.D. (late attestations: *I.Cret.* I.xvii.8; I.xviii.12). There is also strong evidence for iteration in the office of the πρωτόκοσμος in consecutive terms. The best evidence for the abandonment of the rotation system is provided by Lyttos (*I.Cret.* I.xviii.18-23, 32-39), where in one case this office was occupied by two brothers in consecutive terms (*I.Cret.* I.xviii.40 and *SEG* XXXVI 815 bis; 427/428). In many cases, offices were occupied by members of the same families (428/429 note 43):

Lyttos: *I.Cret.* I.xviii.55.

Gortyn: *I.Cret.* IV 267 and I.xvii.38 (Ἐρταῖος) [but Ertaios, possibly the father of a nakoros (I.XVII.38) was not a magistrate but the president of a private association (*I.Cret.* IV 267), Chaniotis]; *I.Cret.* IV 251 and 266 [these texts do not concern magistrates belonging to the same family; Ζηνᾶς Ἀπελλωνίω was possibly a kosmos (*I.Cret.* IV 251; new edition and date in the late 2nd cent. B.C.: *SEG* L 902; another attestation of this man: *SEG* L 932), but Apollonios, son of Hermias, for whom a family relation to Zenas Apellonios cannot been established, was not a magistrate; he was honored by a cult association (*I.Cret.* IV 266), Chaniotis]; *I.Cret.* II.xxv.3 and IV 444 [presuming that Πανάρης, priest of Zeus Olympios and Hera Olympia in Soulia, is the same person as a high priest of the Imperial cult in Gortyn, Chaniotis]; *I.Cret.* I.xvii.21 and 38, and IV 293.

Hierapytna: *I.Cret.* III.iii.7 LL. 20-34; *SEG* XXXII 871 (dated to the early 1st cent. A.D.; see our lemma no. 994).

Arkades: *SEG* LIV 834. Evidence for the political and social preponderance of elite families is also provided by a document in Lyttos concerning διανομαί (our lemma no. 999), the decree concerning the foundation of Ago in Hierapytna (*I.Cret.* III.iii.7), and inscriptions from Lyttos and Soulia referring to the elite organization of the νεώτεροι/νέοι (*I.Cret.* I.xviii.53 and II.xxv.17 A) [but the abbreviation νε. in these texts may well be an indication of homonymy (name + νεώτερος) and not a reference to the group of the νεώτεροι, Chaniotis].

P. attributes the abolition of the ἑταιρεῖαι and the συσσίτια to a gradual development and not to Roman intervention (contra A.Chaniotis, *MBAH* 7.1 [1988] 79/80) [cf. now also A.Chaniotis in B.Forsén, G. Salmeri (edd.), *The Province Strikes Back. Imperial Dynamics in the Eastern Mediterranean* (Helsinki 2008) 96].

See also our lemmata nos. 994/995.

988. Crete. Political life in the Imperial period: πρωτόκοσμοι. A.Pałuchowski, *Fastes des protocosmes des cités crétoises sous le Haut-Empire* (Antiquitas 27; Wroclaw 2005), presents a thorough study of the office of the πρωτόκοσμος in the Cretan cities in the Imperial period and a prosopography of the known protokosmoi. After a brief discussion of the office of the κόσμοι and their competence in Classical and Hellenistic Crete (13-20) [on the κόσμος ἰαροργός see *SEG* XLV 1288 and 1290, Chaniotis], he gives an overview of the office of the πρωτόκοσμος, which became important after the rotation of tribes in the exercise of power had been abolished (21-29); the protokosmoi assumed office in September; they were responsible inter alia for dedications, public administration, funds, the publication of decrees, probouleusis, contacts with other cities, and coinage. P. discusses the dating formulas of Cretan inscriptions that refer to κόσμοι and πρωτόκοσμοι (30-31), plausibly identifies the names on Cretan coins as those of πρωτόκοσμοι (36-41), and discusses the possible mention of πρωτόκοσμοι on Cretan wine amphoras (41-49).

The main part of the book is dedicated to a presentation of the fasti of the Cretan cities (49-96; Arkades, Axos, Eleutherna, Gortyn, Hierapytna, Itanos, Kydonia, Lyttos, Olous, and Priansos) and includes detailed discussion of the prosopography, including remarks on Κάλαβις Σοάρχου of Gortyn and his family (*I.Cret.* I.xvii.38; 52-55, 137); M. Vipstanus Acceptus, known from a Latin dipinto on a Cretan amphora together with Θετταλίσκος (A.Marangou-Lerat, *Le vin et les amphores* -- [*SEG* XLV 1244] no. P62), possibly M. Claudius Thettaliscus mentioned by Pliny (*HN* 12.12) and known from an unpublished dedication [see *SEG* LII 826, on 281, Chaniotis] (55-61); Θέων mentioned in a dipinto on a wine amphora (*CIL* IV Suppl. 6370: ΘΕ ΑΡΧ; possibly Θέ(ωνος) ἄρχ(οντος), P.; 61/62); Σκρειβώνιος (*I.Cret.* IV 294; dated by P. to ca. 150-200 A.D.; 63); [Φλάου]ιος Τιτιανὸς Ὑπεράνθης in Hierapytna (*I.Cret.* III.iii.7), an ancestor of T. Flavius Titianus, priest of Divus Traianus in Gortyn (*I.Cret.* IV 278) and cos. suffectus in ca. 200 A.D., relative of the senatorial family of the Flavii Supliciani of Hierapytna (74/75 and 138). P. has reservations concerning the restoration [ἐπὶ Γαΐωι Μαμ]ιλίωι Ἀν[τᾶτι πρωτοκόσμωι] in *I.Cret.* IV 201 (*SEG* XLVIII 1210 bis; 63/64). For the governorship op C. Rubellius Blandus (*I.Cret.* IV 293), P. prefers a date within the years ca. 20-30 A.D. (64-68).

In an appendix (98-136), P. presents a corpus of the relevant inscriptions (text, app.cr., commentary). For one of these inscriptions that has never been included in *SEG*, see our lemma no. 998 ter. We provide a comparatio numerorum with *I.Cret.* and *SEG* [references to *Fastes* are to page numbers, since the inscriptions are not numbered, Chaniotis].

SEG XXXII	*Fastes*
869	99
871	101-103
872	99-101

SEG XXXVI	
815 bis	136

SEG XXXVII	*Fastes*
753	135

SEG XL	
777a	134/135
777b	136

SEG XLII	*Fastes*
812	135/136

SEG LIV	
834	132

I.Cret.	*Fastes*	*I.Cret.*	*Fastes*	*I.Cret.*	*Fastes*
I.v.9	104	I.xviii.30	114	I.xviii.46	120
I.v.20	104/105	I.xviii.31	114	I.xviii.49	120
I.v.22	105	I.xviii.32	114/115	I.xviii.55	120/121
I.v.25	105	I.xviii.33	115	I.xviii.56	121
I.vii.5	105/106	I.xviii.34	115	I.xxii.12	121
I.viii.39	106	I.xviii.35	116	I.xxiv.24	121/122
I.xvii.38	106	I.xviii.36	116	II.v.35	122/123
I.xviii.11	106/107	I.xviii.28	113	II.v.37	123
I.xviii.12	107/108	I.xviii.29	113	II.xvi.13	123
I.xviii.13	108	I.xviii.30	114	III.iii.7	124/125
I.xviii.16	108	I.xviii.31	114	III.iii.25	125
I.xviii.17	109	I.xviii.32	114/115	III.iv.20	125/126
I.xviii.18	109	I.xviii.33	115	IV 201	126/127
I.xviii.19	109	I.xviii.34	115	IV 224	127
I.xviii.20	110	I.xviii.35	116	IV 250	127
I.xviii.21	110	I.xviii.36	116	IV 251	127/128
I.xviii.22	110/111	I.xviii.37	116/117	IV 254	128
I.xviii.23	111	I.xviii.38	117	IV 267	129
I.xviii.24	111	I.xviii.39	117	IV 293	129
I.xviii.25	112	I.xviii.40	117/118	IV 294	129/130
I.xviii.26	112	I.xviii.41	118	IV 300	130/131
I.xviii.27	112/113	I.xviii.42	119	IV 304	131
I.xviii.28	113	I.xviii.43	119	IV 398	131
I.xviii.29	113	I.xviii.45	119/120	IV 409	131/132

988 bis. Gortyn. Law in the Archaic and early Classical periods. J.Davies, in M.Gagarin (ed.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005) 305-328, summarizes the content of the early Gortynian laws (*I.Cret.* IV 1-159; especially *I.Cret.* IV 14, 41, 43, 47, 72, 75, 76, and 78) and discusses the following subjects: the sources of law; constitution and administration, litigation, citizenship, class, sex, slavery, family law (marriage, divorce, adoption), property law, contracts, debts, crime and delict. He gives partial translations of the following inscriptions: *I.Cret.* IV 41 col. IV LL. 5-17; col. V LL. 4-17; col. VI LL. 2-16; *I.Cret.* IV 47 LL. 16-33; *I.Cret.* IV 72 col. II LL. 2-10, 20-45; col. VII L. 15-col. VIII L. 30; col. IX LL. 24-40; col. X L. 33-XI L. 23 .

989. Gortyn. Urban development. G.Marginesu, *Gortina di Creta. Prospettive epigrafiche per lo studio della forma urbana* (Athens 2005), summarizes the archaeological and textual evidence for the early history of Gortyn (17-28) and discusses in detail the inscriptions, which provide information concerning the formation and development of the polis, its topography, the organization of public space (Πύθιον, ἀνδρεῖον, ἀγρεῖον, ἀγορά), and the

structure of the territory (29-108). He discusses, inter alia, the position of Ἀϝλών, probably as a κώμη of Gortyn, and the privilege of ϝαστία δίκα (35-40; *I.Cret.* IV 64; *SEG* LIV 849*; 35-40, 69/70); the topographical information contained in the 'law code' (*I.Cret.* IV 72 col. IV LL. 31-43 and VII LL. 10-15; 61-68); a regulation concerning funerals (*I.Cret.* IV 46; 68/69); the identity of the inhabitants of Λατόσιον (freedmen?; *I.Cret.* IV 78; 70-74); the organization of the territory and the distribution of land (85-96). In an appendix (111-119) he republishes with Italian translation the most important texts, on which his study is based. We give a comparatio numerorum.

I.Cret. IV	Marginesu	*I.Cret.* IV	Marginesu	*I.Cret.* IV	Marginesu
4	3	20	4	64	5
9	2	43 B	7	73	8
13	1	46	9	78	6

990. Gortyn. The 'Law Code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* LIV 850. A series of studies in E.Greco, M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta. Atti del I Convegno Internazionale di Studi sulla Messarà. Atene-Haghii Deka 25-28 maggio 2004* (Athens 2005) [2006], treat various aspects of the 'law code'.

A.Di Vita, *ibid.* 13-41, presents an overview of the development of the agora, of the building on whose walls the text was inscribed, and of its transformation into a Roman odeion.

A.Maffi, *ibid.* 57-69, summarizes the studies on this text and Cretan law in the second half of the 20th cent.

E.Cantarella, *ibid.* 71-83, summarizes the clauses concerning the position of women and the problems of interpretating the clauses.

A.C.Cassio, *ibid.* 85-98, addresses the linguistic features of the text and of the Spensitheos decree of Datalla (*SEG* XXVII 631; LIV 836*).

F.Guizzi, *ibid.* 99-114, compares the information of Aristotle on Cretan political institutions with that provided by the 'law code' and other Gortynian inscriptions (especially *I.Cret.* 9, 13/14, 41, 64, 75, 78-81); the epigraphic evidence confirms most of Aristotle's picture (e.g. concerning the part played by the κόσμοι, the limited power of the assembly, the significance of common meals and ἑταιρεῖαι).

A.Polosa, *ibid.* 129-151, studies the references to coinage, demonstrating that this text belongs to a period of transition from payment in kind to the use of coins. J.Davies, *ibid.* 153-174, sketches the economic context to which the 'law code' belongs, discussing passages relevant to land ownership, labor, capital, agriculture, and other forms of production.

M.S.Youni, *ibid.* 195-211, analyzes the clauses in respect to property and family law, in particular the rights of husband and wife on property in connection with inheritance and divorce (col. II LL. 46-56, III LL. 17-44, IV LL. 23-31, VI LL. 9-31).

The topographical information contained in the 'law code' is discussed by G.Marginesu, *ibid.* 115-128 (see also id., *op.cit.* [cf. our lemma no. 989] 61-68); M. reprints the text of col. IV LL. 31-43 and VII LL. 10-15 with Italian translation (118/119 nos. 10/11).

Discussing in detail the clauses of the 'law code' concerning the position of the free woman, S.Link, *ZRG* 121 (2004) 57-88, argues that a guardianship (κυρίεια) of the husband over the wife and of the son over the mother were unknown in Gortyn; the only guardianship acknowledged by the law was that of the father over minor children.

See also our lemma no. 988 bis.

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991. Gortyn. Honorary inscription for Aulus Larcius Sulpicianus, ca. 70 A.D. *I.Cret.* IV 292. E.Baldini, E.Lippolis et al., *ASAA* 83.2 (2005) 636/637 (dr.), present a hypothetical reconstruction of this monument.

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992. Gortyn. Honorary epigram for Marcellinus, mid-4th cent. A.D. *I.Cret.* IV 323; *SEG* XLV 1232. Referring to an article by M.Bile (see *SEG* LIII 945), D.Feissel, *An.Ép.* (2005) [2008] no.. 1648, points out that Marcellinus must have served as praefectus praetorio pro Italiae et Illyrici, probably in 340/341 A.D. (see the commentary in *PLRE* I p. 545 s.v. Marcellinus 5 and pp. 548/549 s.v. Marcellinus 16); the word ταμίην (L. 4) does not designate a quaestor but is part of a phrase that characterized the honorand as an educated man (ἠδὲ [λόγων] ταμίην?, *PLRE*).

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993. Gortyn (area of: Metropolis). Christian mosaic inscription, 6th cent. A.D. *SEG* L 904. This mosaic, its setting in an early Christian basilica, and its inscription are briefly discussed by R.Farioli Campanati, M.Borboudakis in *La mosaïque gréco-romaine* IX 165-171 (dr.). Cf. R.Farioli Campanati in R.Gigli (ed.), *Μεγάλαι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* I (Catania 2005) 246 (dr.).

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994. Hierapytna. Fragment, Imperial period. *SEG* XXXII 871. Republished by A.Pałuchowski, *op.cit.* (cf. our lemma no. 988) 99-101, who suggests a date in the 1st (not 2nd) cent. A.D. (cf. 75-77). C. id., *art.cit.* (cf. our lemma no. 987) 425.

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995. Itanos. Grave epigram of three brothers, 1st cent. B.C. *I.Cret.* III.IV.38. In a study of the survival of traditional Cretan institutions in the late Hellenistic and Imperial periods, A.Pałuchowski, *art.cit.* (cf. our lemma no. 987) 433 and 439, adduces this epigram, considering the expression εἶτ' ἀγέλας, μετέπειτα γάμους as evidence for the simultaneous marriageof all members of the same age-class at the end of the ephebeia (cf. Ephoros apud Strabo 10.4.20 C 482). [This is not what the epigram says. The three sons of Ammonios are presented thanking their father for the money he had spent, first for sacrifices, then for their education in the agela, then offering banquets in their weddings (γλάθιας ἐκπλήκτους ἱλαρὰς καὶ πᾶσι θεοῖσι τὰς θυσίας ἐπόεις ταῖς παρά σου δαπάναις, εἶτ' ἀγέλας, μετέπειτα γάμους πάντας μετὰ δόξας θοινοδοτῶν). The text is evidence for

marriage, generally, after the completion of the ephebeia, not of simulataneus marriage of all young men immediately after the ephebeia, Chaniotis.]

996/997. Knossos. Epitaphs, Imperial period. In the publication of rescue excavations at the Knossos Medical Faculty Site in 1978, R.Sweetman, *ABSA* 100 (2005) 358, briefly mentions two inscriptions found [re-used] in a Late Antique grave (Tomb 244) within the temenos of a Christian basilica. On 360, she reproduces drs. of the texts from excavation notebooks [we read the texts from the drs. The letterforms of our lemma no. 997 suggest a date in the 2nd cent. A.D.; the description 'Christian inscription' (S.), is misleading, Chaniotis].

996: **Epitaph, Imperial period.** Left part of a plaque or block: Ἀγαθ[- - - -] | Εὐτυ̣[χ- - - -] | μνή[μης χάριν

Ἀγαθ(ίας?) | Εὐτυ(χίας?) | μνή(μη), notebook [there are many other possible restorations for the names of the dedicant (L. 1) and the deceased (L. 2), Chaniotis].

997: **Epitaph of the brother of Pyros (?), Imperial period.** Left part of a plaque or block.

Πύρος [- - -]
τῳ τῷ ἰδί[ῳ]
❦ ἀδελφῷ
4 μνή̣μης
χάριν

[We reproduce the arrangement of the text on the stone || 1. initio, the dr. indicates remains of a letter, but we probably have the common Cretan name Πύρος/Πύρρος (rather than Ζώπυρος) || 1/2. probably a short name, e.g., [Πρώ]τῳ or [Τί]τῳ || 3. in fine, the dr. has a vertical line, but it is unlikely that it is a letter, Chaniotis.]

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997 bis. Knossos. Christian prayers on a dish, early 7th cent. A.D. *SEG* XLVIII 1216; LI 1171. For the restoration mentioned in *SEG* LI 1171 see now M.Skountakis, *Tekmeria* 8 (2003/2004) [2006] 117.

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998. Kommos. Graffiti on pottery, 8th-7th cent. B.C. Graffiti on 5 sherds of cups, 7 sherds of amphoras, and 1 sherd of a kantharos. Ed.pr. A.W.Johnston, *Hesperia* 74 (2005) 362 no. 192, 367 no. 213, 369 no. 220, 371 no. 227, 379 no. 264, 385-387 nos. 288-295 (ph.). We present the graffiti that can be identified as alphabetical: 1) Mϝ[- - -] (369 no. 220, 389/390; Samian amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 2) ϝ ← (371 no. 227; East Greek amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 3) Λ

(385 no. 288; late Hellenistic amphora; graffito incised after firing); 4) A (386 no. 289; cup; graffito incised before firing; 8th cent. B.C.). Two sherds of amphoras have simple signs (trademarks): no. 294: +; no. 295: X.

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1. Since in Samos the digamma was used as a numeral, this may be the number 47 or a larger number (unless the graffito was not inscribed by a Samian); but 'no preserved prefiring graffito provides any close parallel for such a large number,' and since it was inscribed before firing it is unlikely that it denotes the capacity of the vase, ed.pr.

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998 bis. Kydonia. History. B.Erickson, *AJA* 109 (2005) 635/636, briefly adduces three epitaphs written in the Aiginetan script (*I.Cret.* II.x.7, 10, 13; cf. *SEG* XLVIII 1373; LII 822) as evidence for an Aiginetan settlement at Kydonia in the late 6th/early 5th cent. B.C., as implied, but not explicitly stated, by Herodotos (3.59). He links this settlement with a marked increase in the importation of Attic pottery in western Crete at this time and with the hypothesis that it was being transported in Aiginetan ships.

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998 ter. Lyttos. Honorary inscription for Septimius Severus, ca. 193-211 A.D. Upper left part of a statue base of local stone. A.Lebessi, *AD* 26 B2 (1971) 499 no. 1. Republished by A.Pałuchowski, *op.cit.* (cf. our lemma no. 988) 98/99.

[Αὐτ]οκ[ρ]άτορα [Καί]-
σαρα Λ. Σεπ[τίμιον]
Σεβῆρον [Περτί]-
νακα Σ[εβαστὸν]
ψηφισαμ[ένης]
τῆς κρατ[ίστης βουλῆς]
καὶ τοῦ δ[ήμου]
[δ]ι̣ὰ̣ πρω[τοκόσμου]
[- - - - - - - - - - - - - - -]

Read and restored by L. || 5. ψηφισαμ[ένης - - -], L.; ψηφισαμ[ένης], P.

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999. Lyttos. Decree (?) concerning the celebration of the festivals Θεοδαίσια and Βελχάνια, 2nd/3rd cent. A.D. *I.Cret.* I.xviii.11; *SEG* XLIX 1245. [Without knowledge of the study summarized in *SEG* XLIX 1245, Chaniotis], A.Pałuchowski, *art.cit.* (cf. our lemma no. 987) 430-444, discusses this text as evidence for the persistence of traditional institutions in the Imperial period. He accepts K.Latte's views concerning the relation between σταρτός/στρατός and φυλά (σταρτός are the young warriors of a tribe; K.Latte, *Nachrichten der Akademie der Wissenschaften zu Göttingen, Philologisch-Historische Klasse* [1946/47] 64-75); the institution of the σταρτός was a survival of the Archaic period, although it had lost its military character [but it may also have been one of the many conscious revivals during the Imperial period; the phrase καθ' ἃ καὶ

Σύμμαχος Ἀγαθόποδος ἐπιμελούμενος ἐποίησε (LL. 11-13), referring to the διανομαί, suggests that the text deals with an innovation, Chaniotis]. Comparing the organization of the syssitia in Classical Crete with the διανομαί attested in this text, P. plausibly argues that the text does not document a continuation of the traditional system of funding of the syssitia but rather corresponds to the διανομαί of members of the elite.

1000. Palaikastro. Hymn for Zeus Diktaios, 3rd cent. A.D. *I.Cret.* III.II.2; *SEG* XLV 1330*; LIV 1896bis. B. Kowalzig, in *Pilgrimage* (see our lemma no. 1271) 57-60, briefly comments on the hymn, with special reference to 'the cult's mediating role as preserving territorial and social integrity of the wider worshipping community' (58).

SICILY

1001. Sicily. Christian inscriptions. F.P.Rizzo, *Sicilia cristiana dal I al V secolo*, 3 vols. (Rome 2005/2006), discusses various studies on Christian Sicily, paying some attention to inscriptions: in vol. I on 13, 30-32, 46-48, and 119/120; in vol. II/1 on 179-185. Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 665.

1001 bis. Sicily. Eastern Greeks on the island. In *Transport Amphorae and Trade* 239-250, D.Malfitana on 248-250 presents a tabular survey of 37 Greeks in Sicily from the Eastern Mediterranean attested in literary and epigraphical sources, from the late Hellenistic to the late Roman period: one from Lipari, nine from Messina, one from Acireale, three from Catania and twenty-two from Syracuse. Provenance, occupation, chronology and bibliography are given for each person.

1002. Sicily. Jewry: Greek inscriptions of Jews. G.Manganaro's recent study on this subject in the volume *Ebrei e Sicilia*, summarized in *SEG* LII 883, has now been reprinted in *MEP* 9/10 (2004/2005) 357-372.

1003. Sicily. The early Byzantine στρατηγοί of Sicily, 705-813 A.D. M.Nichanian, V.Prigent, *REByz* 61 (2003) 97-141, discuss this office in general and present the evidence (literary sources and lead seals) for its individual holders. They draw attention to the high proportion of patricii and eunuchs among the governors of Sicily in the 8th cent. A.D., which, together with a similar tendency among the exarchs of Italy, points to close links between the Cubiculum and the western territories. After the fall of Ravenna in 751 and the end of the Muslim threat to Sicily at about the same time, the governor of Sicily succeeded to the exarch and was charged with the main responsibilities in Byzantine Italy. In an appendix N., P. publish four new seals recording strategoi of Sicily: see our lemmata nos. 1032-1035.

1004. Akrai. Epitaph of Stephanos, 419 A.D. *IG* XIV 239 (*CIG* 9470); G.Pugliese Carratelli, in *Akrai* (Catania 1956) no. 46. S.Distefano, *Archivio storico siracusano* 19 (2005) 31-33, suggests identifying the deacon Στέφανος with the cartarius Siciliae Stephanus, addressee of a letter of Pope Gregorius the Great from 19 May 592 A.D. (*Ep.* 2.26). M.-Y.Perrin, *An. Ép.* (2005) [2008] no. 677, points out that this intepretation is unacceptable, since the epitaph dates from 14 June 419 A.D.

1005. Akrai. Formulas for amulets on a bronze tablet, 4th cent. A.D. *IG* XIV 2413 (17); *SEG* XIV 593; XV 591; cf. XVI 541 and LII 887 (3). Republished by F.P.Rizzo, *AAPal* (1994/

1995) 1-61 (ph.; Italian translation); we give the text, not included in *SEG* so far. R.'s text is that of G.Pugliese Carratelli, in *Akrai* (Catania 1956) no. 52 (cf. *SEG* XVI), with two new readings (see below app.cr. ad LL. 4 and L. 30) and some readings from previous editions [which we do not record in the app.cr.; we also omit some slight modifications in accentuation or punctuation].

[Φυλα]κτήριον ᾧ [Μωσ]ῆς ἐχρᾶ[το] ἐν τῷ
[στηρῖ]ξε αὐτὸν εἰς τὰ ἅγια τῶν ἁγίων·
ἐ[ν] τῷ ἀγαγεῖν αὐτὸν εἰς τὴν δόξαν,
φυσικοῦ ἀνεχώρει [εἰς τ]ὸ ἁγιωσύν[ης πν]-
[ε]ῦμα καὶ μετὰ ταῦτα μετέστρεφεν·
[λ]όγον πετάλῳ χρυσῷ ποίει ἒξ Σαβαώθ·
[δεῖ ἀ]ρτύην μετὰ ληβ[ά]νων ζμύρναν·
φυλακτήριον Μωσέως ὅτε ἀνέβαινεν
τῷ ὄρει σειλιαμωναι λα[β]εῖν κάστυ·
[αὐ]τὸ φορῶν οὐ φοβήσῃ μάγον οὐδὲ κατά-
δεσμον οὐδὲ πνεῦμ[α πον]ηρὸν οὐδέ τι δή-
ποτε· καθαρείως δὲ [αὐ]τὸ φόρει, ὃ οὐ με-
ταδώσεις πλὴν γο[ν]ίμοις·
"Ἰαώ, Σαβαώθ, Ἀδωναῖε, σειλαμ Ἀβλα-
[ν]αθαναλβα, Κόσμε Κόσμου, διαφύ-
λαξον τόνδε· Ἀβρασάξ, [Τ]ρώ,
ΥΨΖΛΣΣΣΟΟΟΧΚΛΗΘ two magic signs ΞΗΡΟΟΖΟΟ
[.] Ε two magic signs ΟΟΟΟΧΟ αβρια[.]ς Ἰαὼ ΟΥΕΙΕΙΗΟΥ
θαθθα ΕΛΑΑΦΘΑΩΩΕΝ[.]ΤΕΙΖΕCΕΩ οὐ-
ρανὸν [.] ΑΙΛΑΝCΩΚΩ[.] ΚΟΥΤΩΗΓΑΛΟΓΕ
ΤΟ ὁμοῦ Ὠσίρι ΩΝΤ[.] ΕΠΙΠΑΑΝΚΑΙ
Ε[.]ΨΕΚΑΔΕCΕΠΙΚΛΟΟΗΝ ὅτι ὄνομα Κυ(ρίου)"·
φυλακτήριον Μωσέως ὅτε ἀνέ-
βαινεν τῷ ὄρει σει [λ]αβεῖν σεισε-
ι λαβεῖν κάστυ· [α]ὐτὸ φορῶν οὐ φο-
βήσῃ μάγον οὐδ[ὲ] κατάδεσμον οὐδ[ὲ]
πνεῦμα πονηρὸν οὐδέ τι δήποτε·
[κα]θαρείως δὲ αὐ[τ]ὸ φόρει, ὃ οὐ με-
[τα]δώσεις πλὴν γονίμοις· "Ἰαώ, Σαβ-
[αώθ], πρὸς πονηρὸν ἢ [πρὸ]ς ἡμερηνοὺς [φό]-
[βους] ἢ πρὸς ⟦ο⟧ ὀφθαλ[μοῦ β]ασχανείαν
[ἀνα]ιτέσημον ἀγαθὰ [δὸς τῷδε]"· οὐ φο]-
[βή]σῃ μάγον οὐδὲ πνεῦ[μα πονηρὸν οὐδὲ]
[φαν]τασίαν· ἢ ζήσῃ μα[κάριστον βίον ταῦ]-
[τα μ]αθών, ζήσῃ μά[γου ἔχων καὶ κακοῦ]
[δαίμ]ονος ἄδειαν vacat

2. [στηρῖ]ξε for [στηρῖ]ξαι || 4. [εἰς τ]ὸ, R.; [τ]ὸ, previous editions || 7. [ἀ]ρτύην for [ἀ]ρτύειν; ληβ[ά]νων for λιβ[ά]νων; || [21. perhaps ἐπ' ἀνάγκαι?, Stroud] || 30. πονηρὸν, R.; πυρετὸν, previous editions || 30. ἡμερηνοὺς for ἡμερινοὺς || 31. [β]ασχανείαν for [β]ασκανείαν || 32. [ἀνα]ιτέσημον for [ἀνα]ιδέσιμον || R. argues that the bronze tablet is a manual containing five magic formulas ('prayers for salvation') assigned to Moses and intended to be engraved on gold or silver tablets at the choice of clients. The document consist of three complete (LL. 1-7; 8-22; 23-32) and two partial formulas (LL. 32-34; 34-36). The three complete formulas each consist of four similar elements (not always given in the same order): a) statement of autorship (Moses) as a guarantee of the amulet's efficacy; b) specification of the amulet's beneficial effects, again to underline its value against evil forces; c) prescription of the conditions of purity and secrecy; d) the prayer proper (the parts of the text indicated by quotation marks in the second and third formula; in the first formula it is briefly referred to by ἒξ Σαβαώθ). The two concluding formulas offer only section (b); the missing parts were to be filled in from the examples preceding. R. offers ample commentary on the formulas and terms; he dates the tablet to the 4th cent. A.D., though it preserves 'spiritualistic' elements from the preceding century and preludes on the magic mentality of the century to come; the contents reflect various philosophical-religious notions and testify to 'una mentalità poco incline alla coerenza dei principi ... un clima gnostico ed insieme giudeo-cristiano' (53), 'un fermento, che percorreva allora tutto il Mediterraneo e che aveva come centro privilegiato di diffusione Alessandria d'Egitto' (59) [see also our lemma no. 2083].

1006. Apollonia. Honorary inscription for Andron, 2nd cent. B.C. *IG* XIV 359. See our lemma no. 1054.

1006 bis. Comiso. Excorcistic amulet on a gold leaf, ca. 5th cent. A.D. *SEG* LIII 990. A more concise version of the article published by edd.pr. G.Bevilacqua - F.De Romanis in *RAL* 14 (2003) 389-402 (see *SEG* LIII) appeared in F.P.Rizzo (ed.), *Di abitato in abitato.* In itinere *fra le più antiche testimonianze cristiane degli Iblei. Atti del convegno internazionale di studi (Ragusa-Catania, 3-5 aprile 2003)* (Rome 2005; = *Seia* 8/9 [2003/2004]) 247-252 (ph.; dr.).

1007. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? *SEG* XXX 1117-1123; XXXV 999; LIV 880* (*IGDS* 204-212). In M.Caccamo Caltabiano, L.Campagna, A.Pinzone (edd.), *Nuove prospettive della ricerca sulla Sicilia del III sec. a.C.* (Messina 2004), A.M.Prestianni Giallombardo, 109-123, especially 119-121, offers some reflections on the nature of Tiberius Claudius Antiatas' function ἐπιμελητάς (*SEG* XXX 1120 = *IGDS* 207 = Ampolo [cf. *SEG* LI 1185] B 1, LL. 4/5). Tiberius was not a praefectus but rather a curator, responsible for the political and economic reorganization of the city.

K.Watanabe, 'The acculturation of immigrants in Sicily during the early Hellenistic period - a case from the Entella tablets', *JCS* 53 (2005) 68-79. Non vidimus; we quote from W.'s summary of his article on http://www.bun.kyoto.u.ac.jp/classics/CSJ/summaries/53_2005.html. W. explores 'the issue of the two eponymous officials using information not only gleaned from the Entella tablets - such as language, personal names, and so on - but also from coins and other historical documents. Based on this research, it is most likely that the existence of two different

eponymous officials indicates a change from the system of two archons, probably from a Campanian system to that of hieromnamon, a Greek system'. This 'suggests a process of "Hellenization" ... already in progress by that time' and 'shows how immigrant peoples [sc. from Campanian cities] managed to survive and thrive'.

S.De Vido, in G.Cresci Marrone, A.Pistellato (edd.), *Studi in ricordo di Fulviomario Broilo* (Atti del Convegno, Venezia, 14-15 ottobre 2005; Padua 2007) 293-316, studies expressions like ὁμοίως δὲ καὶ νῦν, κατὰ παντὸς χρόνου, διὰ τέλους, ἐξ ἀρχᾶς in an attempt to reconstruct the relative chronology of the decrees. Non vidimus; cf. L.Dubois, *BE* (2008) no. 637.

1008. Gela (and area). The cult of Herakles. Starting from a late 4th cent. B.C. monetary emission in silver and bronze with the heads of Herakles and Gelas on opposite sides, G.Manganaro, *Epigraphica* 67 (2005) 9-16, discusses three epigraphical documents testifying to the cult of Herakles in the territory of Gela: 1) *IGDS* 162 (vase graffito: Ἐρακλε͂ς; late 6th cent. B.C.); 2) *IGDS* 159 (dr.; bronze club dedicated by Βώτακος τῶι Ἡρακλεῖ; 4th/3rd cent. B.C.; cf. also *SEG* XLVI 1241; for similar objects cf. *SEG* XXXI 1585 [ph.; unknown provenance; undated] and *I.Apollonia* 8 [4th/3rd cent. B.C.]); 3) P.Orlandini, *Kokalos* 14/15 (1968/1969) 330/331 (cf. *IGDS* 173 note 19; ph.; clay oscillum with the apotropaic formula Ἡρακλῆς ἔνθα κατοικεῖ, μὴ 'σίτω μηθὲν κακόν, well known from slightly varying versions still used in the late Roman Imperial period [e.g. P.Bernard. F.Salviat, *BCH* 86 (1962) 608/609; Thasos; 3rd/4th cent. A.D.]; 3rd cent. B.C.; μὴ 'σίτω: inversed crasis rather than inversed elision, C.Crimi apud M. 15 note 18). Discussion, also based on anepigraphic objects, of the role of Herakles in warding off evil.

1009. Gela (area of). Christian amulet, probably 5th cent. A.D. *SEG* XLIV 752; LII 913. A.Mastrocinque, *ZPE* 152 (2005) 168-170 (dr.; Italian translation), argues that this text is an uterine amulet (cf. B. L. 1: μιτρῶν = μητρῶν: 'matrici', 'uteri'); on the basis of parallels from this category of documents he presents a new reconstruction of the text, normalizing the orthography in the restored sections and without accounting for probably abbreviated terms. For the readings of ed.pr. G.Manganaro and S.Giannobile we refer to *SEG* LII 913.

A: [Ὁρκίζω σε τὸν θεὸν τὸν κτίσαντα τοὺς] Χ̣ερουβὶν (καὶ) Σερα[φίν]
[---------------------- ἅ]γιος ἅγιος ἅγιος Κ̣[ύριος]
[Σαβαώθ, πλήρης πᾶσα ἡ γῆ αὐ]τοῦ δόξης· ὁρκίζω σε τ̣ὸ̣[ν]
[Κύριον τοῦ οὐραν]οῦ (καὶ) τῆς δουλίτρα-
ς το-
[ῦ Θεοῦ ---- κορ]-
υφῆς
τριχ-
ῶν (καὶ) ἄκρο(υ)

B: [-----] μιτρῶν ἢ ε[--- ὑστέρα]
[μελάν]η ἀ⟨μαυρ⟩ομένι, ὁς Ι̣Ι̣[----]
[----]κουμένι ὁς (λέων) βρυ⟨χᾶ⟩[σαι ---]
[----]α̣κρωρη, ὁρκίζω σε τὸ[ν θεὸν τῶν]
[----]α̣θνωντ πάντο̣[----]
[----]ων τρέμο[υσιν ----]
[--]ινο
ΙΙ

A. 1. Restored e.g., M. ‖ [6-9. ἀπὸ (?) κορ]|υφῆς κτλ.; is this the common formula 'from head to toe', etc.?, Stroud]; 'della punta dei capelli e del capo', M. ‖ **B.** 1. initio perhaps a sort of heading: 'contro la risalita - ἀναδρομή - degli uteri' or 'protection - φυλακτήριον - degli uteri'; in that case, (B) should be read first, M. ‖ 2. and 3. ὁς = ὡς, M., with parallels for the womb behaving like a lion, serpent, etc. ‖ 2. ΑΝΑΡΥΟΜΕΝΙ, amulet; initio: μελάνη ἀμαυρομένη ('nera annerita'), frequent in amulets against wandering wombs, M.; in fine ὡς π̣[ρόβατον κοιμοῦ] ('come una pecora dormi'), vel sim., M. ‖ 3. ἐν τῇ οἰκουμένι = ἐν τῇ οἰκουμένῃ; ΒΟΥΟΘ (Manganaro) or ΒΡΥΟΘ (Giannobile), amulet.

1010. Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period. Oval clay sling bullet; found in a Hellenistic layer under the late antique peristyle house ('La casa greca a cortile'). Ed.pr. H.P.Isler, *Sicilia Archeologica* 38 (2005) 8 (ph.; dr.).

ε´ | Τείσ[αρ]|χος Δ[ιο]|νυσ[ίου]

1. The fifth phratry of Iaitas, ed.pr. ‖ 2-3. or Τεισ[ίμα]|χος, ed.pr.; for other sling bullets found in Iaitas see *SEG* LIV 888, with further references; the inscription on our bullet is previously unattested, ed.pr.

1011. Iaitas (Monte Iato). Stamped tiles, Hellenistic period. Fragments of stamped tiles found in the eastern (no. 1) and southern (no. 2) zone of the agora. Ed.pr. H.P.Isler, *Sicilia Archeologica* 38 (2005) 5 and 7 (ph.): **1)** [--]ΜΗΤ[--] (previously unattested); **2)** ΒΑΡΙΟ (rare, also attested in Segesta).

1012. Kamarina. Graffito on a Lakonian amphora, 6th cent. B.C. *SEG* XXXII 918 B (XXXIX 1003). R.Arena, *Acme* 58.2 (2005) 38/39, draws attention to M.T.Manni Piraino's reading Θειογείτōν (in the article mentioned in *SEG* XXXIX) rather than Θειογέτōν, and to her observation that the second iota was first forgotten and later added transversely between E and T. The first version (Θειογέτōν for Θεογείτōν) seems to reflect an indifferent use of E for EI and EI for E. The correction shows that the use of E for EI, attested especially for the Corinthian (cf. our lemma no. 1019 in fine) but also for the Lakonian dialect (Φēδίλας), was still under control; Θειο- rather than Θεο- may be due to the typically Lakonian use of the ad-

jective θεῖος. In spite of the Attic character of the majority of the graffiti in this series, this one may be assigned to Lakonia.

1012 bis. Leontinoi. Inscriptions. M.Frasca, in *Μεγάλαι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* II (Catania 2005) 137-145, summarizes the results of the excavation of a sanctuary in Leontinoi, established in the 7th cent. B.C. A monumental altar was built in the second half of the 6th cent. B.C.; the sanctuary was destroyed in the early 5th cent. B.C. The finds include vases with graffiti with the letters hε̄ (ph.) and a cornice with the text [--]ΡΗΣΜΝ[--]Ν, which F. restores as [Ἥ]ρης μν[ημεῖο]ν (ph.).

1013. Messana. Straits of Messana. In F.Ghedini, J.Bonetto, A.Raffaele Ghiotto, F.Rinaldi (edd.), *Lo stretto di Messina nell'Antichità* (Rome 2005), the following contributions are relevant for the epigraphist: 1) I.Bitto (99-111) collects and briefly discusses the following Greek inscriptions shedding light on maritime traffic and connections with Rhegion: *IG* XIV 405 (sailors from Kyzikos) and 411 (κωμῳδός from Cyprus); *I.Messina* 10, 12, 15, 29, 33/34, and 46/47 (color ph.); 2) P.A.Gianfrotta (147/148) mentions two inscribed bronze anchors, found during underwater exploration on the Calabrian coast, between Rhegion and Palmi; one mentions Ζεὺς Κάσιος. [Cf. *SEG* XXXIV 980: is this the 'unpublished anchor found ... near Capo Peloro'?, Tybout], the other Ἥρα (sinistrorsum; color ph.).

Greek inscriptions are adduced in many other contributions to this monograph; we mention those illustrated by color photographs and briefly discussed: *IG* XIV 617 (*IGR* I 469; *I.Reggio Calabria* 8; E.Lattanzi, 230/231); *LSAG*[2] 248 no. 11 (*IGDGG* I 41; Arena III 59; *SEG* XLV 1456; E.Lattanzi, 238/239; M.C.Parra, 431; from Rhegion); *IG* XIV 422 (*SEG* IV 49; XXXVIII 975*); and *SEG* XXVI 1123 (LII 936 bis*; both from Tauromenion; M.C.Lentini, 324-327); *I.Messina* 60 (M.A.Mastelloni, 286, 288); *SEG* XXXV 1014 (Arena III 72; from Naxos; M.C. Lentini, 333, 335); *I.Lipara* 2 (*SEG* XLII 853; U.Spigo, 357-359).

1013 bis. Messana. Epitaph of Claudia Romanilla, undated. *I.Messina* 20 (cf. *SEG* LI 1380). H.Solin, *Arctos* 39 (2005) 180 (cf. also 176/177 and 198), points out that in LL. 2/3 Κλ(ωδία) Ῥωμάνιλ|λα instead of Κλ(ωδία) Ῥωμαντίλ|λα should be read. See also our lemma no. 2040.

1014. Modica (area of: Cava Ispica). Christian epitaphs, late 4th cent. A.D. *IG* XIV 244 (Wessel, *IGCVO* 1327; *SEG* LIV 928), 245 (*CIG* 9519; *SEG* XXXIX 993; 245 [+ 243 + 247] = Wessel, *IGCVO* 709 and 1459; *SEG* LIV 928), and 250 (*CIG* 9517; Wessel, *IGCVO* 316; *SEG* XXXIX 994; LIV 928). Republished by K.Merlin, in *Le monde romain* 315-325 (ph.; French translations). No new readings; M. points out that in *IG* XIV 244 L. 6 in fine (Ἰου[.](ίῳ)) nothing can be read on the stone after the upsilon. M. repeats the suggestion of M.Griesheimer (see *SEG* XXXIX 992-994 in fine) about the family of the Antonii as owner of the graves. M.

underlines that in most Christian epitaphs from Sicily the duo nomina are absent in favor of a one name system. Brief survey of the few Christian inscriptions which do record duo nomina, and an [otherwise gratuitous] suggestion about our Antonii possibly originating in Rome.

1015. Neaition (Noto). Dedication by young men, after 269 B.C. *IG* XIV 240 (cf. *SEG* XLII 820 sub 3; XLV 2299 on p. 676; XLVII 2277 sub 11): Ἐπὶ γυμνασιάρχων | Ἀριστί[ω]-νος τοῦ Ἀγαθ[άρχου], | Φιλιστίωνος τοῦ Ἐπικράτ[εος] | νεανίσ[κοι Ἱε]ρώνειο[ι]. F.Ferruti, in *Nuove prospettive* -- (cf. our lemma no. 1007) 191-212 (ph.), discusses the inscription, built into the entrance of a cave which was part of the gymnasial complex, as evidence for gymnasia promoted by and called after Hellenistic kings, in this case Hieron II. Further reflections on the gymnasium in Tauromenion (cf. *IG* XIV 422 [*SEG* IV 49; XXXVIII 975*] and 432 [*SEG* IV 58; *IGDS* 187]; library: *SEG* XXVI 1123; LII 936 bis*) and other eastern Sicilian cities, on age-classes included in the νεανίσκοι (ephebes and νέοι), and on the fact that there were two gymnasiarchs in Neaition and other cities (distribution of the costs of the function over two magistrates).

1016. Piazza Armerina. Three Greek inscriptions, later Roman Imperial period. *SEG* XXXII 928-930 (929 = XLIV 778). G.Manganaro Perrone, 'Note storiche ed epigrafiche per la villa (praetorium) del Casale di Piazza Armerina', *Sicilia Antiqua. An International Journal of Archaeology* 2 (2005) 173-191, returns to various questions posed by this villa and its famous mosaic decorations (inter alia that of the owner). On 184-188, M. republishes the whole epigraphic dossier including the three Greek epitaphs in *SEG* XXXII (186-188; ph. of all three; dr. of 928) which are likely to come from a nearby nekropolis. No new readings. For 928 cf. also A.Bérenger, *An.Ép.* (2005) [2008] no. 676, who dates this text to the 3rd cent. A.D. on the basis of the letter forms (ca. 350 A.D., *SEG*).

1017. Ragusa (area of: Modica). Christian exorcistic prayer for a vineyard with olive-trees, probably 5th cent. A.D. *SEG* XLIV 781; L 1017. L.Zambito, *ZPE* 154 (2005) 269/270, reads the nomina sacra in A L. 5 as Λουὶλ Αμε(ν) Γαωθ Κρεφι(ήλ) rather than Λουὶλ Αμεγα-ωθ Κρεφι(ήλ) (G.Bevilacqua, S.Giannobile; cf. *SEG* L) or Λουιλ, Ἀμεγα ὦ Θ(εὸς) Κρεφι(ήλ) (G.Manganaro; cf. *SEG* XLIV). Αμε(ν) is attested in a list of twelve Gnostic deities associated with Michael; for the velar consonant before a vowel in Γαωθ, Z. refers to Γεσοῦ on a leaf similar to a phylakterion from Cifali (territory of Ragusa) inscribed on the other side with a Hebrew formula (F.Cordano, *Kokalos* 43/44 [1997/1998] 1,1, 295-297. [The reference is unclear: on 295/296 a phylakterion from Kamarina, for which see *SEG* XLVIII 1245; on 297, C. mentions a bronze disk from Cifali, with nine lines of text (perhaps Hebrew) on one side only, without giving a text, Tybout]).

1018. Selinous. Defixiones. Corpus, 6th-mid 3rd cent. B.C. L.Bettarini, Corpus *delle* defixiones *di Selinunte: edizione e commento* (Alessandria 2005) (ph. and/or dr.), offers a cri-

tical edition of and ample philological and onomastical comments on 31 defixiones inscribed on lead tablets found in or assigned to Selinous; where possible B. re-examined the tablets, now for the greater part in the Museo Archeologico Regionale 'A.Salinas' in Palermo and in the Museo Archeologico 'Paolo Orsi' in Syracuse. [Three texts in the J.Paul Getty Museum in Malibu can now be added: *SEG* LIV 939-941; now also in *IGDS* II (see below) nos. 34-36; *SEG* LIII 1038 was assigned to Selinous by ed.pr. G.Manganaro, a suggestion strongly rejected by L.Bettarini (see *SEG* LIII), Tybout]. Nos. 1-9 are inedita now in the museum in Palermo [nos. 1/2 now also in *IGDS* II nos. 32/33], which we present in our lemmata nos. 1020-1028; nos. 10-14 are tablets assigned to Selinous; nos. 15-19 are finds from the nekropolis of Buffa, nos. 20-31 from the sanctuary of Malophoros (Demeter) in Gaggera (cf. also our lemma no. 1020).

We note B.'s principal new readings in the edita. No. **10** (*SEG* XLVII 1459): Π̣ύρ(ρ)ō [--] | ΔΑΓΑ[--] | Εὔδαμ̣[ος?] | Πυρ(ρ)ία̣[--] || Π Ἀσκλ[--] (Ἄσκλ[απος] or Ἀσκλ[απιάδας]); *SEG*: IVPO | ΔΛΓΛ | ΕV̇DΛ^ | ΠVRIȦ || ΙΙΑΣΚ̣Λ (with Εὔδαμ[ος?], Πυρία[--] and Ἄσκλ[απος?] suggested in the app.cr.).; in no. **11** (*SEG* XLVII 1460) L. 3 [--]ι̣κ(λ)έος [--] (ΚΑΕ, tablet) instead of [Ἰφ?]ικλεύς; in L. 8 [--]ύλας vacat [--] instead of [--]ύλας Εχ[--]; in no. **12** (*SEG* XLVII 1461) L. 4 Μ̣ατυλᾶς instead of Μυταλᾶς; in L. 8-10 Χ̣άρōν Hαγ[εσ]άρχō | Σ̣ι̣λ̣ανὸς Hαγε̄σάρχō | Ἄθ̣α̣ν̣[ις?] vacat instead of Χάρōν Hαγ[α]σάρχō, | Σιλανὸς Hαγί[α], vacat | Ἄθαν̣[ις? Hα]γασάρχō; in no. **22** (*IGDS* I 33; Arena I^2 67) L. 3 Φρῦνις Νοαβα̣ριλō instead of Φρῦνις hο Ἀβαρίλō (?) (Arena; nothing after Φρῦνις in *IGDS*); in no. **23** (*IGDS* 38; Arena I^2 63) L. 5 Βοτυλον instead of [.]οτυλον; in no. **24** (*IGDS* I 36; Arena I^2 69) L. 1 Ἐπ̣ὶ ἐξōλ̣είαι instead of E... ἐξόλειαι (*IGDS*) or Εἶεν ἐξōλείαι (Arena); in L. 4 Ῥας Φαρμαυα instead of Ρασφαρμαυα (*IGDS*) or Ρασφαρμαυκα (?) (Arena); in no. **25** (*IGDS* I 34; Arena I^2 70) L. 1 Δε̄ία̣ς instead of Δετας (*IGDS*) or Δέτας (Arena).

For reviews see G.Bevilacqua, *ArchClass* 56 (2005) 603-607, and M.Dana, *REA* 109 (2007) 389-391; see also L.Dubois, *BE* (2005) no. 637, with special attention to the inedita; in no. **21**, for which B. accepts the text of Arena I^2 65, D. restores in LL. 1-3a Ἔνορμος καὶ hα [Ἐνόρμ]ō γλō̃[σσα ἀ]πεστραμ(μ)ένα, [Διον]ύσ[ιος] καὶ hα Δ[ιονυ]σιō γλō̃σ(σ)α (line division unclear; no restoration in *IGDS* and Arena I^2). [Note that Βλ̣έπονος in no. **24** L. 2 was first read by R.Arena in 1986 (*SEG* XXXVI 856; cf. also Arena I^2 69) as duly noted by B. in his app.cr., and not an accomplishment of B. as stated emphatically by Dubois in *BE* and *IGDS* II on p. 72, Tybout]. See also *SEG* XLIII 629 and our lemma no. 1019.

We give a comparatio numerorum [*IGDS* II = L.Dubois, *Inscriptions grecques dialectales de Sicile, Tome* II (Geneva 2008); from now on we refer to *IGDS* (1989; see *SEG* XXXIX 987) as *IGDS* I].

Arena I^2	**Bettarini**	**Arena I^2**	**Bettarini**	***IGDS* I**	**Bettarini**
59/60	15/16	67	22	30	18
61	20	68	29	31/32	16/17
62	18	69/70	24/25	33	22
62 bis	13	70 bis	14	34/35	25/26
63	23	71	27	36	24
64	26			37	20
65	21	***IGDS* I**		38	23
66	17	29	15	39/40	27/28

IGDS II	**Bettarini**	*SEG*	**Bettarini**	*SEG*	**Bettarini**
26/27	13/14	**XXVI**		**XXXVIII**	
28/29	11/12	1112/1113	15/16	961/962	15/16
31	21	1114	18	**XXXIX**	
32/33	1/2	1115	17	1019	17
37	10	1116	19	1020/1021	13/14
38	5	**XXXV**		**XLVI**	
		1021	15	1275	13/14
SEG		**XXXVI**		1276	20
IV		855	15	**XLVII**	
37/38	20	856	24	1459-1461	10-12
39	28	857	21		
XVI		858	23	*LSAG*^{2}	
571/572	24/25	**XXXVII**		277 no. 38 a	20
573	23	768	16	277 no. 38 b	22
574	22	769	20	277 no. 38 c	23

1019. Selinous. Defixiones, late 6th/5th cent. B.C. M.Iodice, *RIL* 139 (2005) 353-372, presents some comments mainly concerning philological details and onomastics, with extensive report on previous readings and views, on the following late 6th/5th cent. B.C. Selinountian defixiones (reproduction of the texts from Arena I^2; no new readings). [For Bettarini and *IGDS* I/II see our lemma no. 1018]: **1)** Bettarini 15 (*IGDS* I 29; Arena I^2 59; I. 356-359); **2)** Bettarini 16 (*IGDS* I 31; Arena I^2 60; I. 359-361); **3)** Bettarini 20 (*IGDS* I 37; Arena I^2 61; I. 361-363); **4)** Bettarini 22 (*IGDS* I 33; Arena I^2 67; I. 363/364); **5)** Bettarini 18 (*IGDS* I 30; Arena I^2 62; I. 364); **6)** Bettarini 26 (*IGDS* I 35; Arena I^2 64; I. 365); **7)** Bettarini 17 (*IGDS* I 32; Arena I^2 66; I. 365-367); **8)** Bettarini 24 (*IGDS* I 36; Arena I^2 69; I. 367-370); **9)** Bettarini 14 (*IGDS* II 27; Arena I^2 70 bis; I. 370/371); **10)** Bettarini 27 (Arena I^2 71; I. 371/372).

R.Arena, *Acme* 58.2 (2005) 35-39, comments on the structure and language of the defixiones in Arena I^2 (nos. 59-71), with special attention to nos. 66 (above no. 7; *SEG* XXVI 1115; XXXIX 1019; the first five letters of both L. 1 and of L. 2 are written in larger letters: probably the names Χαμίς, hypercoristic of Χαμαῖος or Χαμαιλίς, and Κάνος; the three letters following on Χαμίς represent an unfinished version of the usual ἔπεα; what follows on Κάνος 'è variamente interpretabile'; A. 37; M.A.López Jimeno, J.M.Nieto Ibáñez [= *SEG* XXXIX 1019], read Χάμις ἐπέχō | κα(ὶ) νόσō ῥοπᾶι, followed by Bettarini; see also M.A.López Jimeno, *Las tabellae defixionis* -- [cf. *SEG* XLI 773] no. 7; Arena I^2: χαμισεπε \ θ | κανοσοροπαι; *SEG* XXVI, *IGDS* I: Χαμ(α)ί σ'ἐπέχō | κά(ν) νόσō ῥοπᾶι) and 70 bis (above no. 9; *SEG* XXXIX 1021; in Col. II L. 5 Φιλείας (tablet) rather than Φιλέτας; Φιλείας, unattested elsewhere, stands for Φιλέας: apparently a reaction to the tendency, especially strong in Corinth, to use E for EI [cf. also our lemma no. 1012]; A. 37/38 and 39 in fine; Φιλείας, *SEG*, Bettarini, *IGDS* II; Φιλέ̣τας, Arena I^2, implicitly following L.Dubois, *BE* [1990] no. 863).

1020-1028. Selinous. Defixiones, 5th-mid 3rd cent. B.C. Nine lead tablets of various shapes (more or less rectangular with the exception of the lead cylinder in our lemma no. 1024) now in the Museo Archeologico Regionale 'A.Salinas' in Palermo. Ed.pr. L.Bettarini, *op.cit.* (cf. our lemma no. 1018) 1-42 nos. 1-9 (ph.); for nos. 1/2 see also L.Dubois, *IGDS* II (cf. our lemma no. 1018) 84-86 nos. 32/33. Cf. also L.Dubois, *BE* (2005) no. 637.

1020: 1-14 no. 1; *IGDS* II 84/85 no. 32 (dr.). **Area of: Gaggera. Defixio, early 5th cent. B.C.** Inscriptions on the obverse (A) and reverse (B); found in the sanctuary of Malophoros in Gaggera. We give the text of L.Dubois (*IGDS* II).

A: [Ε]ὐθέα | Κλεοννό | ḥότι κα λõντ[ι] **B:** Ἀ⟨γα⟩θόνυμος | Συλιν, Σιμό

A. 1. θεά, i.e, Persephone, on the assumption that the information concerning the provenance of this tablet is correct, ed.pr.; or perhaps [Π]υθε(ί)α, D. (*IGDS* II; in *BE*, D. prints Ẹὐθέα and Π̣υθέ(ι)α); G.Bevilacqua, *ArchClass* 56 (2005) 606, interprets Y as a non-alphabetical sign in the shape of upsilon (for similar signs, one in the shape of delta, see the text in our lemma no. 1024) ‖ 3-4. the phrase ('whatever they want'; cf. *IGDS* I 29 = B. no. 15) refers to the will of the defictae: '(j'inscris dans le plomb pour que n'aboutisse pas) tout ce qu'elles voudront', D. (*IGDS* II); not directed against specific persons, but intended to eliminate any opposition against the malediction in general, ed.pr. ‖ B. 1. AΘON, tablet; Ἀθόνυμος (truncated form of Ἀγαθόνυμος), ed.pr.; writer's error, D. (*IGDS* II; in *BE*, D. considers also the possibility of a complete, indigenous name) ‖ 2. Συλιν: either an indigenous name or an abbreviated Greek name Συλῖν(ος), D. (*IGDS* II, *BE*), ed.pr., who alternatively thinks of an accusative (for nominative) of Σῦλις ('Kurzname' of a composite name Συλ(ο)- or Συλῖν(ος); in fine female name Σιμώ rather than a genitive of Σῖμος, D. (*IGDS* II; in *BE*, D. speaks of 'le génitif masculin Σίμō'); Συλιν Σίμō (patronymic), ed.pr. ‖ on 9-12, ed.pr. discusses Arena II² 118, where Πυριν is an indigenous name rather than the Greek word πυρί(ο)ν ('fever') as suggested by ed.pr. G.Manganaro (*SEG* XXVII 656).

1021: 15-20 no. 2; *IGDS* II 85/86 no. 33. **Defixio, ca. 450 B.C.** Inscription sinistrorsum (with letter forms dextrorsum).

Ἀφαιστο[-] | Ἀρίστōν | Ξ̣ένōṿ | Ἐμμενί̣[δας] ‖ Ξένιος | Σ̣ύνōν | Εὔμνασ[τος] | [Ἔ]ṇορμος | [---]ịμο[–]

6. Σύνων: previously unattested, but cf. Σύνις (*LSAG*² 199 no. 16 a) and Ξύνις (*LGPN* I), both from Rhodes, ed.pr. ‖ 8. for Ἔνορμος cf. B. no. 21 (*IGDS* II 31; Arena I² 65), the only other attestation of this name, ed.pr.

1022: 21-24 no. 3. **Defixio, ca. 450 B.C.** Probably dextrorsum.

ΣΡΑΣΕ[--]|ε̄ Τατ[--]|ΣΥΙΣΟ[--] | γλο̣̄[σ(σ?)--]

1. Perhaps an indigenous anthroponym Ῥας (of which Σρας may be an orthographic variant) also on record in B. no. 24 (*IGDS* I 36; Arena I[2] 69) on the assumption that the reading Ῥας Φαρμαυα (see our lemma no. 1018) is correct; or perhaps Σ(φυ)ρᾶς (cf. B. no. 12 = *SEG* XLVII 1461), ed.pr. ‖ 2. name in -η followed by another name, e.g. Ταταίη or Τατίας, ed.pr. ‖ 3. Συισό or Συισό[ι], ed.pr.

1023: 25-27 no. 4. **Defixio, ca. 450 B.C.** Inscription sinistrorsum (with letter forms dextrorsum).

[--]ο̣δος Φρ vacat ‖[--]ι̣ό̣ν̣δ(α)ς vacat | [--]ίδας vacat | Ἐνπεδίōν ‖ [--]ΤΑ vacat | [--]Μ vacat | [--]ΕΥ vacat Θέστō[ν?]

4. Diodorus Siculus (13.59.3) records a Selinountian exile Ἐμπεδίων charged with negotiations with the Carthagınians after the destruction of Selinous in 409 B.C., ed.pr.

1024: 41/42 no. 9. **Defixio, late 5th/early 4th cent. B.C.** Compressed cylinder inscribed on the outside: ΤΑΘΝΜΑ | Ἡρακ(λείδας?) | Α̣Μ̣Ν̣ | traces ΡΟΣ

The (phallic?) shape of the object, which was pressed together, is remarkable; it resembles the figurines used in magical rites, though the possibility of an ex-voto or another purpose cannot be excluded, ed.pr. ‖ 1. possibly a female indigenous name, ed.pr.

1025: 28-33 no. 5. **Defixio, late 5th/4th cent. B.C.**

Πύρ(ρ)ο̣ν καΐ τι | Δ ὑπὲρ Ἀρτάμων(ος) - < vacat | μηδὲ ὑπὲρ Εὔρ(ιος?) - vacat | vacat Λ̣Ε̣ ‖ vacat κατ' Ἀρτά ◊̣ | vacat μωνα

1. Πύρ(ρ)ο̣ν, sc. (κατα-/ἐν)γράφω, ed.pr. ‖ 1-3. 'chiunque, oltra a Pyr(r)hos, sia in favore di Artamon (e non di Heuris)'; Εὖρις (or e.g. Εὖρος or a name in Εὐρ(υ)) is the beneficiary of the malediction; LL. 1/2 = καὶ αἴ τι ὑπὲρ Ἀρτάμωνος (sc. ἐστί), ed.pr., who for similar formulas refers to other defixiones, especially to B. no. 28 (*IGDS* I 40) and *SEG* LIII 1038 ‖ 2 (initio and in fine), 3 (in fine) and 5 (in fine): non alphabetical signs, also on record in B. no. 28; the horizontal strokes (LL. 2 and 3) probably denote the abbreviation of the preceding names; the other signs occur in the lines in which the defictus Ἀρτάμων is mentioned: magical signs?, ed.pr. ‖ 5-6. written in larger letters; 'ricapitolazione finale', ed.pr.

1026: 34/35 no. 6. **Defixio?, 300-250 B.C.?** Fragment (upper part): [--]οχος καὶ Θεσ[--]

Two names, e.g. in -λοχος and Θεστ- (or e.g. Θεσσαλός?), respectively, ed.pr., who underlines that these meagre contents are no compelling evidence to classify the document as a defixio (though the lead speaks in favor of this interpretation).

1027: 36/37 no. 7. **Defixio, 300-250 B.C.?:** ΡΕΕΡΥΧΘ

1028: 38-40 no. 8. **Defixio, 300-250 B.C.?:** ΡΕΕΡΥΧΘ

ΡΕΕΡΥΧΘ (cf. also the preceding lemma): previously unattested vox magica; the first four letters are a palindrome; -ΧΘ is a frequent sequence in magical documents; the term may have been associated with the verb ἐρύκω, ed.pr.; the occurence of vox magica may point to a (much?) later date than the 3rd cent. B.C., G.Bevilacqua, *ArchClass* 56 (2005) 606.

1029. Syracuse. Letter of Hieron II to the Syracusans, after 241 B.C.? *IG* XIV 7 (*CIG* 5367); A.Wilhelm, *JÖAI* 3 (1900) 162-171 = id., *Abhandlungen und Beiträge zur griechischen Inschriftenkunde in den Jahresheften des Österreichischen Archäologischen Instituts (1898-1948)* (Opuscula VIII 2; Leipzig 1984) 46-55; cf. also H.Berve, *Abhandlungen der Bayerischen Akademie der Wissenschaften*, Phil.-Hist. Kl. 47 (1959) 48/49 and 62 note 1; G.Manganaro, *Athenaeum* 53 (1965) 312-320; cf. also id., in G.Di Stefano (ed.), *L'età greca. La Sicilia nella storiografia dell'ultimo trentennio. Atti del congresso di Mazara del Vallo, 27 e 28 ott. 1978* (Mazara del Vallo 1978) 19 note 56, and in *Il tempio greco in Sicilia. Architettura e culti. Atti della prima riunione scientifica della Scuola di perfezionamento in archeologia classica dell'Università di Catania (Siracusa, 24-27 novembre 1976) = Chronache di archeologia* 16 (1977) (Catania 1985) 157 note 44. G.Manganaro, *ZPE* 152 (2005) 141-151 (ph.; dr.; Italian translation), republishes the text with many new restorations, based for the greater part on paralels in other royal decrees, and on the assumption that the restorations of *IG* and of himself in his 1965 publication are too short, those of Wilhelm too long. 'Nessuno dei precedenti tentativi di integrare l'iscrizione risulta soddisfacente, come in definitiva sarà soltanto probabile e da accogliere con riserve il testo, che io ripropongo, ■ tuttavia nessuno di essi va giudicato inutile' (145).

I: ------------------------
[---------- ἐπαινῶν (?) δὲ]
[ὅτι πρόκειται ὑμῖ]ν φροντίζειν
[τιμᾶν τε καὶ δόξας τῶν ὑμετέρω]ν βασιλέων καὶ τὰν
[πόλιν ----- συν]ιδὼν πᾶσαν παρ-
[εισχῆσθαι χρείας τε καὶ μεγάλα]ν εἰς ἀμὲ εὔνοιαν,
[----- συμφέρον]τα μόνον παρεσκευ-
[άσαμεν τοῖς Σ]υρακοσίοις, φανερὸν δὴ
[οἰόμεθα γενέσθαι πᾶσι ἐ]ν τοσούτοις ἔτεσι ὡς
[τᾶι πόλει ὑπ' οὐδενὸς τῶν π]ρότερον ἁγημένων
[τε καὶ βασιλέων εὐεργεσίαι τ]αλικαῦται ὑπάρχοντι·
[ὀμόσαι δὲ ὑμᾶς (Καρνείου?) ἰκ]άδι τό τε κοινὸ[ν τᾶς βου]-
[λᾶς καὶ τοῦ δάμου ὅρκιον ὅσα τ]ε ἀμεῖς ὡ[μολογήσα]-
[μεν, ἃ διὰ πρεσβέων (?) ὑμῖν ἀφ]εστά[λκαμεν, καλῶς]
[μοι δοκεῖ ἔχειν ------------------]

II: [---------------------------------- ὡμολογήσαμεν]
[δὲ μ]ηδενὶ ἐξου[σίαν δεδόσθαι, πλὰν ἐκείνου ὧι ὑμεῖς]
διδῶτε, πράσσειν ἀπ̣[όμοιραν τῶν καρπῶν καὶ ὡς ἔοικε]
πραξεῖν· ἔτι δὲ καὶ τ̣[οὺς ἀρχαίους νόμους, οὓς εἶχον]
οἱ πατέρες ὑμῶν καὶ τ̣[ὰ νόμιμα καὶ τὰ δίκαια πάντα]
διαφυλάσσειν, ἅ ἐντὶ ἐ̣[κ προγόνων παραδεδομένα]·
ὅρκιον βουλᾶς κα[ὶ ἀρχόντων]
καὶ τῶν ἄλλων [πολιτᾶν]·
ὀμνύω τὰν Ἱστίαν τῶν [Συρακοσίων, καὶ τὸν Δία]
τὸν Ὀλύμπιον καὶ τὰν [Ἀθάναν τὰν Πολιάδα καὶ]
Ποσειδ̣[ᾶνα ------------------------------------]

I. [--------]Λ[.]Ι[--], W. ‖ 1-2. rest. M. (1965) [it is unclear whether M. retains his previous restoration, since in his (2005) publication he presents the text of Col. I from ὑμῖ]ν φροντίζειν on, in units of two to four lines concealed in a running commentary; the text of Col. II is presented in toto on 148/149] ‖ 3. [ὑπὲρ ὑμετέρων], M. (1965) ‖ 4. [---- βασιλ]ίδων, *IG*; [πόλιν ὑμῶν καὶ τὰν Σικελίαν (?) συν]ιδὼν, W.; [πόλιν ὑμῶν συν]ιδὼν, M. (1965) ‖ 4-5. παρ|[εισχημένων], *IG*; πὰρ | [πάντα τὸν χρόνον τηροῦσαν τὰ]ν, W.; παρ[έ|χειν μεγίστα]ν (?), M. (1965) ‖ 6. [καὶ συμφέρον]τα, *IG*; [διὰ τὸ ὑφ' ἁμῶν εἰράναν κα]τάμονον, W.; [ἐκτενῶς ἄρισ]τα, M. (1965) ‖ 6-7. παρεσκευ|[ασμένων Σ]υρακοσίοις, *IG*; παρεσκευ|[άσθαι τᾶι τε νάσωι καὶ Σ]υρακοσίοις, W.; παρεσκευ|[άσαμεν τοῖς Σ]υρακοσίοις, M. (1965 ‖ 8. γ[έγονε(ν) ἐ]ν, *IG*; [οὐχ ὑμῶν μόνον γέγονεν ἐ]ν, W.; [πᾶσιν γέγονεν ἐ]ν, M. (1965) ‖ 9. [οὐδενὸς τῶν βασιλέων τῶν π]ρότερον, W.; [οὐδενὸς τῶν π]ρότερον, *IG*, M. (1965) ‖ 10. [τᾶς Σικελίας πράξεις τα]λικαῦται, W.; rejected by B., since the Syracusans rather than 'Sicily' would be expected; [πράξεις τα]λικαῦτα, *IG*, M. (1965) ‖ 11-13. [ἀλλὰ καὶ πάσαι τᾶι Ἑλλά]δι· τό τε κοινο[---|---]ε ἁμεῖς [---|---]στ[---], W. ‖ 11-14. restoration 'azzardando la integrazione del mese e del giorne', M. (146); [----- τριακ]άδι (?), τί τε κοινὸ[ν τῶν | Σικελιωτᾶν καί τ]ε ἁμεῖς ὁ[μογνώμο|νες ὅρκιον ὑμῖν ἀφ]εστά̣[λκαμεν, ὃν | [καλῶς μοι δοκεῖ ἔχειν ὑμᾶς ὀμόσαι]·, M. (1965); in LL. 11/12 τό τε κοινὸ[ν τᾶς | βουλᾶς καὶ τοῦ δάμου ὅρκιον] already in M. (1978) and (1985) ‖ **II.** 1-2. [ὀμνύω -- μη]δέν (?) ἐξου[σίαν δὲ ---], *IG*; [--- οἰόμεθα δὲ ἄλ|λωι μ]ηδενὶ ἐξου[σίαν εἶναι, πλὰν οἷς ὑμεῖς], M. (1965) ‖ 3. διδῶτε πράσσειν ἃ [---- ταῦτα], *IG*; ἀ[πὸ τᾶς πόλεως, ἐφ' ὧιτε], M. (1965) ‖ 4. [πάντα ὅσα ---], *IG*; τ̣[ὰν πολιτείαν, ἃν εἶχον], M. (1965) ‖ 5. [ταῦτα πάντα βούλομαι ὑμῖν], *IG*; τ̣[ὰ δίκαια καὶ τὰ νόμιμα], M. (1965) ‖ 6. [δίκαια?], *IG*; [παραδεδομένα· ἔρρωσθε]·, M. (1965) ‖ 7. κ[αὶ -----], *IG*; κα[ὶ στραταγῶν], B., M. (1965) ‖ 9. τῶ[ν Συρακοσίων καὶ τὸν Ζῆνα], *IG*; [πρυτανέων (?), καὶ τὸν Δία], M. (1965) ‖ 10. [Δάματρα (?) καὶ τὸν], M. (1965) ‖ 10-11. [---- καὶ τὸν] | Ποσειδ[ῶνα κτλ.], *IG* ‖ the letter was probably written on the occasion of the appointment of Hieron's son Gelon as co-regent in 241 B.C., M., with further comment, partly speculative, on the relations between the king and the Syracusans (erection of statues; ruler cult?).

1029 bis. Syracuse. Dedication (?) to Apollo by Kleomenes, ca. 600-575 B.C. *IG* XIV 1 (*LSAG*² 275 no. 3; *IGDS* 86; Arena V 62; *SEG* IV 1; LII 935*). G.V.Gentili, in *Μεγάλαι νῆσοι* -- (cf. our lemma no. 1012 bis) 127-135, discusses the architecture of the Apollo temple, reviews the editions of its building inscription, and presents his text of 1954 (*ASSO* 7 [1954] 51-57), which has gone unnoticed (131-135; ph.; dr.). Sceptical L.Dubois, *BE* (2008) no. 638.

Κλεο[μέν]ες : ἐποίεσε ι τὀπέλονι : ho Κνιδιείδα : τἐντερεlστύλεια καὶ πτερά

'Kleomènes fece ad Apollo, il figlio di Knidieidas, i colonnati interni e lo pteròn', G., who adduces ἐντερόνεια and ἐντεροκήλη as paralleles for the unattested [and odd] ἐντερεστύλεια, a composite of ἔντερον and στυλεῖον.

1030. Syracuse. Christian epitaphs, 3rd-5th cent. A.D. A.E.Felle, *VetChr* 42 (2005) [2006] 233-250, reflects on criteria allowing a distinction between Christian and pagan epitaphs in Syracuse (with frequent reference to parallels in the Christian epigraphy of Rome). He focuses on two Christian cemeteries (κοιμητήρια): the pre-Constantinian catacomb of S.Maria di Gesù (no re-building after the mid 3rd cent. A.D.) and that of S.Giovanni (4th/5th cent. A.D.). In the older catacomb, 15 of a total of 26 epitaphs (66%) show no specific sign of Christianity; 9 of these 15 'neutral' inscriptions are single names on loculus slabs, which may be a conscious deviation from tradition (inter alia A.Ferrua, *Note e giunte* [cf. *SEG* XXXIX 988; below referred to as 'Ferrua'] nos. 252, 255/256, and 262-264; a notable exception from this tendency 'in negativo' is the sarcophagus *IG* XIV 54 = Ferrua no. 312 a = S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* [Rome 1953; below referred to as 'Agnello'] 43: ἔζησεν ἀμέμπτως καὶ σεμνῶς and age at death; cf. Ferrua no. 260 (a), traditional by its salute to the deceased, here αβε = Latin ave, for which cf. *ICUR* 7170); the 9 epitaphs clearly commissioned by Christians are recognized as such by the date of death or burial, and/or by christograms (not prior to the early Constantinian period), in a single instance by an explicit 'credo' (*IG* XIV 139 = *IGCVO* 557 = Agnello 44: εἰς ἑῶνα μετὰ τῶν ἁγίων αὐτοῦ τὸ ψυχὶν ἐν ὀνόματι Ἰησοῦ Χρ(ιστοῦ), the latter word rendered by a christogram).

In the S.Giovanni catacomb, only 33% (106 of a total of 305) are 'neutral'; more than a third of the 199 'Christian' epitaphs mention the date of death or deposition, without other Christian characteristics, and have often laudatory formulas also frequently used in pagan epitaphs (F. adduces *IGCVO* 943 as an example); another fourth is recognizable as Christian by symbols only (not necessarily a confession of faith: they may have been included for the apotropaic qualities assigned to them). As in Rome (cf. *SEG* XLIX 1370 in fine), some clearly Christian texts are introduced by Dis Manibus/Θεοῖς Καταχθονίοις, e.g. the epitaph of a ἁγνὴ παρθένος Χριστοῦ καὶ Θεοῦ (*IGCVO* 324 = Ferrua no. 142 a). Only 15% directly express adherence to Christian faith or to the Christian community: e.g. Χρυσὶς, χρηστὴ χρησσιανή, Χριστὸν πιστεύσασα (Agnello 34); deceased qualified as (μακάριος) χριστιανός; formula ὁ Θεός, μνήσθητι τοῦ δούλου σου, vel sim.; ecclesiastical functions, especially παρθένοι; occasional burials near the tombs of venerable Christians; the only testimony of a martyr cult is the well known epitaph of Εὔσκια whose day of death coïncided with the dies natalis of St. Lucia (*IGCVO* 456-458; Agnello 20; *SEG* LIV 942). Interesting are some formulas which mix up traditional and innovative (Christian) elements such as ὁ ἄμεμπτος χρηστιανός (*IGCVO* 329 = Agnello 31), εὐμοίρι ἐν Χρ(ισ)τῷ (*IGCVO* 544), εὐμύρι, οὐδὶς ἀθάνατος combined with μνησθῇ σου ὁ Θεὸς καὶ ὁ Χριστὸς καὶ τὸ Ἅγειον Πνεῦμα (*IGCVO* 511 = Agnello 28) or ἐτελεύτησεν χρηστιανή in combination with ἀναγνοὺς ἀναχώρ(ε)ι (*IGCVO* 238 = Agnello 35). Pagan legacy is evident in texts putting the deceased on a par with the Μοῦσαι (*IG* XIV 112 =

IGCVO 1017/1018 = Agnello 91), Πηνελόπη (*IGCVO* 1016 = Agnello 102 = Ferrua no. 64) or Ἀθηνᾶ (*IG* XIV 174 = *IGCVO* 816 = Ferrua no. 175).

1031. Tauromenion. Gymnasium and library. See our lemma no. 1015.

1032-1035. Unknown provenance. Lead seals recording early Byzantine strategoi of Sicily. Four circular lead seals inscribed on the obverse and the reverse (A/B); now in the Archaeological Museum A.Salinas in Palermo except for no. 4 (= our lemma no. 1035 [we present this seal though it slightly exceeds the chronological limit of 800 A.D. observed in *SEG*]), which is in the National Museum of Reggio di Calabria. Edd.pr. M.Nichanian, V.Prigent, *art.cit.* (cf. our lemma no. 1003) 137-139 (ph.).

1032: 137 no. 1. **Seal of Theodoros I, 705-711 A.D.**

A: † | Κύριε | ὁ Θεὸ[ς] | βοήθ||[ει]
B: † | [Θεο|δ]ώρῳ | [π]ατρ[ι||κ(ίῳ)] (καὶ) στρ|[ατ]ηγ(ῷ)

B. 5. Abbreviation sign: S || for Theodoros I see edd.pr., *art.cit.* 101-103 no. 3.

1033: 137/138 no. 2. **Seal of Paulos, 718-723 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σῷ δούλῳ
B: [† Παύ]λῳ | [π]ατρικ(ίῳ) | [β(ασιλικῷ)] (πρωτο)σπα(θαρίῳ) (καὶ) | στρατ(ηγῷ) Ση||κελί(ας)

B. Abbreviation signs: diagonal strokes at the bottom of letters; S (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || 3. [.]ACIIAS (with diagonal stroke at the bottom of the alphas), seal || for Paulos see edd.pr., *art.cit.* 105/106 no. 5.

1034: 138 no. 3. **Seal of Sergios II, ca. 731-735 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σῷ δούλῳ
B: [† Σεργ]ίῳ | [πα]τρικίῳ | [(καὶ) σ]τρατ(ηγῷ) | [Σι]κελ(ίας)

B. Abbreviation sign: diagonal stroke at the bottom of T (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || for Sergios II see edd.pr., *art.cit.* 107 no. 7.

1035: 138/139 no. 4. **Seal of Theognostos, 811-813 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σῷ δούλῳ
B: [† Θ]ε̣ογν[ώσ|τ]ῳ β(ασιλικῷ) (πρωτο)σπαθ̣[(αρίῳ) | (καὶ) σ]τ̣ρατηγ[ῷ] |
Σ̣ικελί[α(ς)]

B. Abbreviation sign: diagonal stroke at the bottom of B and A (L. 2, second and third letter) || for Theognostos see edd.pr., *art.cit.* 129-131 no. 13.

CORSICA

1036. Aleria. Epitaph of Praxineike, after 250 A.D. Rectangular marble block found in a nekropolis near the ancient city. Edd.pr. P.Lombardi - C.Vismara, *Gallia* 62 (2005) 285-288 (ph.; French translation); cf. J.-C.Decourt, *BE* (2006) no. 511: 'La présentation épigraphique est discutable'; cf. also S.Dardaine, *An.Ép.* (2005) [2008] no. 692 (text and French translation).

Θ(εοῖς) Κ(ατα)χ(θονίοις)
Κλ(αύδιος) Φωσφόρος Αἰμιλίᾳ Πραξι-
νείκῃ τῇ συμβίῳ μνείας χάριν·
Τις ἂν παρ{υ}ογιεῖ [τ]ὸν [τ]άφον [αὐ]-
τῆς εἰσοίσι εἰς τὸ ἱ̣ε̣ρώτ[ατ]ον
ταμῖον το̣ῦ̣ προστείμ(ου) * ,α· ὧδε
κεῖτε εὐμήρη ψυχή

1. Θ Κ Χ in larger letters divided over the line || 2-3. Πραχινείκη for Πραξινείκη (due to confusion with Latin x), edd.pr.; '*chi* souligné, comme si le graveur s'était trompé dans le tracé de son *xi*'; the only parallels are Πραξίνικος and Πραξινίκα (the latter attested only once, in Messene), Decourt [the letter is certainly a ksi, Lazzarini] || 3-4. some uncertain or restored letters should have been dotted, Decourt || 4. παρ{υ}ογιεῖ: a form of παροίγω (not attested in inscriptions so far; = παρανοίγω), which have a sigmatic form for the future; the ending -ιεῖ represents a variant of a future form of the Attic type based on a present of the type *οἰγίζω/ὀγίζω (instead of the expected οἴγω/οἴγνυμι), edd.pr., who print παρ' {υ}ογιεῖ, probably per errorem; 'la séquence ... n'a aucuns sens', Decourt; 'noter ... l'inversion des lettres γ et ι dans παροιγεῖ', S.Follet apud Dardaine || 5. ἱρώτ[ατ]ον, edd.pr. [the ph. seems to show IE in ligature, Tybout] || 7. εὐμήρη for εὔμοιρος; for the formula cf. *IGUR* 717, edd.pr. [however, *IGUR* 717 LL. 1-3 has Κληδονείῳ ... εὐμοίρῳ, Tybout]; the spelling εὐμήρη is previously unattested, but cf. εὐμύρι, εὐμύρυ, εὐμίρι, εὐμοίρι: a term especially frequent in Egypt, Decourt, who wonders whether Phosphoros and his wife came from that region rather than from Asia Minor (cf. below, app.cr. in fine) || 6. the M of προστείμ(ου) is engraved under the sign for denarius; alternatively προστεί(μου) μ(ύριοι) or μ(υρίας) α´ may be read: 10,000 rather than 1,000 denarii, which would be in line with some extremely high funerary fines in the later Roman Imperial period, edd.pr.; rather 1,000, which is already a high sum, Decourt; (δηναρίων) μ(υριάδα) α´, S.Follet apud Dardaine || the onomastics of the couple point to the milieu of imperial freedmen, the funerary fine to its origin in Asia Minor (especially Phrygia and adjacent areas); Claudius Phosphoros probably belonged to the personel of the fleet of Misenum, a detachment of which was stationed in Aleria, edd.pr.

SARDINIA

1037. Cornus (area of: Monte Sissido, Santa Caterina di Pittinuri, Cuglieri). Christian amulet, undated. Oval gem (cornaline) broken into three joining parts; probably kept in a metallic setting; inscription on both sides (B inside an ouroboros). Ed.pr. R.Martorelli, *Aristeo* 1 (2004) 243-262 (ph.; dr.; survey of magical gems found in Sardinia). Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 687 a/b.

A: [.]Α ΗΗ θεοῦ ΩΙΗΠΑΙΑΝ Ἀβραάμο(υ) | ῥάχεις Ἄδαμα ξαιαμ|αζαζα σεσενγεν βαρ||φαρανγης Χ(ριστ)ῷ Θ(εο)ῦ Ἰ(ησοῦς) αρμ | θεῷ αρμεν χεμ κ(αὶ) Ἔφλιμ | [.]νανειας κ(αὶ) Γαβρι(ὴλ) ἄ(γ)γ(ελοι) | σωήθ(ι) Λαιλαυ[---|---]Γ[—]

B: ELZVZ | XCCEXE

A. 1. HH: perhaps monogram of Ἰη(σοῦς), ed.pr. || 2. perhaps Παιάν, S.Follet apud P. || 3. ῥάχ(ε)ις: related to the idea of lineage, descent, ed.pr. || 3-4. probably the common magic formula Σαλαμαζαζα, ed.pr. || 4-5. σεσενγεν βαρφαρανγης: formula common on gems, usually interpreted as the mystic invocation of Helios, here assimilated to Christ, son of God, source of light, ed.pr. [cf. *SEG* LIV 1794 (16) (with references), (17), and 1847, Tybout] || 5. Χ(ριστ)ῷ for Χ(ριστ)οῦ, P. || 6. Ἔφλιμ: equivalent of Hebrew Elohim, ed.pr. || 7. perhaps [Ἀ]νανείας (Ananias; cf. Ananiel, name of an angel in the *First Book of Enoch* 6), ed.pr. || 8. σωηθ: either related to σώθει or to βοήθει; Λαιλαυ: either a name Lalus (?) or a magic invocation of God (Λαίλυμ = Λαίλαμ), ed.pr. || **B.** if the inscription is psephic, the first line yields 2,944, the second 136, ed.pr.

1038. Karales. Relief dedicated to Dionysos, 4th cent. B.C. *IG* XIV 605; *SEG* LII 940 (2). This relief, of Attic provenance, and the accompanying inscription are briefly discussed by M.Micheli, *art.cit.* (cf. our lemma no. 302), in her study of theatrical masks on Attic and other reliefs.

1039. S. Nicolò Gerrei (area of: Santuiaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608 (*IGR* I 511; *CIL* I² 2226; *ILS* 1874; *CIS* I.1.143; *SEG* L 1030; LIII 1041). J.Scheid, in *Le monde romain* 226/227 (Latin and Greek texts; French translation of the Phoenician inscription), compares the three inscriptions. The Punic text is the original one; the Latin and Greek versions are translations. In his translations the dedicator 'procède ... à une adaptation sinon rituelle, du moins linguistique, pour exprimer de façon correcte dans chaque culture, le rite effectué' (227). [S. ignores the publication summarized in *SEG* L].

ITALY

1039 bis. Ancona. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 53-64 nos. 69-87, republishes 19 inscriptions of Ancona (epitaphs: 69-81; inscriptions on silver vases: 82/83; an inscribed ring: no. 84; amphora stamps: 85-87). We give the five texts never presented in *SEG*. [The names have not been included in *LGPN* IIIa, Chaniotis]; for the other texts we offer a comparatio numerorum with *SEG* and *CIL*: **1)** Ἀσπασία | Πρώτου, χρη|στή, χαῖρε (55/56 no. 75; stele with a relief representing woman and a boy; late 2nd cent. B.C.; L.Mercando, *SE* 51 [1983] 468 [ph.]); **2)** Ἀπολλωνίδα χαῖρε (59 no. 79; marble stele; undated; found in 1908 in Monte Cardeto; G.Pellegrini, *NSA* [1910] 352-364; N.Alfieri, *Topografia storica di Ancona antica* [Ancona 1938] 74 no. 3); **3)** Ἀντιφιλόχη Διο[ν]υ[σίου] (59 no. 80; marble stele with a relief representing woman on a kline, being crowned by a man; undated; found in 1818 in Monte Cardeto, now in the Museum of Ancona; A.Peruzzi, *Dissertazioni anconetane* [Ancona 1818] 63 [ph.]; Alfieri, *op.cit.* 75/76 no. 6); **4)** ΗΦ. ΒΙ. Ο. ΑΙ. ΟΓ. ΙΙ. C. ΠΙ (60 no. 82; late Hellenistic silver cup; found in 1913 in a grave; I.Dall'Osso, *Guida illustrata del Museo Nazionale di Ancona* [Ancona 1915] 354 and 362; Alfieri, *op.cit.* 77/78 no. 12; Ἡφ(αιστίων) Βί(ωνος) ὁ Αἰ(βωνος) ὁ(μο)γ(ενής), Π σ(όος) πί(ε)?, D.Comparetti apud Dall'Osso); **5)** Ζωπίωνος ιζ' (60/61 no. 83; owner's inscription on an Hellenistic silver cup; found in a man's grave; Dall'Osso, *op.cit.* 309-312; Alfieri, *op.cit.* 78 no. 13; 'Di Zopion (di anni?) 17', D.Comparetti apud Dall'Osso [a misread Ζωτίωνος followed by an indication of weight?, Chaniotis]); **6)** Τερσένα (61 no. 84; inscription on an Hellenistic gold ring; found in the grave of a woman in Colle dei Cappuccini; Alfieri, *op.cit.* 79 no. 14).

SEG XXVI	C. no.	*SEG* XXVI	C. no.	*SEG* XXVI	C. no.
1125	69	1130	77	1135	85
1126	74	1131	73	***SEG* XXVII**	
1127	70	1132	76	1210	81
1128	71	1133	86	***CIG***	
1129	72	1134	87	6468	78

1040. Angera. Christian epitaph of the Syrian Maraotes, 4th/5th cent. A.D.? Two fragments of a rectangular marble plaque reused in an early medieval tomb found during excavations in the church of S. Maria Assunta in Angera (southeast shore of Lago Maggiore). Edd.pr. M.David, V.Mariotti, *Syria* 82 (2005) [2007] 267-278 (ph.).

[Ἐνθάδε κεῖ]ται ὁ καλοκύ]|μητος Μαραώ[τ]ης ἀπὸ κώμης || Καπροτάβις • | christogram Μα(ρία) christogram βο(ήθι) christogram

2-3. καλοκύμητος = καλοκοίμητος: equivalent of Latin bene dormiens; the epithet is applied to a Syrian in an epitaph from Milan (*IG* XIV 2293; ph.), edd.pr. || 3-4. Μαραώτης: Semitic name; cf. Μαρεώτης on record in Flav. Jos., *Bell. Iud.* 6.148; cf. also *IG* XIV 2290 for Syrians from κώμη Μαραωτατῶν ὅρων Ἀπαμέων, edd.pr. ||

4. Καπροτάβις: previously unattested Syrian village; perhaps to be identified with Kafartab near Apamea; one of the four Syrian dedicants in the Monastero church in Aquileia comes ἀπὸ κώμης Καπροτουρις (*SEG* LI 1401 [no. 6]; ph.), edd.pr. [hardly a significant parallel, since κ(α)π(α)ρ- means 'village' in Aramaic (cf. *SEG* LII 1650 app.cr.), Tybout] || 6. the invocation of Mary suggests a date later than the Council of Ephesos (431 A.D.), edd.pr. || on 269-271, edd.pr. present the outlines of 'Angera nell'antichità'; the presence of a Syrian reinforces the notion that this place was a road junction connecting the two sides of the Alps; on 274-276, M. comments on the emigration, in the 4th-6th cent. A.D., of Syrians to the West and especially to northern Italy which is likely to be caused by over-population of the Syrian villages; cf. also the studies of D.Feissel on Syrian toponyms attested in inscriptions in the west (see inter alia *SEG* XXX 1149, and *Syria* 59 [1982] 319-343; cf. also our lemma no. 1074).

1041. Arco (Trentino; north of Lake Garda). Amulet against epilepsy on a silver leaf, late 2nd/early 3rd cent. A.D. *SEG* LII 948. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 76, reads the divine names in LL. 2-4 as Εἰαλδαλξαωβ (for Ἰαλδαβαώθ) | Λαθαμμαχωρι Ξα|ηκα Ἰαώ (ειαλδαλξαω β|λαλαθαμμαχωριξα | ηκα Ἰαω, *SEG*).

1042-1043. Vacant.

1044. Canusium. Abecedarium, ca. 325-300 B.C. Black glazed pitcher with an inscription incised around the foot before firing. Ed.pr. F.Ferrandini Troisi, *Taras* 17.2 (1997) 377/378 (ph.). Republished by F.Ghinatti, *art.cit.* (cf. our lemma no. 2122) 33 no. 3.10 (ph.), who points out that 'la presenza della serie di lettere, se ha indubbio, precipuo scopo decorativo [so ed.pr.], non esime dal pensare di essere stata tracciata per servire, ad esempio, per altri motivi, come un gioco di banchetto o simile': ΑΒΔΗΘΖΕΦΜΝ

The B, written sinistrorsum, testifies to a lack of familiarity with writing, ed.pr.

1045. Capua. Bilingual (Greek/Latin) dedicatory epigram, 2nd cent. A.D. *IG* XIV 882; *CIL* X 3812; *ILS* 3737. Republished by L.Chioffi, *Museo provinciale campano di Capua. La raccolta epigrafica* (Capua 2005) 72/73 no. 55 (ph.; Italian translation; bibliography).

Δεσποίνῃ Νεμέσει | καὶ συννάοισι θεοῖσιν |
Ἀρριανὸς βωμὸν | τόνδε καθειδρύσατο· ||
Iustitiae • Nemesi | Fatis • quam • voverat • aram |
numina • sancta • colens | Cammarius • posuit

Comment on the name of the dedicant; probably Arrianus Cammarius, the latter element either being an hypercoristicon or a signum (instead of Cammarus) or, preferably, a gentilicium (instead of Camarius).

1046. Vacat.

1047. Gabies. Inscription on a vase, before 770 B.C. *SEG* XLII 899; XLIII 646; XLV 1429 (1); XLIX 1353*. F.Canali De Rossi, *Le relazioni diplomatiche di Roma. Volume* I: *Dall'età regia alla conquista del primato in Italia (753-265 a.C.)* (Rome 2005) 165-168 (ph.; dr.), discerns a single letter K between E and IN, where previous scholars read YΛ or YO (EYΛIN or EYOIN; C.De R. points out that both readings require an intervention to achieve a plausible interpretation: εὐλίν(η), 'good at spinning', or a name Εὐλίν(η); Bacchic exclamation εὐοῖ {ν}). On the assumption that the inscription is written sinistrorsum it reads NIKE, i.e., νίκη, possibly indicating that the vase served as a prize in a contest, perhaps of literary nature. For sinistrorsum inscriptions written in dextrorsum letters, C.De R. points to Guarducci, *EG* I 408 and 573 [referring only to *single* letters written in a direction opposed to that of the inscription, Lazzarini].

1047 bis. Herakleia. Cf. our lemma no. 1049 sub (3).

1047 ter. Lokroi Epizephyrioi. Cf. our lemma no. 1049 sub (4).

1048. Lokroi Epizephyrioi (?). Judicial prayer, 3rd cent. B.C. *IG* XIV 644; Audollent, *DefixTab* 212; J.Blomquist, *OAth* 11 (1975) 18. B.MacLachlan, *MEP* 9/10 (2004/2005) 249-256 (ph.; translation; text of Blomquist, with app.cr.), analyzes the religious mentality in this text recording Kollyra's invocation of the support of Demeter to redress the theft of a cloak and three gold coins. She points out that it is a characteristic example of what H.S.Versnel termed a 'judicial prayer' (see *SEG* XXXVIII 2010 and XLI 1831; see *ibid.* for definitions and the distinctions between this type of document, not buried but exposed in sanctuaries, and defixiones). Comparison with other inscriptions calling for divine justice and repair of damage suffered, notably the Knidian tablets Audollent, *DefixTab* 1/2 (*I.Knidos* 147/148; text and translation of 148, which equally concerns Demeter and a woman's loss of some clothing), *SEG* XXVIII 1568 (unknown provenance), A.Hauvette-Besnault, *BCH* 6 (1882) 500-502 (Delos) [cf. *SEG* LIII 813] and the confession inscriptions from Lydia/Phrygia (see most recently *SEG* LIV 1881*). MacL. underlines that Kollyra's invocation is more compelling than the others, also by its literary merit. She is self-assured, partly because she is not disenfranchised in Lokroi (cf. the penalties imposed by the city; LL. 6 and 13). 'What dominates in the Locrian tablet is Kollyra's sense of *agency*' (255).

1049. Magna Graecia. Assorted studies. The volume *Tramonto della Magna Grecia. Atti del quarantaquattresimo convegno di studi sulla Magna Grecia, Taranto 24-28 settembre 2004* (Taranto 2005), includes several studies partly based on and occasionally briefly discussing inscriptions: 1) P.Pocetti at great length (77-159) comments on 'aspetti della fenomenologia lin-

guistica'; we single out his discussions of Puteoli (106/107); Tarentum (109; bilingualism; *CIL* I^2 1696; ph.); the role of Oscan in the symbiosis of Greek and Italian (116/117; inter alia on the term κάδδιξ in the Tabulae Heracleenses [*IG* XIV 645; *SEG* LIV 951 bis*]); on 133-136 comments on the Doric versus the Ionian dialect, on orthographical variants in 'greco volgare', on the Hellenization of indigenous names (e.g. Κρειθώνιος, Λεύκιος, Σθέννιος, Στράτιος), and on the bilingualism of Romans/Italians in Delos and Rhodes; for the position of koine versus the dialects and of Greek versus indigenous Italian languages and Latin, see 137-140.

2) E.Lippolis' survey of the history of Roman Tarentum (235-312) includes a section on the literary and epigraphical sources (265-303); we mention L.'s discussion of the famous Tarentine Ἡρακλείδης (268-271; cf. *RE* VIII.1 [1912] 497/498), naval and military architect in his native city (213-209 B.C.), who later offered his services to Philip V of Macedonia; he should be distinguished from an homonymous merchant (stemma of the latter's family on 268), also believed to come from Tarentum, on record in many inscriptions from Delos and Tenos between 190 and 160 B.C., alone or together with his business associate Νυμφόδωρος.

3) L.Giardino ('Herakleia e Metaponto: dalla *polis* italiota all'abitato protoimperiale'; 387-432). On 405 a tile from Herakleia stamped Νικοκράτης (ph.; 3rd cent. B.C.). As examples of the 'graduale inserimento di Italici nelle communità italiote' (397), G. adduces inscriptions from Herakleia partly recording indigenous names: **a)** a building inscription reading [---]ωνίου Μακκος | [---] κατεσκεύ̣α̣σεν (397/398 [to be published by M.Lombardo; we read the text from the dr.]; rectangular block; late 4th/3rd cent. B.C., Lombardo apud G.); **b)** inscriptions stamped or written on clay disks and oscilla: Ἀγαθέας, Γαΐ̓ου (ph.; dr.), Δαζιμος, Ζοπύρας, ΚΛΕΟCΙ-ΔΟC (ph.; dr. [?; previously unattested name Κλεοσίς?]), Κλεοῦς (ph.; dr.; in fine a X and A in ligature [alpha inscribed in the lower part of chi]), Κληνῶς, Κράδις (ph.; dr.), Νικασῶς (419-422 [texts in majuscules, except the name we render in majuscules; texts read from the ph./dr. where possible]; 3rd-1st cent. B.C.). On 422 comment on commercial activities of Herakleians abroad (Pella; Korkyra; Delos; Rheneia).

4) In an article (479-503) on archaeological testimonies in Lokroi Epizephyrioi (3rd-1st cent. B.C.), C. Sabbione on 495 publishes a new tile stamped Θεσμοφόρου (see *SEG* LIV 952 (2) for another example; date: after the Second Punic War, S.; before 350 B.C., *SEG*), which he interprets as a testimony of continuity in the traditional Demeter cult.

5) R.Spadea gives an overview of the archaeological remains of Terina, Kroton and Petelia (505-542), dealing with part of the epigraphic harvest from Petelia on 538-540, notably *IG* XIV 637 and *SEG* LIV 961/962.

6) For the graffito in the Jewish catacombs in Venusium *SEG* LIV 977 see now the description in the restoration report by M.L.Nava (377), who also publishes a photograph [which shows that the reading of the name Μερκώριος is correct (OC in ligature); cf. the caveats cited in *SEG*, app.cr., Tybout].

7) In his contribution on Poseidonia/Paestum and Elea/Velia (577-641), G.Greco adduces inscriptions from Elea concerning deities and cults in the section on 'Il sacro' (616-628 [texts from *I.Velia* (cf. *SEG* LIII 1113); for the subject we also refer to *SEG* L 1071]); on 630 comment on the name Βρύττιος in the epitaph *I.Velia* 34 (= *SEG* LIII 1118), which evokes the Italic origin of the deceased; on 638-641, G. discusses the presence of Eleans abroad, especially in Delos, as recorded in epigraphical evidence (see *SEG* LIII 811).

1050. Palestrina. Inscriptions on the Nile mosaic, ca. 120-110 B.C.? *IG* XIV 1302; *SEG* XLV 1452. In an essay mainly focusing on the reconstruction and iconography of the mosaic, A.Tammisto, in *La mosaïque gréco-romaine* IX, 3-24 (color ph.), questions P.G.P.Meyboom's well-founded date of the Lower Complex in the last quarter of the 2nd cent. B.C. (cf. *SEG* XLV): on 5, T. suggests that the mosaic may date to a later stage, when the Lower Complex was supposedly reconstructed as a library by the Sullan colonist M. Terentius Varro Lucullus (following G.Ferrari, *Ostraka* 2 [1999] 359-385); on 6 another possibility is mentioned: 'the mosaic's manifold Ptolemaic and Isiac contents show that a very likely candidate for its patron would be Cleopatra VII during her stay in Rome between 46-44 B.C.' (following G.Weill Goudchaux, in S.Walker, P.Higgs [edd.], *Cleopatra of Egypt. From History to Myth* [exposition catalogue; London 2001] 332-334 no. 352). An appendix to Fig. 3 on 8/9 lists the 54 animals represented (21 identified by labels; texts of *IG* XIV in majuscules; reference to Meyboom's comments).

P.H.Schrijvers, 'A Literary View on the Nile Mosaic at Praeneste', in L.Bricault, M.J.Versluys, P.G.P.Meyboom (edd.), *Nile into Tiber: Egypt in the Roman World. Proceedings of the IIIrd International Conference of Isis Studies, Leiden, May 11-14 2005* (Leiden-Boston 2007) 223-239 (ph. of details), formulates the hypothesis that Marcus Valerius Messalla Corvinus may have been the commissioner of the Nile mosaic in the years following his expedition to the East and his triumph in 27 B.C. (cf. especially Tibullus, *Elegy* 1.7.21-48: glorification of the Nile and Osiris to celebrate Messala's expedition in Egypt).

1051. Picentia. Graffiti on vases, late 5th cent. / 375-350 B.C. In *SE* 70 (2004) [2005], ed.pr. G.Colonna publishes several graffiti on vases found in Pontecagnano; two are certainly Greek (ph.; dr.; both on the foot, exterior): **1)** σα (296 no. 22 (b); 375-350 B.C.; Etruscan graffito on the bottom (interior): *ma*, i.e. Mamarce, Marce or, more probably, the divine name Manth; found in the Apollo sanctuary); **2)** Ἑκά(τη) (301/302 no. 26; black glazed cup; late 5th cent. B.C.; found in the nekropolis).

1052. Pompeii. Erotic graffiti with hidden female names, before 79 A.D. E.Puglia, *MEP* 9/10 (2004/2005) 303-310, discusses three Greek erotic graffiti in which the woman's name is expressed by an isopsephic number: **1)** ἧς φιλῶ ὁ ἀριθμὸς να´ (House of M. Fabius Rufus; C.Giordano, *RAAN* 41 [1966] 79/80 no. 31). P. identifies the woman 'whose number [is] 51' as Θαλία (9 + 1 + 30 + 10 + 1), on record in a Latin graffito in the same house: Epaphroditus cum Talia hac (Giordano, *l.c.* 82 no. 39); consequently the writer of the Greek graffito was her lover Epaphroditus, also known from three other graffiti in the House of Rufus (name only; Giordano, *l.c.* nos. 25, 43, and 44); both are likely to have been slaves or freedmen of Oriental origin, who spoke both Greek and Latin; **2)** Ἀμέριμνος ἐμνήσθη ἁρμονίας τῆς ἰδίας κυρίας | ἐπ' ἀγαθῷ ἧς ὁ ἀριθμὸς ͵αλε´ τοῦ καλοῦ ὀνόματος (*CIL* IV 4839; House of Octavius Primus; Italian translation). On the basis of the drawing in *CIL*, P. reads the numeral (dr.) as φμε´ (545) instead of ͵αλε´ (1035), which would bring it in line with *CIL* 4861 (φιλῶ ἧς ἀριθμὸς φμε´) found nearby; the author of the latter graffito, then, is also the same Amerim-

nos, equally a slave or freedman; κυρία should be considered the equivalent of Latin domina (cf. *CIL* IV 9246 and, for the male equivalent dominus, IV 1665) and indicates Amerimnos' beloved rather than his mistress (though the two may have coïncided); 3) φιλῶ ἧς ὁ ἀριθμὸς [-]α′ (*CIL* IV 12*, included among the texts 'lectionis falsae vel suspectae'; the correct reading is given in the Corrigenda et addenda of IV Suppl., Pars Posterior, on p. 460; *CIG* 5866; on a column of the Great Palaestra). P. points out that there is no reason to consider this text a forgery; with due caution he suggests reading the numeral as [ν]α′ and identifying the couple as Epaphroditus/T(h)alia (see above sub 1).

1053. Puteoli. Honorary epigram for the athlete Vettinianus, ca. 250-300 A.D. White marble plaque inscribed on both sides with the same text: A (oldest version; careless script) and B (better lay-out and script; slight variations in wording; corrected version of A); found near a columbarium along the so-called Via Antiniana and now in the Museo Archeologico dei Campi Flegrei in Baia. Ed.pr. M.L.Caldelli, *Epigraphica* 67 (2005) 71-77 (ph.; translation). See also G.Sacco, *AION(archeol)* 11/12 (2004/2005) 85-90, and L.Dubois, *BE* (2007) no. 576; text and French translation in *An.Ép.* (2005) [2008] no. 338 (a/b) (B.Puech).

A: Πατρὶς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
ἀθλητῶν δὲ πόθος βαίνειν μ' ἐκελεύ' ἐς ἀγῶνας
ἀντολίην πᾶσαν καὶ χρύσεον ἄστυ τὸ Ῥώμης,
ἐλθὼν δ' ἐν Ποτιόλοις Βαιαῶν ὕδατ' ἀθρῆσαι
οὐκ ἔτυχον, μέλεος, λειφθεὶς ἀδρανοῦς ὑπὸ γήρ{ι}ως,
ἀλλ' ἔτυχον μοίρη<ς> κοινῆς μερόπεσσιν ἅπασιν·
εἰ δ' ἐθέλεις μαθεεῖν ἐμὸν οὔνομα, καὶ τόδε λέ-
vacat ξω vacat
ξύστου γραμματέα καλέουσί με Βεττ-
vacat ινιανόν vacat

---

1 and 5. Last two letters added above the line; Caesarea: possibly Caesarea Paneas in Palaestine, called ἱερή on a coin from the time of Marcus Aurelius, ed.pr. Sacco prefers Lydian Hierokaisarea since more athletes come from that city than from Caesarea [for games in Caesarea Paneas see *SEG* LIV 1670 sub (8), Tybout] || 6. ΜΟΙΡΗΕ, lapis || 9-10. Vettinianus: rare name; cf. *I.Sardis* 75 (*IGR* IV 1527): Α.Κορνήλιος Οὐεττηνιανός; ed.pr. does not exclude that it is the agnomen of the deceased.

B: Πατρὶς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
ἀθλητῶν δὲ πόθῳ ἱεροὺς ἐπέβην, vacat
vacat ἐς ἀγῶνας, vacat
ἀντολίην πᾶσαν καὶ χρύσεον ἄστυ
vacat τὸ Ῥώμης, vacat
ἐλθὼν δ' ἐν Ποτεόλοις Βαιαῶν ὕδα<τ>'
vacat ἀθρῆσαι vacat
οὐκ ἔτυχον, μέλεος, λειφθεὶς vacat

vacat ἀδρανοῦς ὑπὸ γήρως, vacat
ἀλλ' ἔτυχον μοίρης κοινῆς μερό-
vacat πεσσιν ἅπασιν· vacat
12 εἰ δ' ἐθέλεις μαθεεῖν ἐμὸν οὔνομα,
vacat καὶ τόδε λέξω· vacat
ξύστου γραμματέα καλέουσί με
vacat Βεττινιανόν vacat

6. ΥΔΑ, lapis || 15. right of the name a palm branch || below the inscription a wreath flanked by two palm branches.

The only difference between A and B is in L. 2 of A and LL. 2/3 of B; the meaning, however, remains the same. Ed.pr. points out that Vettinianus was active as a secretary of the oecumenical athletic association during various contests in the East and during the Capitolia in Rome (A LL. 2/3; B LL. 2-4); in her view he was not active during the Eusebeia in Puteoli; in the latter city he visited the baths. However, Sacco points out that οὐκ ἔτυχον in verse 5 initio goes with the preceding verse: 'coming in Puteoli, it was not given to me to see the baths of Baiae'; the contrast is with ἀλλ' ἔτυχον ('but it [sc. death] *was* given to me ...', etc.) placed deliberately in a parallel position in verse 6 - at the expense of clarity, since one would expect the term to introduce the contrast before μέλεος. Vettinianus may have come to Puteoli for the Eusebeia.

On palaeographical grounds ed.pr. suggests dating the text to the second half of the 3rd cent. A.D. [ed.pr. points out that this is the first attestation of a γραμματεὺς ξυστοῦ; see, however, *SEG* XXXIV 1022, *CIG* 4155 (Marek, *Stadt* -- (see *SEG* XLIII 900) 147 no. 37) and *IGUR* 246, all discussed by J.-Y.Strasser, *Nikephoros* 14 (2001) 140-146; S. points out that a secretary is not necessarily an older career athlete; the secretary in *CIG* 4155 died at the age of 25 and is not likely to have had an impressive career behind him. Vettinianus may have been present as secretary at the Eusebeia in Puteoli, his planned visit to the Baths does not exclude this. For the relation between the ἀρχιγραμματεὺς ξυστοῦ and the γραμματεὺς ξυστοῦ cf. Strasser on 145/146, Pleket].

On 77-81, ed.pr. collects some evidence for Greek athletic activities in Puteoli: a stadion (also attested for Rome, Naples, Massilia, Carthage and possibly Cherchel), the Εὐσέβεια and a mosaic from the city representing Greek athletes. On 79 she rightly writes about the 'scarsa diffusione' of Greek athletic ἀγῶνες in the western part of the empire. [For the mosaic see now J.-Y.Strasser's interpretation summarized in the app.cr. of *SEG* LIV 536. S. rightly connects the athletes of the mosaic with exhibition matches rather than with official Greek agones, Pleket].

1054. Rhegion. Honorary inscription for Andron: a pseudo-Rhegian text. *IG* XIV 613. L.D'Amore, *Epigraphica* 67 (2005) 422-428, shows that this text never existed, tracing the misunderstanding which resulted in its incorporation in *IG*. The text (Ὁ δᾶμος | Ἄνδρωνα <Θ>ρασίου | εὐεργεσίας ἕνεκεν | θεοῖς πᾶσι; dr.) is identical to that of *IG* XIV 359 (dr.; ph.; Apollonia, Sicily; republished by M.T.Manni Piraino, *Kokalos* 17 [1971] 178/179; D.'A. points out that it should be dated to 2nd cent. B.C. rather than the 2nd cent. A.D. as suggested by M.P.) but for the specification of the honorand's civic subdivision Λαβ(--) at the end of L. 2 in the Sicilian inscription. The latter's first edition was G.Gualtherus, *Siciliae, obiacentium insularum*

et Bruttiorum antiquae tabulae (Messina 1624) no. 307 (dr.), with the siglum ΛAB misunderstood and rendered as MB and the reading ΟΡΑΣΙΟΥ in L. 2 (the horizontal hasta of Θ is absent on the stone); it was republished on the basis of Gualtherus but with omission of the civic siglum both by L.A.Muratori, *Novus thesaurus veterum inscriptionum* II (Milan 1740) 546 no. 3 (dr.), and by G.Morisani, *Inscriptiones reginae dissertationibus inlustratae* (Naples 1770) 60 (dr.), who included it as a parallel to a Rhegian honorary inscription (later *IG* XIV 614); the latter entry was apparently misunderstood to the effect that the Sicilian inscription was considered Rhegian; the source for *IG* XIV 613 (dr.) was C.Stornajuolo, *Gli Studij in Italia* 2 (1879) 547/548, who reported not to have seen the stone and to have used a copy communicated to him by Msg. Tripepi; this copy was identical to the text in Morisani; S. was the first to correct ΟΡΑΣΙΟΥ into ⟨Θ⟩ρασίου (followed in *IG*).

1055. Rhegion. Proxeny decree for Gn. Aufidius, 2nd/1st cent. B.C. *I.Reggio Calabria* 1; *IG* XIV 612; *Syll.*[3] 715; *IGDGG* I 40. F.Arillotta, *MEP* 9/10 (2004/2005) 373-380 (ph.; text), reconstructs the circumstances of the discovery of this bronze tablet in Reggio Calabria in 1877 and its acquisition soon after by the Museo Archeologico Nazionale in Naples, where it is kept to the present day.

1056. Rhegion. Labels identifying athletes on a mosaic, 200-250 A.D. Fragmentary rectangular black and white mosaic with a palaestra scene: two pairs of athletes each with an arbiter (those on the left are pankratiasts, those on the right either pankratiasts or pugilists); in the center between the two groups three pairs of prizes: palm branches, metal (?) wreaths and purses; in the right upper corner an oil cointainer with two strigils; inscriptions in the left and right upper corners above the left (A) and right (B) group of athletes; from a bath building found in 1924; now in the Museo Archeologico Nazionale of Reggio Calabria. Edd.pr. C.Flesca, F.Costabile, *MEP* 7/8 (2004/2005) 329-346 (ph.). See now also *I.Reggio Calabria* 35, and M.Sève, *BE* (2006) no. 59.

A: Τρίμωρ[ος], | Δαμᾶς **B:** [---]αρος

A. 1. ΤΡΙΜΩΡ (unknown name), edd.pr.; perhaps a transcription of Latin Tremor ('terreur'), S. [for another surname of a pankratiast see *SEG* LIV 536 app.cr. ad L. 6: Μάγειρος/Magira]; Τρίμωρ[ος], *I.Reggio Calabria*: a name attested in Egypt (inscriptions and papyri), from which our athlete may come || 2. Δαμᾶς: Μᾶρκος Αὐρήλιος Δημόστρατος Δαμᾶς was a famous pankratiast from Sardes (*I.Sardis* 79; *IGR* IV 1519; *SEG* LIII 1355*; IAG no. 84); however, L.Moretti (IAG) dates his active period to 173-177 A.D. [but see now *SEG* LIII 2159]; consequently the Damas on the mosaic (not prior to 200 A.D.) should rather be identified with one of his four sons, athletes themselves, who dedicated the Sardian inscription for their father between 212 and 217 A.D.: Μᾶρκος Αὐρήλιος Δαμᾶς, also a highly qualified and renowned athlete by the time of the inscription, edd.pr., who discuss other mosaics representing athletes, notably those from Ostia [cf. now *SEG* LIV 536 app.cr. ad L. 6] || *I.Reggio Calabria* presents, without comment, a fourth label not mentioned by edd.pr.: ΤΡ[---] [these letters are presumably read on a small, isolated fragment near the right athlete of the left group: an additional identification

of Τρ[ίμωρος]? The photographs, however, seem to represent a partially preserved object rather than letters, Tybout].

1057. Rhegion (area of: Lazzàro; Motta S.Giovanni, on the east coast of Reggio Calabria). Christian amulet, 6th/7th cent. A.D. *SEG* XLV 1442. Republished by L.D'Amore, *ZPE* 152 (2005) 157-160 (ph.; dr.; Italian translation), and in *I.Reggio Calabria* 60; text and French translation in *An.Ép.* (2005) [2008] no. 428 (B.Puech).

Ὦ Θ(εὸ)ς Ἀλεξά-
νδρου, ὦ Θ(εὸ)ς Π-
ολυδώρου· καὶ
4 ὁ ἄγγελος Μη-
χαήλ· βοήθ[ει]·
ὑπήντησεν ὁ
ἄγελος τοῦ δέ-
8 μόν(ο)ς καὶ
λέγη
αὐτῷ
δέμονι
12 Βάρζων ΑΥΡ̣
Μ̣

1-2. Abbreviation marks: horizontal lines above Θ [not above C as indicated in D'A.'s text] ‖ 1-3. the invocation recalls the formula ὁ Θεὸς Ἀβρααμ καὶ Θεὸς Ιακωβ, ὁ Θεὸς ἡμῶν, frequently used in exorcistic phylakteria (both Christian and Jewish), D.'A. ‖ 2-3. Πολυδόρου καὶ, *SEG* ‖ 4-5. Μηιχαὴλ ροη Θ(εὸ)ς, *SEG* ‖ 6-11. ὑπήντησεν | ἄγγελος τοῦ | μόνου καὶ | λεγη | αυτω | δέμονι, *SEG*; D.'A. adduces parallels for the archangel Michael meeting and interrogating demons ‖ 8. MONC, amulet ‖ 12-13. βαρ ζων αυ (no L. 13), *SEG*; Βάρζων seems to be previously unattested, but cf. many names of demons in phylakteries beginning Βαρ-, e.g. Βαρσαβαήλ, Βαρσαφαήλ, Βαρσεφιάλ, Βαρκάν, Βάρνα, Βαρδελλους; Βάρζαν and Βουβαρζαν are on record as epithets of Ἥλιος, D.'A., who wonders whether perhaps Βαρζωναυρ[--] (or Αυρ(ο)βαρζων?) should be read ‖ the phylakterion, written on a tile and not intended to be carried, protected a place (e.g. a house, plot of land or workshop of Alexander and Polydoros), D.'A.

1058. Rome. Cult personnel: fasti sacerdotum. J.Rüpke, A.Glock, *Fasti sacerdotum. Die Mitglieder der Priesterschaften und das sakrale Funktionspersonal römischer, griechischer, orientalischer und jüdisch-christlicher Kulte in der Stadt Rom von 300 v. Chr. bis 499 n. Chr.*, Teil 1: *Jahres- und Kollegienlisten*; Teil 2: *Biographien*; Teil 3: *Quellenkunde und Organisationsgeschichte - Bibliographie - Register* (Stuttgart 2005; including a CD-ROM), offers a comprehensive survey of all relevant evidence. Epigraphical sources are mainly in Latin, but also include numerous Greek texts: see the 'Quellenregister' in vol. 3, especially s.v. *IG*, *IGR*, and *IGUR*. Vol. 3 includes a collection of synthetical studies. For a more detailed summary of the contents we refer to M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 167; for a review see M.Raepsaet-Charlier, *AC* 75 (2006) 445-447.

1059. Rome. The terminology of the tomb in Christian epitaphs. On the basis of ca. 1,600 Christian epitaphs ranging from the late 3rd to the 7th cent. A.D., D.Nuzzo, *VetChr* 42 (2005) [2006] 103-134, studies the origin and use of the Latin and Greek terms used for single (occasionally double/triple) burial places: 1) sepulcral space: locus, sedes, τόπος, σῆμα; 2)

type and capacity of the tomb: arcisolium; sarcophagus; bisomus; βίσωμος; bisomum; trisomus; biscandens; tercandens; **3)** the tomb as a house: domus, casa, cella, hospitium, mansio, οἶκος, δόμος (often qualified by a term expressing 'eternity': aeternus, aeternalis, perpetuus, sempiternus, αἰώνιος, εἰς αἰώνιον); **4)** the tomb as a place of sleep: cubile, dormitio, torus, locus dormitionis, κοιμητήριον, κοίμησις (one example only; the term mostly denotes the state of death in Jewish formulas like ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ/σου; coemeterium is not used in Rome in the sense of 'single tomb', but of 'collective sepulcral area'); **5)** the tomb as a place of rest and stay: quies, locus requietionis, depositio, κατάπαυσις, τόπος ἀναπαύσεως, κατάθεσις; **6)** the tomb as a place of memory: memoria, monumentum, μιμόριον, μνῆμα, μνήμη, μνημεῖον, μνημόσυνον; **7)** specific terms: tumulus, sepulchrum, conditorium, tumba, sepultura, locus sepulturae, τάφος, τύμβος, σορός; **8)** water containers (associated with the tomb): forma, πύελος; **9)** references to incineration: bustum, urna; **10)** terms connotating the closure of the tomb: tabula, titulus, copertorium, mensa (?). Opportunities to connect a specific term with a tomb found in an archaeological context are very limited.

1060. Rome. The career of the pankratiast M. Aurelius Demetrios. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 442 and 445/446, suggests that Demetrios, father of an equally renowned pankratiast (see our lemma no. 1061), was born ca. 135 A.D. and was enfranchised by M. Aurelius on the occasion of a victory in the Καπετώλια in Rome, not before 162 A.D. when the first Capetolia were celebrated under that emperor. In *IGUR* 239 B L. 1 and 242 LL. 12/13, he suggests restoring [Μ. Αὐρ. Δη]μήτριον and [Μ. Αὐρ. Δημ]ήτριος | [Δημητρ]ίου | [υἱός], respectively (*IGUR* 239: [Δη]μήτριον; 242: [Δημ]ήτριος | [Δημητρ]ίου). If the Μ. Αὐρ. Δημήτριος, nicknamed Ἁρποκρατίων, on record in *I.Porto* 16 is identical with the homonymous pankratiast, he is still alive after 200 A.D. He is called βουλευτὴς τῆς λαμπροτάτης πόλεως τῶν Ἀλεξανδρέων and it is Septimius Severus, who in 200 A.D. allowed the city to establish a βουλή. *I.Porto* 16 shows under the inscription a large wreath with the inscription Χρυσάνθινα. The victory in the Sardian Chrysanthina is assigned to Demetrios' father, who at the latest could have won in Sardis ca. 140 A.D.

1061. Rome. The victory list of the pankratiast M. Aurelius Asklepiades, ca. 220-230 A.D. *IG* XIV 1102; *IGUR* 240; IAG 79. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 439-446, reconstructs the career of this star-athlete, with special reference to the final seven lines of the text (LL. 35-41): ἀθλήσας τὰ πάντα ἔτη | ἕξ, παυσάμενος τῆς ἀθλήσεως ἐτῶν ὢν κε' | διὰ τοὺς συνβάντας μοι κινδύνους καὶ φθό|νους, καὶ μετὰ τὸ παύσασθαι μετὰ πλείονα χρόνον | ἀνανκασθεὶς ἐν τῇ πατρίδι Ἀλεξανδρείᾳ καὶ || νεικήσας Ὀλύμπια πανκράτιον | Ὀλυμπιάδι ἕκτῃ. He underlines the importance of μοι in L. 37 and interprets the κίνδυνοι and φθόνοι as 'attaques qui le visaient personnellement' rather than as the traditional rivalry between athletes. S. further suggests that ἀνανκασθείς refers to the pressure exerted upon the athlete by the emperors Septimius Severus and Caracalla during their visit to Alexandria to perform again in the local Olympia (see our lemma no. 1778). The sixth Olympiad is to be dated to 200 A.D., the year of the emperor's visit. Septimius Severus knew Asklepiades' father,

M. Aurelius Demetrios (see our lemma no. 1060), an equally renowned pankratiast, who held high positions in the international athletic association which had its headquarters in Rome. Asklepiades was appointed by Septimius Severus as member of the famous Alexandrian Μουσεῖον. On 444 a reconstruction of the chronology of Asklepiades' career: between 181 and 186/187 A.D., followed by a break of 13 years and a re-performance in 200 A.D. He was probably born in 161/162 A.D. The last document mentioning him is a papyrus dated after 212 A.D. The function of ἐπὶ βαλανείων τοῦ Σεβαστοῦ was held by him under Caracalla; his 'administrative' career may have lasted until Severus Alexander's reign.

1062. Rome. Dedication to Zeus Keraunios and the Nymphai Phorrinai, late 2nd cent. A.D. *IGUR* 111 [cf. also *IGUR* vol. IV ad no. 111] (*IGR* I 1387; *CIL* VI 36802; *SEG* XXXVI 927; XLVI 1337 (1)). J.Scheid, 'Fremde Kulte in Rom: Nachbarn oder Feinde?', in U.Riemer, P.Riemer (edd.), *Xenophobie - Philoxenie. Vom Umgang mit Fremden in der Antike* (Stuttgart 2005) 225-240, is mainly based on Latin inscriptions. On 228/229, S. discusses the connection between the sanctuary of the Syrian gods on the Ianiculum and the old cult place called Lucus Furrinae. *IGUR* 111 is dedicated to the Syrian Ζεὺς Κεραύνιος and the Νύμφαι Φορρίναι [Νύμφες Φορρίνες is a dative: Νύμφαις Φορρίναις]; cf. also *CIL* VI 422 (*ILS* 4292) dedicated Genio Forinarum et cultoribus huius loci; why the single Furrina developed into plural nymphs remains unclear. Apparently the new Syrian cult consciously linked up with the old Roman goddess Furrina. 'Alles dies spricht für eine gute Nachbarschaft, für Kulte, die im täglichen Leben zusammen ausgeübt wurden' (228). [Note the unusual word order: Διὶ Κεραυνίῳ name of dedicant ἐξ ἐπιταγῆς ἀνέθηκεν καὶ Νύμφες Φορρίνες: the Roman nymphs, new to the dedicant originating from Cyprus, apparently came as an afterthought, Tybout].

1063. Rome. Epitaph?, 2nd cent. A.D. White marble plaque; incised guide-lines. Ed.pr. S.M.Marengo, in G.Paci, S.M.Marengo (edd.), *La collezione epigrafica di Villa Due Pini a Montecassiano* (Tivoli 2005) 132 no. 46 (ph.); cf. S.Dardaine, *An.Ép.* (2005) [2008] no. 256.

Περινθι?

Περινθι(άς) or Περίνθι(ος): name of the deceased, ed.pr. [Probably the vocative of Περίνθι(ο)ς, Chaniotis; Περίνθιος as a name is attested only twice: see *LGPN* IV s.v. (in Perinthos and Rhaidestos), Tybout; for Perinthias in Rome see *CIL* 17655 and 34895; for Πέρινθος in Macedonia see *SEG* XXXVIII 599, Lazzarini].

1064. Rome. Epitaph of Onesimos, reign of Hadrian-3rd cent. A.D. *IG* XIV 1897 (*IGUR* 833). H.Solin, in T.Carunchio, S.Örmä (edd.), *Villa Lante al Gianicolo. Storia della fabbrica e cronaca degli abitatori* (Rome 2005) 19-22 (text and Italian translation), traces the physical and editorial history (manuscripts; printed corpora) of this inscription; he shows that the object ('urna', i.e., not necessarily an urn but any stone bearing an epitaph) was in Vigna Turini (probably in the area which later became the garden of Villa Lante) as part of the collection of

Baldassarre Turini between 1521 and 1549 (death of Turini); between 1537 and 1549 it was acquired by cardinal Rodolfo Pio, who placed it in his garden on the Quirinale; after Pio's death in 1564 his collection was dissolved; the latest trace of our inscription locates it in the Palazzo Del Bufalo (the palace of cardinal Innocenzo Del Bufalo in rione Colonna between via del Tritone and via Del Bufalo), i.e., between 1590 and 1602 when Del Bufalo stayed in Rome. On 20 concise comments on the inscription's date (based on the gentilicium Αἴλιος: range from the reign of Hadrian to the 3rd cent. A.D.) and the social status of Ὀνήσιμος (possibly a slave) and his wife Αἰλία Ὀλυμπιάς (free citizen, whether liberta or ingenua). Contra Mommsen, S. considers the inscription authentic.

1065. Rome. Bilingual (Greek/Latin) Christian epitaph of Heliodoros, 3rd/4th cent. A.D. *ICUR* 27221. Republished on the basis of autopsy by E.Culasso Gastaldi, *Bollettino della società per gli studi storici, archeologici ed artistici della provincia di Cuneo* 131 (2004) 67-78 (ph.): Ἡλειοδώ|ρῳ qu(i) vixi(t) | an(n)os {σ} η´, d(ies) ει´ •

2-3. KYBEIΞEI | ANOCCHΔEI, lapis (Latin words written in Greek letters; Greek numerals; horizontal bar in Δ: abbreviation mark); for L. 3 C.G. also considers the reading an(n)os sede<c>i(m) (horizontal bar in Δ due to an error of the mason, who initially wrote A); KYBEIΞET, q<u>i beixet | anos sede<c>i(m), *ICUR* || 3. punctuation mark: short vertical line || C.G. offers ample comment on the mixture of Greek and Latin elements, on the biometrical formula and on 19th century religiously motivated collectionism of objects believed to be testimonies of early Christian martyrdom, such as epitaphs of young people from catacombs; our stone was found in 1842 in the cemetery of Priscilla and acquired by Count Clemente Solaro, who transferred it to the church of his Castello della Margarita (province of Cuneo, Piemonte) in the same year.

1066. Rome. Funerary epigram for Geminas, nick-named Petrokorax, 2nd/3rd cent. A.D. *IG* XIV 1517 (*CIG* 6219; *IGUR* 1181). G.Dareggi, *AFLPer* 20 (2000-2004) 65-78 (ph.; dr.), suggests interpreting Πετροκόραξ (LL. 3 and 8), the nickname of the deceased, as a proper name referring not to the bird κόραξ, but to a mythological being, i.e., the raven from the rocks at Ithaca (Plat., *Mor.* 776 d), and therefore to the region where the deceased originated. Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 198.

1067. Rome. Christian epitaph of Domin[--], undated. *ICUR* 16156. H.Solin, *Arctos* 39 (2005) 179, argues that in this Latin epitaph written in Greek letters the restoration Δομιν[ανδα] (very rare name) is arbitrary and should be rejected.

1068. Rome. Amulet of a necromancer on a gold tablet, late 1st/early 2nd cent. A.D. *SEG* XV 619; XXXV 1051 (cf. XLIV 1737; LIII 1109). On the basis of the archaeological context (tablet found in the mouth of a well preserved skull in an urn without other skeletal remains) and of parallels for similar necromantic rites in *PGM* IV, C.A.Faraone, *MHNH. Revista*

Internacional de Investigación sobre Magia y Astrología Antiguas 5 (2005) 27-43 (dr.), argues that this amulet was originally carried by a necromancer to protect himself from harm while he used the skull to contact the ghosts of the dead; later, when he wished the skull to be silenced, he placed the gold tablet in its mouth in order to prevent the ghosts from communicating with the world through that mouth. Accordingly, F. prefers the reading of C.Bonner and H.Seyrig (Αἰὼν ἐρπέτα κύριε | Σάραπι δὸς νείκην | κατὰ τῶν ὑπὸ πέτραν; 'grant victory over those under the (tomb)stone'; *SEG* XV) to that of D.Jordan (Αἰωνεργέτα, κύριε | Σάραπι, δὸς νείκην | κατὰ τῶν ὑπογεγραμ|[μένων], on the assumption that the tablet is incomplete below; *SEG* XXXV), which was followed by R.Kotansky (*SEG* XLIV; slightly modified on the assumption that the text includes several abbreviations) [and by G.Bevilacqua (*SEG* LIII)].

1069. Rome. Defixio against three circus factions on a lead tablet, 4th cent. A.D. (or later?). *SEG* XLVIII 1297; LII 988*. H.Solin, *Arctos* 39 (2005) 194-196, argues that in L. 2 λακινει instead of Λακινειν (= name Lacinius, D.Jordan) should be read and that this is the imperative of Latin lacinio (rare secondary form of lancino: 'lacerate', 'tear to pieces') written in Greek letters. The imperative may address an anonymous higher divine being to whom the 'I' identifying himself with six demons (or six forms of one demon) is subjected (...ἐγώ εἰμι; LL. 6-12). Comment on the anthroponym Ῥεφεκιτορος (L. 25; either Refectorius [Jordan] or genitive of Refector [see *SEG* LI 1446]) and the horse names Λεικειτιωσους (L. 13; = Licentiosus), Λουκουλ[---] (L. 13; to be read instead of Λουκουντι[λ]ος; name like Lucullinus or Lucullianus), Λεξιοσυς (L. 15; erreoneous reading?; a name Lexiosus would be a 'monstrum'), Λουκορ (L. 19; Lusor?; cf. Λουσορ in L. 26; however, the K is clearly visible on the photograph), Ῥ̣υθυλος (L. 23; unexplainable, hence uncertain reading), Ῥε[.]αρασιους (L. 23; -ασιους to be read rather than -ασους), [- ca. 4 -]ο̣ννησις (e.g. Crotonensis [[Κροτ]ο̣ννησις] or Narbonensis [[Ναρβ]ο̣ννησις] rather than a 'monstrum' [Ῥωμ]ο̣ννησις [very unlikely in view of the consistently alliterative names in R- in LL. 23-26, Tybout; what was read as an omikron may well be a cursive alpha: Ῥωμαννῆσις = Romanensis, well attested, Chaniotis]), Κορεος (L. 26; reading uncertain), Σ̣τ̣ιβαρεα (L. 26; name belonging to the 'Sippe' Tiberius or Stibar-?), Πρυθνεος (L. 27; enigmatic). The names Λεόν̣τ̣ου and Λέπα in L. 20 remain enigmatic; the names in this line may belong to horses rather than charioteers; the explanation of Βεννετερα in L. 21 is equally uncertain. S. reflects on the series of alliterative horse names (horse-owners' mania?; magic purposes? [Rather the first possibility: for a striking parallel from later times see *SEG* LII 988 app.cr. in fine; now add to this reference J.Schwerdt, 'Hipponymie - Zu Benennungsmotiven bei Pferdenamen in Geschichte und Gegenwart', *BN* 42 (2007) 1-43, especially 18 ('Phonologische Techniken und Kontamination'), Tybout]).

1070. Rome. Defixiones: 'Sethianorum tabellae', 4th/5th cent. A.D. Audollent, *DefixTab* 155-170; *SEG* L 1065; LIII 1107. A.Mastrocinque, *MHNH. Revista Internacional de Investigación sobre Magia y Astrología Antiguas* 5 (2005) 45-59, comments on the find circumstances of these tablets, introduces their contents by means of an Italian translation of the best preserved example (Audollent 155; dr.) and discusses their religious and social context. As to the formula referring to the water nymphs, M. follows D.Jordan's reconstruction (see *SEG* LIII);

the texts are evidence of pagan religion with marked Egyptian characteristics (Seth is invoked because he could induce Osiris to activate the souls in their tombs) and have been written by charioteers or by apprentices of magic arts hired by them: examples of defixiones written by men, though in the Roman world this kind of black magic was mainly the field of women.

1070 bis. Tarentum. Cf. our lemma no. 1049 sub (2).

1071. Tarentum. Dedication of a statuette of Bes, 2nd/3rd cent. A.D. Statuette of local grayish stone representing an seated ithyphallic deity (Bes); found during excavations in Taranto in the late 19th cent.; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F.Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 48-50 no. 12 (ph.): Θεόττlις ἔθηκε

The name of the dedicant is previously unattested; cf. Θεόττας (Thessaly; *LGPN* I s.v.) and Θεῦττις (Chios; *LGPN* I s.v.; considered the diminutive form a male name), ed.pr. [Θεῦττις is the Ionic form of Θεόττις, Lazzarini].

1072. Tarentum. Dipinto on an amphora, 325-300 B.C. *SEG* XL 901. Republished by E.M.De Juliis, S.Cagnazzi, *Ostraka* 14 (2005) 25-34 (ph.), who now date this Chian amphora to the last quarter of the 4th cent. B.C. (early 3rd cent. B.C., *SEG* [E.M.De Juliis]).

Ὄρθ(ιος) or ὀρθ(ὸς) vacat Χ(ῖος) I ἔφορος Ἀριστόδαμος

[---]ορα I ἐφόρου Ἀριστοδάμου, *SEG* II 1. ὄρθ(ιος) or ὀρθ(ός): '(keep) upright', De J., C. [rather 'true, real, genuine': a (trader's?) guarantee mark for the famous Chian wine, Tybout]; alternatively De J., C. suggest ὀρθ(ῶς): wish of well-being; Χ(ῖος), sc. οἶνος, De J., C, who alternatively suggest Χ(ῖον), referring to the container (sc. ἄγγος or ἀγγεῖον?) II 2. the Doric form Ἀριστόδαμος could not have been written in Chios; consequently the dipinto is a testimony - and the only one, for that matter - for the ephorate in Tarentum, constituting the 'missing link' between the mother city Sparta and the colony Herakleia, De J., C. II the dipinto appears to be written with some difficulty and should be considered a text of private character (serving as a date) rather than an official mark (customs; see *SEG* XLI), De J., C.

1073. Terina (area of: Lamezia Terme). Inscription of unknown character on a bronze tablet, early 5th cent. B.C. Fragment of a bronze tablet with incised guide lines (also in the uninscribed lower part); found in Iardini di Renda (Lamezia Terme, in the plain of S.Eufemia). Ed.pr. M.L.Lazzarini, *ArchClass* 56 (2005) 453-460 (ph.; dr.; map of the area), with frequent reference to the testament (division of property) *IGDGG* II 98 (*SEG* IV 73; XLI 886*; 400-350 B.C.; ph.), found in the same area (Abbazia di S.Eufemia Vetere) [hereafter: 'testament'].

[--]ν • Ἀγαθε[--|--]ραίον • vacat | [--]νον vacat | [--]ας • καὐτ[--||-- γ]ενεᾶς | [--]ν • καὶ Τ[--|--]θαι vacat | [--]ọντος [--?|-- δαμ]ιοργέο[ντος]

Achaian alphabet; punctuation sign: dots || 1. perhaps Ἀγαθέας, ed.pr. || 2. perhaps Ἡραίων, ed.pr. || 3. the letters NON are probably preceded by a F and an O, ed.pr. || 5. [γ]ενεᾶς rather than a name like [Ξ]ενέας or [Μ]ενέας; the formula αὐτôι καὶ γενε[ᾶι], on record in the dative in an inscription from Metapontum (*IGDGG* II 53; Arena IV 63; 550-500 B.C.), probably occurs in the genitive in LL. 4/5 of our inscription, ed.pr. || 6. [--]ν: perhaps a name; after the T probably an E, A or P, ed.pr. || 7. perhaps a name in the dative from a nominative in -θας (e.g. Τιμάνθας), ed.pr. || 8. probably a magistracy: [πρυτανεύ]οντος (a πρύτανις is on record in the testament) or, less probably, [ἄρχ]οντος or [γραμματεύ]οντος, vel sim., ed.pr. || 9. the damiourgos, mentioned at the end of the document, was apparently an eponymous magistrate; the apparent necessity to include the name of one or more (cf. above ad L. 8) magistrates implies that we have either an official document or a private one which had to be ratified officialy; either way it was kept in an urban archive, ed.pr. || ed.pr. argues that our inscription, clearly implying the presence of a polis, reinforces the localisation of Kroton's colony Terina (known from literary sources as one of the two Krotonian colonies on the Tyrrhenian coast) in the plain of S.Eufemia, suggested since the find of the testament. The Achaian alphabet also points to Kroton, as does the eponymous damiourgos (for which see *SEG* LIII 1077, with the comments in the app.cr. ad L. 1).

1073 bis. Velia. The cult of Hera and Poseidon. V.Gassner, *JÖAI* 74 (2005) 59-61, publishes a photograph from the archive of Pellegrino Sestieri (1940s/1950s), now in the Institut für Klassische Archäologie of Vienna University, which shows that the dedication to Ἥρα *I.Velia* 10 (4th cent. B.C.) was found in the sanctuary on Terrace I, where also the stele of Ποσειδῶν Ἀσφάλειος (*I.Velia* 7; 400-350 B.C.) was found; the sanctuary was probably dedicated to both deities. G. draws attention to L.Vecchio's interpretation of Hera's epithet Θελξίνη as 'Besänftigerin der Winde' (*I.Velia* pp. 55/56, ad no. 9: a stele of unknown provenance, but of the same type and date as *I.Velia* 7), which would fit in with a joint cult with Poseidon Asphaleios.

For an epitaph from Velia see our lemma no. 1049 (7). On Velia see now *Atti del quarantacinquesimo convegno di studi sulla Magna Grecia, Taranto - Marina di Ascea 21-25 settembre 2005* (Taranto 2006), with several contributions adducing Greek inscriptions, notably L.Vecchio, who on 365-421 (ph.) offers a survey of the Greek and Latin epigraphic evidence.

1074. Venetia. Foreigners. E.Buchi, 'La *Venetia* fra immigrazioni e integrazione', in *Il cittadino* -- (cf. our lemma no. 1317) 213-244, discusses the evidence for foreigners in this area drawn from numerous inscriptions, Latin for the greater part. Greek inscriptions are adduced for Iulia Concordia (228/229; many Syrians: cf. our also lemma no. 1040 and the studies by D.Feissel mentioned *ibid.*, app.cr. in fine [see also *SEG* LIII 1050 and 1072]) and Aquileia (238 and 241-244 [see also *SEG* L 1036, LI 1401, and LII 946]). Cf. also H.W.Pleket, *BABesch* 82 (2007) 294 (in a review of *Il cittadino* --).

1075. Unknown provenance. Commercial graffito on a vase, early 5th cent. B.C. Attic black figure column krater; graffito incised in a circle on the underside of the foot; now in the Museo Civico Sutermeister di Legnano (Milano). Ed.pr. A.W.Johnston, *ZPE* 152 (2005) 115-120 (ph.; dr.; translation); the vase itself will be published by D.Selmi in *Antenor.*

Τριάκον(τα) τετρόβε(λα) λάκυθοι

It must be presumed that the vase, of unknown provenance, comes from a cemetery in Italy. It is unclear where the text, which has no convincing parallel in the corpus of trademarks, was inscribed; dialect (Doric, at least in λάκυθοι) and script (with very few diagnostic letters) 'could suggest much of Sicily, Taras, Lokri, south and west Peloponnese, Aigina and Rhodes; lack of qoppa would perhaps rule out the Peloponnese, the Dorian colonies in Sicily and Lokri' (117); a port in the central Mediterranean seems likely; '30 lakythoi 4-obols' (τετρόβε(λα) with 'syllabic crasis'): 30 lekythoi, packaged with the 'master' krater, for 4 obols each (hardly 4 obols for 30); with τετρόβε(λα) the writer probably describes in his own terms coins that might otherwise have a different name in the originating polis; some drachma issues of the period could be described as tetrobols by those accustomed to a weight system using a heavier unit, such as the ratios of the Attic to Aiginetan drachma or of the Corinthian, or perhaps Achaian colonial drachma, to Attic, ed.pr., who in the end concludes: 'we should perhaps consider most seriously the probability of an Aeginetan, using a currency term adapted for use from another system, somewhere offering or noting a batch of "normal" sized lekythoi at a price of one Attic drachma each. As regards the "somewhere" I cannot offer even a prefered location' (119).

GAUL

1076. Atuatuca Tungrorum (Tongres/Tongeren; Belgium). Inscription on a glass vessel, reign of Claudius or Nero. Two small fragments of a glass vessel inscribed on a fascia; found in a house from the Claudian or Neronian period. Edd.pr. P.Cosyns et alii, *JGS* 47 (2005) 179-183 (ph.), who recognize traces of the formula Εὐφραίνου ἐφ ᾧ πάρει.

1077. Grand. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D. *SEG* LIII 1142. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 178-180, discusses the third decan of Libra named Τεπιαχ on one tablet, Τεπιταυ on the other; he is depicted as a man holding a long snake. This deity was thought to be able to influence the will of 'the One who is' (ὁ ὤν), i.e., the Jewish god. On the basis of iconographical similarity he can be identified on ten gems which depict him as a man with his body covered with inscriptions referring to Yahweh, the archangels or voces magicae. For Tepiach see also our lemma no. 2083.

SPAIN

1078. Spain. Greek graffiti (owner's inscriptions). J.de Hoz, *Archivo Español de Arqueología* 75 (2002) 79-81, briefly discusses Greek graffiti with owner's inscriptions (cf. *SEG* LIV 984). On 81 ph. and dr. of a graffito from Cabezo Lucero: *SEG* XLVII 1533 p. 428 sub no. 4; LI 1468 (9); LIV 984 (2).

1079. Spain. Greek inscriptions and Hekataios. E.Gangutia Elícegui, *Archivo Español de Arqueología* 72 (1999) 3-14 [briefly mentioned in *SEG* LIII 1153 sub 1], discusses information provided by Hekataios (especially on geographical and personal names) in the light of Greek inscriptions from Spain, which are reproduced in an appendix (12-14; Spanish translation) [For the abbreviation *IGAI* see *SEG* XLVII 1533 on p. 426]: **1)** *IGAI* 1 = *EGH* 2.14 = *SEG* XXXVII 838; LIII 1153*; **2)** *IGAI* 2 = *EGH* 2.38 = *SEG* XXVIII 827 bis; **3)** see our lemma no. 1083; **4)** *IGAI* 4 = *EGH* 2.56 = *LSAG* 464 no. A; **5)** *IGAI* 5 = *EGH* 2.16 = *SEG* XXXV 1071; XLII 973; *LSAG²* 288 no. 5; **6)** *IGAI* 6 = *EGH* 2.17 = *SEG* XLVII 1538; **7)** *IGAI* 7 = *SEG* XXXVIII 1036; LIII 1149*; **8)** *IGAI* 8 = *EGH* 2.15 = *SEG* XXXIX 1088; **9)** *IGAI* 9 = *SEG* XXXII 1086; LI 1468 (4); **10)** *IGAI* 10 = *SEG* XXXVI 954; **11)** *IGAI* 11 = *SEG* LI 1468 (8); **12)** *IGAI* 12 = *EGH* 16.1 (graffito on a vase: [--]τορ[ος]; Málaga; 7th cent. B.C.); **13)** *IGAI* 13 = *EGH* 22.2 (Ionic cup with graffito: [–]συγνωμ[--]; Huelva, ca. 600-550 B.C.); **14)** *IGAI* 14 = *EGH* 17.1 = *SEG* XLV 1495; LI 1468 (3); **15)** *IGAI* 16 = *EGH* 11.3 = *SEG* XLVII 1533 p. 428 sub no. 4; LI 1468 (9); **16)** *IGAI* 17 = *EGH* 10.1 = *SEG* XVII 488; **17)** *IGAI* 21 = *EGH* 7.1 = *SEG* XLVII 1533 p. 428 sub no. 2; **18)** *IGAI* 24 = *EGH* 2.41 = *SEG* XXVIII 827 bis; **19)** *EGH* 2.1 = *SEG* XLVII 1536 (9); **20)** *EGH* 2.18 = *SEG* XLVII 1539.

1080. Andelo. Inscription on a gold ring, probably 5th/6th cent. A.D. Gold child's ring; inscription in a rectangular framed field on the bezel; reported to have been found in Andelo (Muruzábal de Andión, Navarra) and now in the Museo de Navarra (collection of the Castillo de Javier). Edd.pr. M.Á.Mezquíriz, J.Veleza, *ZPE* 152 (2005) 171/172 (ph.; Spanish translation). See also J.Veleza, M.Á.Mezquíriz, in *Navarra: Memoria e imagen. Actas del VI Congreso de Historia de Navarra* (Pamplona, 19-22 de septembre 2006; Pamplona 2006) 83/84 no. 8 (non vidimus), and *Hispania Epigraphica* 14 (2005) [2008] no. 223: Μνημό|νευσον

Date: late 2nd-mid 4th cent. A.D., edd.pr. [4th cent. A.D. or later, probably 5th/6th cent. A.D., Lazzarini] ‖ edd.pr. adduce examples of the frequent formula μνημόνευε μου (τῆς καλῆς ψυχῆς) often accompanied by a right hand clasping an ear lobe; the use of the aorist rather than the present imperative is exceptional and may point to a late date (4th cent.?; the lettering suggests a date between the late 2nd and the mid 3rd cent. A.D.). [For μνημόνευε and related formulas see now the catalogue of M.Paoletti mentioned in *SEG* LIV 1848, which offers no examples of the form μνημόνευσον] ‖ on 171 note 2, edd.pr. adduce two other child's rings with Greek inscriptions, both in the Cologne Museum: A.Krug, *Antike Gemmen im Römisch-Germanischen Museum Köln* (Cologne 1981; = *Bericht der Römisch-Germanischen Kommission* 61 [1980] 151-260) 218 no. 245 (Κυλα|ροῦς;

name [in the genitive]; red silex; 2nd/3rd cent. A.D.) and 252 no. 467 (Κυπὼ | καλή; red cornaline; 3rd cent. A.D.).

1081. Cabezón de Pisuerga. Mosaic inscription (quotation from Homer), 350-400 A.D. *SEG* XLIV 851 bis (2). In an article on the stylistic influence of mosaics from the Near East and Africa on late Roman Imperial mosaics in Spain, J.M.Blázquez Martínez, in *La mosaïque gréco-romaine* IX, 725-738, on 731 (ph.) briefly comments on this mosaic and its Greek and Latin inscriptions; he considers the mosaic 'obra de un artesano griego'.

1082. Carthago Nova. Exhibition catalogue: early Byzantine inscriptions. The exhibition catalogue *Bizancio en Carthago Spartaria. Aspectos de la vida cotidiana* (Museo Arcqueológico Muncipal de Cartagena; Murcia 2005) [no edd.; J.Vizcaíno and E.Ruiz are the 'comisarios' of the exhibition], contains three Greek inscriptions (ph.; Greek texts; comments by J.Vizcaíno) [below the numerals between square brackets refer to the page-numbers in the catalogue]: 1) the epitaph Wessel, *IGCVO* 409 (*SEG* XLVI 1368) [77]; see also J.M.Abascal Palazón - S.F.Ramallo Asensio, *La ciudad romana de Carthago Nova: fuentes y materiales para su estudio*, vol. 3 (Murcia 1997) no. 212 (bibliography; Greek text; ph.), with errors in the Greek transcription; 2) the epitaph *SEG* XXXVII 837; see also *La ciudad romana* -- (cf. above sub 1) no. 214 (ph.) [126]; 3) a circular bronze weight inscribed ν(όμισμα) δ′ [94]; ed.pr. M.Lechuga Galindo, *Anales de prehistoria y arqueología. Universidad de Murcia* 5/6 (1989/1990) 179-182 (the two letters left and right of a central dot surrounded by concentrical circles; anepigraphic on the other side; Latin cross above and triangle filled with dots below; 16.76 g; found in the Roman theater; 6th/7th cent. A.D. [not in *SEG* so far]).

4) *La ciudad romana* (cf. above sub 1) no. 213 is the Christian epitaph E.W.E.Hübner, *Inscriptiones Hispaniae christianae* (Berlin 1871) no. 178; A.Ferrua, apud J.Vives, *Inscripciones cristianas de la España romana y visigoda* (Barcelona 1942) no. 422; Guarducci, *EG* IV 485/486; see also A.Lillo, *Antigüedad y Cristianismo* 2 (1985) 119/120, and A.González Blanco, *Verdolay* 5 (1993) 131-141 (on the christianisation of Murcia), especially 132: Θωμᾶς | υἱὸς Ἐσ|τεφάν|ου ἔνθα || ἐταφρώ|θη μετὰ εἰ|ρήνης· μέ|μνησο | -- || † [For this epitaph see also Wessel, *IGCVO* 724, with several different readings. One wonders whether ΕΤΤΑΗΡΩΘΗ (LL. 5/6, lapis according to the copy by Hübner) represents the palaeographically very similar ἐπληρώθη ('Thomas was fulfilled here in peace', i.e., he died) rather than ἐταφρώθη (Hübner, followed by Guarducci, though she notes on 486 note 1 that the verb ταφρόω is non-existent); ἐταφώθη, Wessel; πληρόω is frequently attested in funerary texts for the completion of life, but almost invariably in active forms accompanied by an object like ἔτη, βίον, etc.; however, cf. the temenos inscription of Antiochos I of Kommagene: καὶ βίου πολυετοῦς μακαριστῶς ἐπληρώθην (e.g. *SEG* LIII 1763 L. 17); the sequence μετὰ εἰρήνης is equally unusual; *I.Catania* 179 seems to be the only or one of the very few parallels, Tybout].

1083. Emporion. Graffito on a vase, 6th/5th cent. B.C. Graffito on a vase. M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952) no. 42; *IGAI* (cf.

our lemma no. 1079) 3; *EGH* 2.43. Republished by E.Gangutia Elícegui, *art.cit.* (cf. our lemma no. 1079) 12 no. 3. The text had not been presented in *SEG* so far.

Σάνης δίζησθαι [---] Ἑρμῆς ὤν

1084. Hispalis. Epitaph of Crispi[--], ca. 150-250 A.D. Fragment of the lower right part of a white-yellowish marble plaque found during excavations in a Roman nekropolis ('carratera de Carmona' in north Sevilla). Ed.pr. S.Ordóñez Agulla, *Romula* 4 (2005) 265-267 no. 13 (ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 342 (with comment by J.Curbera), and P.Le Roux, *An.Ép.* (2005) [2008] no. 812: ---- | [--- τ]ὸ κάλλος | [---]ται Κρισπι|[--]μηνω

1. The first letter seems to be an Ω, C. || 2. [ἐνθάδε κεῖ]ται, ed.pr. || 2-3. Κρισπί[να (-ίνιλλα, -ινιανή), Κρισπῖ[νος], etc., ed.pr. || 3. possibly the age at death: [-- ἐτῶν -], μηνῶ[ν -], C. || for three other Greek inscriptions from Hispalis see *EGH* 18.1 (C.Fernández-Chicarro, G.Dunst, *Chiron* 3 [1973] 539/440; funerary epigram), 18.2 (*SEG* XXVI 1216; *An.Ép.* [1980] no. 557; epigram referring to the cult of Herakles), and 18.3 (*CIL* II p. 1025 XII (IV); onyx amulet mentioning the Syrian martyrs Sergios and Bacchos).

1084 bis. Illici (Elche; La Alcúdia). Graffito on a relief bowl, Hellenistic period. Fragment of the base of a relief bowl. Ed.pr. G.Lara Vives, *Lucentum* 23/24 (2004/2005) 108/109 (ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 12 (with comment by J.Curbera).

Φιλιο[--]

Genitive, 'marca del alfarero o taller donde se realizó la pieza', ed.pr.; either the name Φίλιος or the epithet of Ζεὺς Φίλιος, probably in the genitive, C.

1085. Illici (Elche; La Alcúdia). Christian mosaic inscriptions, first third of the 4th cent. A.D. *CIJ* 662-664; *SEG* LI 1470. For the history of the excavation and conservation see R.Lorenzo de San Román, 'La basilica-sinagoga de l'Alcúdia d'Elx (1905-2005). Problems i stat de la questió 100 anys després', *Lucentum* 23/24 (2004/2005) 127-155, especially 139-142 (dr.).

1086. Tarraco. Signature of the gem-cutter Σκύλαξ, reign of Claudius or Nero (forgery). *SEG* LI 1472. The article by G.Németh, I.Canós i Villena mentioned in *SEG* LI is reprinted in G.Németh, *Politai. Studies in Greek Social History and Epigraphy* (Hungarian Polis Studies 12; Debrecen 2005) 77-87 (ph.). They interpret the figure playing a lyre on the gem from Tarraco as a satyr rather than Herakles; a cameo in Paris also signed by Skylax shows Herakles as citharode (dr.). The latter embodies the virtues important to Nero and was probably made for that emperor, probably ca. 54/55 A.D. as a result of Seneca's positive Nero-

propaganda; the Spanish gem, however, is 'the product of Scylax's dissatisfaction: he no longer sees Hercules in the figure of the princeps, but only a satyr dressed as Hercules ... demanding recognition for feats he is not able to perform. This gem can thus be dated between 59 and 68' (85). N., C. i.V. push this view, highly hypothetical in itself, over the top with the suggestion that the object, dangerous for Skylax to sell in Rome, came to Tarraco because this city was a center of resistance to Nero: there the gem-cutter 'would have found a buyer who ... could express his loyalty to the rising Imperial star, Galba' (86). [Sceptical also M.Sève, *BE* (2007) no. 49, also with a remark on gem-cutters travelling over far distances, possibly 'sur commande' // however, N., C.i.V.'s views are undermined by the observation of E.Zwierlein-Diehl, in her study summarized in our lemma no. 2020, 342 note 155, that the signature on the Tarragona gem, itself an original dating to the 2nd/1st cent. B.C., is an 18th cent. forgery imitating the signature on the Paris cameo with its similar iconographical scheme, Tybout]. They argue that the gem is not a forgery, ancient or modern. Discussion also of the three other works signed by Skylax (in addition to the Paris cameo, gems representing the head of Claudius [Hermitage] and a satyr [present location unknown]; see G.M.A.Richter, *Engraved Gems of the Romans. A Supplement to the History of Roman Art. The Engraved Gems of the Greeks, Etruscans, and Romans*, II [London 1971] 134). [Note that R.M.Ricoma i Vallhonrat was not the ed.pr. of the Spanish gem as stated in *SEG* LI, following G.Platz-Horster; it was first published by A.M.Gibert y Olivé, *Ciutats focenses del litoral cosetá* (Barcelona 1900) 28-30; its provenance is 'Pedrera del Port de Tarragona' [R. i V.]; unknown provenance, *SEG*].

1087. Toledo (area of: Carranque). Inscriptions on columns, 4th/5th cent. A.D. *SEG* LI 1471. Presented again by M.Mayer, *RPAA* 77 (2004/2005) 206-215 (ph.).

LUSITANIA

1087 bis. Olisipo (Lisbon). Stamp on a Brindisian amphora, Hellenistic period. Rectangular stamp on the handle of an amphora. Ed.pr. J.Pimenta, *Las ânforas romanas do Castelo de São Jorge* (Lisboa) (Lisbon 2005; accessible on http://www.ipa.min-cultura.pt/pubs/TA/folder/41) 80 no. 5.1 (color ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 447: Ἡραῖος

The amphoras with this stamp were manufactured in Apani near Brindisi, ed.pr., with references [add *SEG* XLII 893 bis, Tybout].

BRITANNIA

1088. Isurium (Aldsborough, Yorkshire). Mosaic inscriptions (labels), early 4th cent. A.D. *IG* XIV 2549; *RIB* II.4.2448.5 (cf. *SEG* XLIII 686). D.S.Neal, S.R.Cosh, *Roman Mosaics*

of Britain I. *Northern Britain* (London 2002) 314-318 no. 123.15 (ph.), publish a glass slide from the late 19th/early 20th cent. showing more details of the Muse standing near the rocks labelled 'Ελη|κών (this inscription in *IG* and *RIB*): a theatrical mask suspended at the figure's right side and part of an inscription on the opened scroll reading [--]IEIA>. This shows that the Muse is either Polyhymnia or Thalia, and not Clio (so e.g. J.Toynbee, *Art in Britain under the Romans* [London 1962] 284; D.J.Smith, in J.Muny, M.Henig, *Roman Life and Art in Britain. A Celebration in Honour of the 80th Birthday of Jocelyn Toynbee* [Oxford 1977] 119/120); however, [Πολύμ]ν̣εια or [Θα]λ̣εία do not account for the sign > in fine; though acknowledging that the combination of Greek and Latin in a single mosaic would be unique [but see our lemma no. 1081 for another example], N., C. alternatively consider the reading [p]ietas [the ph. shows a short horizontal hasta on the second I], and also the possibility that > is a concluding stop.

R.Ling, in T.Ganschow, M.Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 219/220, points out that the mask identifies the Muse either as Melpomene or Thalia; the inscription should therefore be read as [Θα]λεία; he also considered [τέχνη?] [Θα]λεί̣ας, but J.Reynolds apud L. points out that sigma would very probably have been shaped Ċ; > may be a concluding stop (a debased form of the ivy leaf). [The label was probably originally inserted between two symmetrical decorative signs: < ΘΑΛΕΙΑ >, Tybout].

GERMANIA

1089-1091. **Augusta Treverorum (Trier). Jewish lead seals, 4th/5th cent. A.D.** Three inscribed Jewish lead seals. Included in a collection of evidence for Jewish presence in Germania by L.Berger, *Der Menora-Ring von Kaiseraugst. Jüdische Zeugnisse römischer Zeit zwischen Britannien und Pannonien* (Augst 2005) 82/83 nos. B1-B3 (ph.; dr.).

1089: 82 no. B1. **Jewish seal.** Lead seal with menorah and possibly ethrog on the obverse and an inscription on the reverse; found in 1984 north of the great hall of the palace. H.-J.Kann, in R.Nolden et alii, *Juden in Trier* (Trier 1988) 31 no. 2b; H.-J.Leukel, *Römische Bleiplomben aus Trierer Funden* (Trier 1995) 88 no. 328.

ΠΑΡΡ|ΟΡΙΙ[.]Γ̣ΙϹ̣[.]

[1-2. I read ΠΑΡΙ̣[.]ΟΡΙ[.], perhaps a form of the name Παρηγόριος, which is attested as a Jewish name (e.g. *JIWE* I 189; II 539; *IJO* II 14 B L. 32) and is very common in late Antiquity (A.Chaniotis, *SCI* 21 [2002] 234/235), Chaniotis.]

1090: 82 no. B2. **Jewish seal.** Lead seal with menorah, shofar, and ethrog on the obverse and an inscription (Greek or Latin?) between two horizontal palm branches in a beaded ring on the reverse; found east of the great hall of the palace. H.-J.Kann, *art.cit.* 31 no. 2a; Leukel, *op.cit.* 88 no. 329: Β̣Α

Or SA, only the lower rounded section of the letter survives, K., L., B.

1091: 82/83 no. B3. **Jewish seal.** Lead seal with menorah and possibly shofar on the obverse and an inscription on the reverse. Leukel, *op.cit.* 88 no. 330: ICIH.IMA

RAETIA

1092. Veldidena (Wilten). Inscriptions of unknown nature on tiles, undated [Roman Imperial period]. Two fragments of tiles with inscriptions incised before firing. Ed.pr. P.W. Haider, in M.Dawid et alii (ed.), *Veldidena. Römisches Militärlager und Zivilsiedlung. Nordtirol und die Invasion aus dem Süden vor 2000 Jahren. Jubiläumsausstellung im Tiroler Landesmuseum Ferdinandeum, Innsbruck* (Innsbruck 1985) 313; cf. K.Böhm, E.Weber, *Tyche* 20 (2005) 250 no. 133.

A: ------------------	**B:** ------------------
AC[-----------]	[----]ΓΚ[----]
ENCYNECIΠΟΛΥ[----]	[----]EBAV[----]
ΥΡΙΑΚΟΥ	[----]PIME (?) [----]

2. ἐν συνέσι ('im Zusammentreffen', 'in der Einsicht'), ed.pr. ‖ 3-4. perhaps a name: Πολυ[-- Σ]υριακοῦ, ed.pr. [Συριακός: hardly a name; occasional attestation as an ethnic (cf. *SEG* XXX 1801); perhaps rather [κ]υριακοῦ preceded by a name or noun beginning Πολυ-/πολυ?, Tybout].

ALPES POENINAE

1093-1094. Forum Claudii Vallensium. Dedications of vases, late 2nd/mid 3rd cent. A.D. Two graffiti on local goblets found in the Mithraeum of Forum Claudii Vallensium (Martigny, Valais, CH). One is presented by F.Wiblé, *Archäologie der Schweiz/Archéologie suisse / Archeologia svizzera* 18.1 (1995) 11/12 (color ph. on cover; dr.; French translation; no Greek text); transcription in *An.Ép.* (1998) [2001] no. 870; the other is published by ed.pr. M.Aberson, in A.Kolde, A.Lukinovich, A.-L.Rey (edd.), *Κορυφαίῳ ἀνδρί. Mélanges offerts à André Hurst* (Geneva 2005) 555-563 (ph.; dr.; French translation).

1093: W.; *An.Ép.*; A. 555 note 1. **Dedication to Helios.** Graffito on the belly.

Θεόδωρος ἀνέθηκα θεῷ Ἡλ{λ}ίῳ

1094: A. **Dedication, late 2nd/mid 3rd cent. A.D.** Graffito on the shoulder.

Εὐτυχ[--? ?-- ἀνέ]θικι̣

Initio: name of the dedicant, A.; ἀνέθικι for ἀνέθηκε

PANNONIA

1095. Aquincum. Epitaph of Anastasios, Dekousana, and Benjamin, 4th cent. A.D. *CIL* XIII 10611; *IGR* I 536; *CIJ* I² 675; *CIGP*² and *CIGP*³ 101; *SEG* LIII 1162 (1). Republished by L.Berger, *op.cit.* (cf. our lemmata nos. 1089-1091) 107-109 no. I 2 (ph.; dr.; German and English translation), who defends the traditional view that this is the tombstone of a Jewish couple (Anastasios and Dekousane) and their child (Benjamin). He interprets Δηκουσάνι as the dative of Δηκουσάνα. The text is generally considered Jewish because of the representation of three menorahs and the acclamation Εἷς Θεός. Contra D.Gáspár (see *SEG* LIII 1162 (1)), who argued that the relief originates in an earlier use of the stone and does not correspond to the text, which she understands as mentioning three men and an anonymous child (ετ φελειω νοστρω); she takes Δηκουσάνι to be a male name (Δηκουσάνος); according to G. we may have the tombstone of Jews who became Christians.

1096. Aquincum. Amulet on a silver leaf, 116 A.D. or shortly later. R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 20. Republished by G.Németh, *Politai* -- (cf. our lemma no. 1086) 89-98 (ph.; dr.), who points out that K. read the inscription on the basis of a reversed photograph resulting in an erreoneous reading (L. 1 only): ΛΙCΑΤΟΙ = λύσατε (?) magic characters ℵ. N. reads in L. 1: U...C magic characters Δ F D A ℵ O (or ANOX, i.e. Coptic ⲁⲚⲞⲔ, 'I am', perhaps repeated after a series of magic characters in L. 2 in fine). [However, in his commentary N. states that an inverted F follows after U and C, then a Δ (according to N. not necessarily a delta, since in Aramaic documents the sign appears as a magic character)]. We do not reproduce the rest of N.'s text, consisting of magic characters and Hebrew letters (the latter in L. 6); only L. 5 is possibly Greek: δό[ς] μι (= μοι). [But note that the reading is just as uncertain as that of the other lines; hardly any sign or letter read by N. is supported by the ph. (illegible) or dr., Tybout]. On 93/94, N. comments on several amulets against diseases, of which our object may be an example; special reference to *SEG* LIII 1803: see our lemma no. 1631.

1097. Carnuntum. Magic and other inscribed gems, 2nd-4th cent. A.D. Gems with Latin and Greek inscriptions found in Bad Deutsch Altenburg and Petronell. Ed.pr. G.Dembski, in F.Humer (ed.), *Die antiken Gemmen und Kameen aus Carnuntum* (Vienna 2005; texts in majuscules; ph.). Cf. K.Böhm, E.Weber, *Tyche* 20 (2005) 236/237 no. 105, who present all Latin

texts and those in Greek included in Kapitel IV.1.6 ('Magisches und Gnostisches'; 161-163 nos. 1105-1113) and IV.1.7 ('Schrift'; 163/164 nos. 1114-1140), with corrections provided by H.Taeuber (our nos. 1-16: 3rd/4th cent. A.D.): **1)** obverse: Ιαω; reverse: Α|βρα|σ[αξ] (nos. 1105 and 1107); **2** obverse: Ιαω; reverse ('umlaufend'): ----- | ΥCΤΙΠΩΑ[--] (no. 1106; 'von μυστιπόλος "mystische Riten ausführend"'); **3)** Θεσσθ | ενοθεν | θηροχελ | υγειβι-αμ || πληξ (no. 1108 a); **4)** obverse: Α | ΗΟ | ΥΕΙ; reverse: [---]Χ | ΕΛΤ | ΙΙΙ (no. 1109; obverse: magic vowels); **5)** obverse: Ω(?) ΝΙ | Ν | ΝΙ Ζ(?); in L. 2 twice inverted Z; in L. 3 one inverted Z and another sign, perhaps an Ω; reverse: [..]ΕΗΙ | Ω Σαβαωτ | Αδωναι | ε | ελωαι κ; rim: ΥΟ(?)ΙΕΥ(?)-ΑΕΗΙΟ(?)Υ[.?] (perhaps a series of vowels like that in our no. 4; no. 1110); **6)** obverse: monogram ΤΥΡΓΦΧΥ and ΕC(?), flanked by ΗΗ | ΥΥ | ω at left and ΙΙΙ | ΥΥ | ΙC at right; reverse: ὁ μέ|γας θεὸς Αβγα|λ|μισακ|ιακω rim: ΑΙΟ and other letters (no. 1111); **7)** Σαλκοιζ | Αηγημιθκ (no. 1112); **8)** ΑΕΙΙΟΥ ([incomplete series of the seven vowels, A.Chaniotis, *EBGR* (2005) [2008] no. 47]; no. 1113); **9)** ΒΗΟ (no. 1115); **10)** Εὐφή|μου (no. 1129); **11)** Ζο|ή (no. 1130); **12)** Λαβη | καλή (perhaps Λαβή(ρια); no. 1131); **13)** ΠΡΟ (no. 1132); **14)** Ζῇ καὶ|λή (no. 1133); **15)** Ψυχὴ | καλή (no. 1134); **16)** ΠΓ (?) (no. 1135).

The other sections contain few gems with Greek inscriptions; we mention those with unequivocally Greek texts: **17)** left: Ζεὺς Σάραπι(ς); below: CΕΙΚ (K sinistorsum); right: ΕωC-ΚΑV (Zeus Sarapis with lance and shield; 2nd cent. A.D.; 57 no. 40 N [no ph.]); **18)** ΧΖ | ΗΕ | Γω (obverse: Anubis; reverse: inscription; 3rd cent. A.D.; 93 no. 418); **19)** Πιττακός (lion attacking a deer; inscription above; 2nd/3rd cent. A.D.; 135 no. 833); **20)** Θαλῆς (mouse; inscription below; 2nd/3rd cent. A.D.; 136 no. 840). The two sages recorded in nos. 19/20 have no special connections with the animals represented, ed.pr.

1097 bis. Romula (Ribnica). Inscription on a glass beaker, ca. 35-45 cent. A.D. *SEG* LIII 1163. See now also I.Lazar, *Instrumentum: Bulletin du Groupe de travail europeén sur l'ar-tisanat et les productions manufacturées dans l'Antiquité* 21 (2005) 40/41 (ph.) and ead., *JRA* 19 (2006) 332. From parallels (see e.g. our lemma no. 652) L. infers that the lost side had the signature of Ἐννίων.

1098. Sirmium. Invocation of the Lord ('Inscriptio de Avaris'), 579-582 A.D. *CIGP*^{2} and *CIGP*^{3} 138; *SEG* XXXIX 1096. Republished by G.Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 394-396 no. 3 (ph.; French translation). In L. 2/3, he reads κὲ ῥῦξον τὸν Ἄβα|ριν (= ῥῆξον, imperative aorist of ῥήγνυμι) rather than κὲ ῥύξον (H.Grégoire [also in both editions of *CIGP* and in *SEG*]; = ῥίξον, imperative aorist of ῥίπτω) or κ' ἔρυξον (other editions; imperative aorist of ἐρύκω). D.Feissel, *BE* (2006) no. 544, points to the abbreviation sign after K (curved element attached to the lower diagonal hasta) which prompts the reading κ(αὶ) ἔρυξον.

1098 bis. Solva (Esztergom). Jewish epitaph of Juda and Kassia, 4th cent. A.D. *CIL* III 10599; *IGR* I 533; *CIJ*^{2} 676; *CIGP*^{2} and *CIGP*^{3} 86; *SEG* LIII 1162 (3). Latin epitaph partly in Greek letters and Greek acclamation. Republished by L.Berger, *op.cit.* (cf. our lemmata nos.

1089-1091) 104-106 no. I 1 (ph.; dr.; German and English translation). He dates the stone to the 4th rather than the 3rd cent. A.D. on the basis of the type of the menorah. B.W. Häuptli apud B. points out that Latin memoria means 'memorial, monument' (= Greek μνημεῖον) rather than 'to the memory of': Memoria Iudati patiri | et memopia Κασσί(α)ε | εὐλ(ογία)

3. KACCIE, lapis (Κασσιε = Latin Cassiae) || MEMOPIA Iudati patir | MEMOPIA KACCIE | EYA, *CIL*; Μεμορια Ιυδατι πατιρ. Μεμορια Κασετε Ευλ..., *IGR*; Μεμορια Iudati patiri | et μεμορια Κασσιε | εὐλ(ογία), *CIGP*[2] and *CIGP*[3] 86; MEMOPIA | IUBATIPAFIK | MEMOPIA KACETE | EYL, *SEG* LIII (D.Gáspár).

AFRICA PROCONSULARIS

1099. Babar (Babrensis; choros Babosis?; between Bagai and Badias). Christian monogram on a candelabra, 6th/early 7th cent. A.D. Monogram on the bottom of the base of a bronze candelabra. Read by C.Morrisson apud P.Morizot, *BCTH. Section Afrique du Nord* 18 B (1982) 55/56 (non vidimus) and apud F.Baratte, P.Morizot, *BSAF* (1997) 127-139, especially 136-138 (ph.; dr.; references to similar monograms and letters on bronze candelabras). See now H.Jacquet, F.Baratte, *AntTard* 13 (2005) 125 (ph.).

Ἰακόβου

The monogram was present when the object was cast: manufacturer's rather then owner's mark, B., M.; J., B. mention these possibilities without pronouncing a preference.

1099 bis. Carthago (area of: Bir Ftouha). Fragments, early Christian period (after ca. 550 A.D.). Ed.pr. L.Ennabli, in S.T.Stevens, A.V. Kalinowski, H.vanderLeest (edd.), *Bir Ftouha: a Pilgrimage Church Complex at Carthage* (Portsmouth, RI; 2005) 421-430, publishes 62 unrewarding small fragments of inscriptions in Latin and Greek (one is in Arabic) found during excavation of the church in Bir Ftouha, built between 541 and 550 A.D.; some Latin fragments are pagan (nos. 1-4, 5 [?], and 6). All 17 Greek texts are engraved on fragments of slate plaques (18 fragments; 425-427 nos. 10-26, with two joining fragments presented under no. 15; some have traces of red paint). No. 10 (ph.) reads ΠΡΟCΘ, which ed.pr. restores as πρόσθε[σις], i.e., the room where the eucharist was prepared before it was borne to the altar and where the hosts were stored after the mass (also called πρόθεσις) [but cf. S.Dardaine, *An.Ép.* (2005) [2008] no. 1684, who rightly terms this a 'hypothèse trés fragile', Tybout]; ed.pr. assumes that the slate plaques were placed above the doors to indicate the function of the rooms. The remaining fragments defy restoration: T (no. 11), B (no. 12), Π (no. 13), της (no. 14; ph.), [--]ηκατο[--] (no. 15; ph.), [--]της κ[--](no. 16; ph.), [--]τισ[--] (no. 17; ph.), Latin cross (no. 18), V (no. 19), A (no. 20), Δ (no. 21; ph.), A (no. 22), Θ (no. 23; ph.), V or A (no. 24), V (no. 25), and Δ (no. 26).

In the same volume A.Kalinowski on 169 publishes five graffiti and one (illegible) dipinto on fragments of (Tunesian) amphoras found in unstratified contexts: nos. 1/2 have an A, no. 3 an E, no. 4 a Γ, and no. 5 an inverted Ψ (?).

1099 ter. Hadrumetum. Defixio against a horse, 2nd cent. A.D.? Audollent, *DefixTab* 285 (*IGR* I 951); J.Tremel, *Magica agonistica* (cf. *SEG* LIV 1883) no. 35 (text of Audollent). D.Jordan, *ZPE* 152 (2005) 155/156, offers some explanatory notes (see app.cr.) and an interpretative text in normalized spelling:

Audollent	**Jordan (normalized spelling)**
Αλιμβεου κολουμβευ	“Αλιμβεου κολουμβευ
πεταλλιμβευ λ̣εγισ̣ε ’Αδοναϊ	πετελλιμβευ” λέγει σοι Αδωναϊ
Σαβαωθ Σεμεσιλαμ ἵνα	Σαβαωθ Σεμεσιλαμ, ἵνα
βαρουνες τῶν ἵππων	βαρύνῃς τὸν ἵππον
Δ̣αουριατῶν	Λ̣αυρεᾶτον
Signa magica eadem quae in 278 b	Five magical signs
Equus. In equo: Δαουρια-	Drawing of horse, within it Λ̣αυρεᾶ-
τ̣οὺς	τος
μεδὲ τρηχε μεδὲ τοὺ ποδας	μηδὲ τρέχῃ μηδὲ τοὺς πόδας
κινεσε μεσταθε κατά-	κινήσῃ, μὴ σταθῇ· κατά-
βαλε ἀουτο και κατά-	βαλε αὐτὸν καὶ κάτε-
χων ἀουτο πόδας	χε (?) αὐτοῦ πόδας

The tablet comes from a cemetery; the addressed is one of the dead; the speaker is Adonai himself, J. ‖ 1-2. quotation: ‘words of power’ to control the deceased; the same words are found in two erotic spells from the same cemetery (Audollent, *DefixTab* 265 A LL. 1-3 and 269 B LL. 2-4), J. ‖ 3-12. ἵνα βαρύνῃς τοὺς ἵππους Δαουριατοὺς μηδὲ τρέχειν μηδὲ τοὺς πόδας κινήσειν ... κατάβαλε αὐτοὺς καὶ κάτεχε αὐτῶν πόδας; ‘μεσταθε pro (μ)ὲς τάδε?’, Audollent (emendation in commentary); however, there is only one horse depicted and inside the drawing is only one name, J. ‖ 7-8. transcription of Latin Dauriatus (or more probably Laureatus), J. ‖ 10-12, ‘in order that you weigh down the horse Dauriatus (or Laureatus) and he not run’, J. ‖ see also R.Gordon, ‘Competence and “Felicity Conditions” in two sets of North-African Curse-Tablets (DTAud nos. 275-85; 286-98’ [in Latin with the exception of our tablet], *MHNH. Revista Internacional de Investigación sobre Magia y Astrología Antiguas* 5 (2005) 61-86 ‖ for Audollent, *DefixTab* 270 (*IGR* III 949; Latin inscription in Greek lettering) see A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 175.

CARIA

1099 quater. Caria. Hecatomnid women. On the basis of literary, epigraphic, and archaeological evidence, E.D.Carney, *AJPh* 126 (2005) 65-91, examines the role of Hecatomnid women in the public representation of the dynasty. C. provides an overview of the Hecatomnid dynasty and discusses the rule and co-rule of Hecatomnid women during the 4th cent. B.C. (with reference to *I.Labraunda* 40; *Staatsverträge* 260; L.Robert, *Le sanctuaire de Sinuri près de Mylasa* I [Paris 1945] 73, 75; *Syll.*[3] 167, 169/170; *I.Erythrai* 8; *GHI* 161A, 162B), arguing that there is no reason to believe that 'these Hecatomnid women were merely ciphers during their periods of shared rule or that they were considered incompetent when they ruled alone' (78). C. also explores the possible reasons for the Hecatomnids' practice of brother-sister marriages (and thus their indifference to the lack of heirs and the future of their dynasty), suggesting that sibling marriage functioned for them as a means of status elevation and identity formation in a time of precarious rule under Persian warlords. C. analyzes the impact of the Hecatomnids on late 4th-century and Hellenistic monarchs, showing that 'when the later Argeads, the Successors, and Hellenistic rulers needed to establish new monarchies, often with new families, the images of power and wealth the Hecatomnids had created attracted their admiration and imitation; their enthusiasm for Hecatomnid practice in respect to the role of women was, by comparison, muted' (87).

1100. Alabanda. Honorary decree for Pyrrha[kos?], 80s B.C. *SEG* XLV 1500 (cf. also XXXVIII 1048 for the date). In *Citoyenneté* 85-89, P.Gauthier presents the Greek text published by F.Canali De Rossi in *ISE* III no. 169, and a French translation. He briefly comments on the procedure resulting in the publication of the decree: a group of citizens addressed themselves to the boule, summarized P.'s great merits and concluded that the boule should draft an honorary decree (LL. 40/41: οἰόμεθα δεῖν τὴν βουλὴν ψηφίσασθαι στεφανοῦσθαι); the boule agreed and invited the group to take the floor in the assembly; the latter ratified the proposition in a secret vote (LL. 49-51). – For this text cf. also M.Wörrle, *ibid.* 155 note 28 and 158, and F. Santangelo, *SCI* 28 (2009) 66/67.

1101. Aphrodisias. Origin of the city. In *Citoyenneté* 15-22, I.Savalli-Lestrade briefly reflects on the origin of the city: from the δῆμος ὁ Πλαρασέων καὶ Ἀφροδεισιέων (*Aphrodisias and Rome* nos. 1 (*I.Kibyra* 2), 7 and 8) to the degradation of Plarasa to the status of a κώμη of the city of Aphrodisias; with special reference to the συνκτίσαντες τὴν πόλιν and the συναίτιοι τῇ πόλει τῆς αὐτονομίας, who are mentioned as the ancestors of members of elite families in inscriptions from the Imperial period. She suggests dating these ancestors to the 2nd half of the 1st cent. B.C.; in the collective memory of 1st/2nd-cent. A.D. families they were the people who acquired privileges for the city in what may be termed 'the second ktisis of the city'. In an Addendum on 37 she mentions *SEG* LIV 1020; on chronological grounds the συνεκτικότες

mentioned in this text (L. 5) must be dated to the 2nd cent. B.C. at the latest, i.e., in the period of the συμπολιτεία between Plarasa and Aphrodisias.

1102. Aphrodisias. The role of the demos. A.Chaniotis in G.Urso, *Popolo e Potere nel mondo antico* (Atti del Conv. Intern. Cividale del Friuli, 24-25 settembre 2004; Pisa 2005) 47-61, comments on the discrepancy between ideology/rhetoric and political reality when it comes to the official representation of ὁ δῆμος and its constitutional position. On the one side we have dedications of statues of Δῆμος (*Aphrodisias and Rome* 43: ὁ λαμπρότατος δῆμος), decrees by the βουλή and the δῆμος, the honorary title of υἱὸς τοῦ δήμου καὶ βουλῆς, in short an ideology of an important body cooperating in full harmony with the council; on the other side, when it comes to the contents of decrees, the image prevails of a small, hereditary elite monopolizing public life: *SEG* LIV 1020; evidence for πρῶτοι πολῖται, ἡ πρώτη τάξις, τὸ πρωτεῦον ἀξίωμα; γένος πρῶτον. Though inscriptions, positive and laudatory as they are, almost *per definitionem* do not report on conflicts with and demands from the *demos*, there are indications in some of them about 'eine einigermassen artikulierte Willensäusserung der mittleren und der unteren Schichten' and 'ein wesentlich weniger harmonisches Bild'. Discussion of *MAMA* VIII 410 and *JHS* 20 (1900) 74 no. II (ὁμοθυμαδόν and ἐπιβοεῖν of the demos, implying that this was not always the case: cf. *SEG* XLV 1502 with L 1097, on the people taking the initiative in the funeral of Tatia Attalis); references in public decrees and in private testaments to the possibility of a public decree diverting the money of a legacy to purposes other than those established by the testator (*MAMA* VIII 413). *SEG* XLIX 1556 and L 1096 also refer to conflicts about the use of money paid as *summa honoraria*: an aqueduct rather than a sacrificial banquet; cash rather than gladiatorial games. [For a detailed analysis of political life and culture in general and of the role of council and assembly/demos in particular in the imperial Greek city, see now A.Zuiderhoek, *GRBS* 48 (2008) 417-445, Pleket.]

1103. Aphrodisias. Honorary decree of the Κοινὸν τῆς Ἀσίας for Dionysios and Hierokles of Tralleis, ca. 100-50 B.C. *Aphrodisias and Rome* 5; *ISE* III 166. F.Canali de Rossi, *EA* 38 (2005) 101-108, suggests placing the embassy of the honorands to Rome in the context of the trials against a Thermus in 59 B.C. (presumably the praetor of 81 B.C. and liberator of Mytilene) who was defended by Cicero (*Pro Flacco* 98).

1104. Aphrodisias. Honorary inscription for Fl. Aelius Aineias, undated. Marble statue base, flat on the back, with recessed panels on the other three sides; found 3 km east of Geyre. Mentioned by C.Ratté, R.R.R.Smith, *KST* 26.2 (2005) 337 (ph.). The text was made available to us by A.Chaniotis, who will publish it.

Τὸν ἀξιολογώ-
τατον
Αἰνείαν · ἱερα-
4 τεύσαντα
μεγαλοφρόνως
τοῦ Διονύσου,
εὔνουν

καὶ φιλόδοξον
ἐν πᾶσιν περὶ
τὴν πατρίδα
ΣΤΟΙΧΩ ἀρχαίου
καὶ ἐνδόξου
ἐκ προγόνων
❦ γένους· ❦
vacat
προνοησαμένου
τῆς ἀναστάσεως
Φλ. · Αἰλ. Φλαβιανοῦ
Ἀσίας ἀρχιερέων
καὶ ἀρχιερέων
ἐγγόνου, ἀνεψιοῦ
καὶ συνγενοῦς
συνκλητικῶν,
τοῦ πατρὸς
❦ αὐτοῦ ❦

[18. Fl. Ael. Flavianus may be identical with Flavianus in *SEG* LIV 1029 and a relative of Αἰλία Λαιβίλλα (D.Campanile, *I sacerdoti del Koinon d'Asia* [Pisa 1994] 143 no. 169), Chaniotis.]

1105. Aphrodisias. Honorary inscription for the philosopher T. Aurelius Alexandros, ca. 200 A.D. *SEG* LIV 1031. R.W.Sharples, *BICS* 48 (2005) 47-56, examines the inscription as to the information it provides about T. Aurelius Alexandros iunior, the dedicator of the text. S. argues that the term διάδοχος 'was applied to the imperially appointed holders of the chairs of philosophy at Athens'. He tentatively suggests that there was a Peripatetic school at Aphrodisias, given the fact that Alexander's homonymous father was also a philosopher (who may have been the author of 'On Fever') and that with Adrastus of Aphrodisias there was a leading Peripatetic in the first half of the 2nd cent. A.D. in the city.

1106. Aphrodisias. Honorary epigram on the base of the restored statue of Fl. Eutolmius Tatianos, shortly before 450 A.D. *SEG* XV 661; XLVII 1555; *ALA* 37; Merkelbach-Stauber, *SGO* I 02/09/24. C.W.Hedrick Jr., *History and Silence. Purge and Rehabilitation of Memory in Late Antiquity* (Austin, TX 2000) 128/129 (text and translation), discusses this epigram as an example of rehabilitation (sc. of Tatianos by his homonymous grandson; cf. *SEG* XLVII). The form which the silence on the honorand's disgrace takes is significant: the destructive effects of time (cf. L. 3: ἀλλά με πανδαμάτωρ χρόν[ος] ὤλλυεν) and combatting them by creating things that last (here the restoration of the monument) are themes common in historiography. 'This larger historiographical issue is inevitably raised by the procedures of the *damnatio memoriae*' (129).

1107. Aphrodisias. Various epigrams, 5th/6th cent. A.D. *ALA* nos. 38, 73/74, and 155 (= Merkelbach-Stauber, *SGO* I 02/09/03, 02/09/13, 02/09/15, 02/09/31). G.Agosti, *art.cit.* (cf. our lemma no. 2009) 18-23, shows that Nonnos and his followers (the school of 'modern poetry') had a prevailing influence on the style, meter and formulas of these epigrams. We note the main terms and formulas discussed (always with parallels). No. 38 (ca. 450 A.D.?; A. 19/20): ἴδμων, the alliteration γλυκερῷ γενετῆρι, and τιθήνη (verse 1), ὄμμα τιταίνων (verse 4; in Nonnos nearly always qualified by an adjective); no. 73 (late 5th/early 6th cent. A.D.; A.

20/21): πρωτόθρονος (referring to a high rank in the βουλή; connected with βουλή also in Nonnos, *Par. Io.* 11.190 and *SGO* IV 21/05/02: common model?); no. 74 (late 5th/6th cent. A.D.?; A. 21/22): ἀειζώων (Nonnos, *Par. Io.* 1.34; 6.37; 19.198 = 223; likewise with religious connotation in *SGO* IV 22/05/06 = *IGLS* 1599; the association with μνῆστις in our epigram is a '*iunctuara* inedita'); no. 155 (5th/6th cent. A.D.; A. 22/23): διάκτορος ἤπιος ἀνήρ (cf. Nonnos, *Par. Io.* 18.106: διάκτορος ἄγριος ἀνήρ; for διάκτορος in the sense of 'deacon' cf. *ibid.* 12. 102); εὐσεβίης at the beginning of a verse; λοίμιος αἶσα: variation of λοίγιος ἄτη in verse 7 of the Aphrodisian epigram *ALA* 37 = *SGO* I 02/09/24 (*SEG* XV 661; XLVII 1555)?).

On 23 note 105 A. adds some observations on the fragmentary epigram *ALA* 100 (*SGO* I 02/09/97; 6th cent. A.D. or perhaps later): parallels in Nonnos, *Par. Io.* for θεόπαις and θεοδέγμων; the θεοδέγμων κῆπος is the garden where Christ was buried according to John 19.42 (cf. *Par. Io.* 19.213).

1108. Aphrodisias. Fragmentary inscription, 2nd cent. A.D. *MAMA* VIII 430. C.Kokkinia, *ZPE* 151 (2005) 259-262 (ph.), re-examines the inscription, arguing contra *MAMA* that the text is not complete. It rather preserves 'the ends, or in any case the right parts, of six lines belonging to a longer text' (261). She suggests placing the inscription in the context of a series of documents from Aphrodisias dealing with exemption from taxes on iron or nails (cf. *Aphrodisias and Rome* 15 [with *SEG* XXXIII 855] and 51; *SEG* L 1096]): '*MAMA* VIII 430 most likely carried yet another document, the fourth such text from Aphrodisias, relating to an important privilege of tax-exemption' (262). The following reconstruction is suggested:

[-----------------------------] κωλύ-
[ει? --------------------------]ΕΙ Ο ΤΟ
[-----------------------έπίτρο]πος τοῦ
4 [Σεβαστοῦ?-----------------] σιδήρου
[χρήσεως? ------------------]ΤΗΝΔΕ
[-------------------------χρή?]σιν ΕΠΙ
[-----------------------------]

MAMA reconstructed a complete text: κωλύ|ει ὁ τό|πος τοῦ | σιδήρου || τὴν δέ|σιν ΕΠΙ vacat.

1109. Apollonia Salbake. Honorary inscription for L. Antonius Zenon Megas Aristeus, Imperial period. *SEG* XXXVII 855. E.Miranda, *PP* 60 (2005) 382-385, republishes the inscription with a few changes and a brief commentary [now also ead. in T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli – Denizli-Hierapolis Arkeoloji Müzesi Yunanca ve Latince Yazılı Eserlerin Kataloğu. Denizli Yöresinden Gelen Yazıtlar* (Naples 2008) 51 (ph.; Italian translation)]. In LL. 2-3 she writes Μ[έ]|γαν Ἀριστῆ (μ[έ]|γαν ἀριστῆ, *SEG*), interpreting these words as part of the honorand's name. The man belongs to the family of the Antonii Zenones, many members of which are mentioned in several cities of Caria and Phrygia. Two further inscriptions in the Denizli

Museum name other family members: our lemma no. 1426 from Laodikeia on the Lykos and *IGR* IV 882 from Themisonion.

1110. Bargylia. Honorary decree for Poseidonios, ca. 150-100 B.C. *I.Iasos* 612; *SEG* XLIV 867. F.Coarelli, *Studi Ellenistici* 16 (2005) 229-240, suggests that Cn. Domitius Ahenobarbus, who is to be identified with the consul of 122 B.C., in his capacity of *propraetor* led the naval operations against Aristonikos and operated from Bargylia; after the victory over the pretender he may have been one of the ten legati who were entrusted with the organization of the province of Asia. In the course of his actions against Aristonikos' fleet he may have won a victory at Samos or Ikaros, for which reason an honorary inscription for him was erected there (*IG* XII.6.351).

1111. Bargylia. Decrees concerning the festival of Artemis Kindyas, 2nd cent. B.C. *SEG* XLV 1508; XLVII 1560; L 1100/1101. S.Hotz, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 59-65 (German translation), discusses the regulations for the festival of Artemis Kindyas in the light of the concept of 'ritual dynamics'.

1112. Herakleia Salbake. Dedication to Zeus Ktesi(o)s Patrios, Imperial period. *MAMA* VI 87. E.Miranda, *PP* 60 (2005) 385-387 (ph.), republishes the inscription and compares the iconography of Zeus with *I.Laodikeia* 63 and *SEG* XXXI 1127 (T.Ritti, *EA* 34 [2002] 53/54 [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 31 (ph.)].

1113. Hyllarima. Lists of priests, sales of priesthoods, and leases of land, 4th cent.-after 197 B.C. During a survey by a French-Turkish team in Caria, an inscribed fragment was discovered which constitutes the left part of a stele with a Carian-Greek bilingual inscription; the right part has been found and published by A.Laumonier, *BCH* 58 (1934) 345-376 no. 39 (*LSAM* 56; right part of **A** and the entire texts **B** and **D**). I.-J.Adiego, P.Debord, E.Varinlioğlu, *REA* 107 (2005) 601-653, publish the new fragment (**C**) and present the full text with French translation and detailed commentary. I.-J.A. deals with the Carian text (603-620) and gives an overview of the current knowledge of the language (640-653); P.D. and E.V. are responsible for the Greek text (621-639).

A: List of priests, 263/262 B.C. Laumonier 345-351. On the front face, column A (ph.), immediately following the Carian text no. 5, which ends with two letters at the beginning of L. 1 of the Greek text. The list enumerates priests of consecutive years, not a college.

Ἀγαθῆι Τύχηι·
Βασιλευόντων
Ἀντιόχου καὶ τ-
οὗ υἱοῦ Ἀ⟦ν⟧-
τιόχου ἐνάτου καὶ
τεσσαρακοστοῦ

⟦ἔτους· οἵδε ἱερεῖς⟧ τοῦ
Ἀπόλλωνος·
Ἀριστόδημος
ὁ τοῦ Τοννου,
Τοννους ὁ τοῦ
Ἀριστοδήμου,
Πλείσταρχος
Ἑρμοκράτους,
Ἑ̣ρμίας Διοδώρο[υ]
[- - -]σ̣[- - - - - - -]

Underlined letters are on the fragment found by L. ‖ 4. in fine, A in the place of ⟦v⟧, L. ‖ 5-7. Seleukid era, D.-V., who add that, although it is not clear whether the inscription was inscribed before or after the defeat of Antiochos I at the battle of Sardis (263/262 B.C.), it shows that the region south of the Maeander was not (for a long time) lost for the Seleukids ‖ 9-12. the priesthood was most probably hereditary, D.-V. ‖ 10-11. the name Τοννους is new, D.-V.

B: List of priests, 4th cent.-ca. 250 B.C., and sale of a priesthood, ca. 197 B.C. Laumonier 351-372. On the front face, column B.

Ἱερεῖες θεῶν πάντων·
Ἑρμιᾶς Φανέω Ἑρμιάδος·
ἱερεὺς θεῶν πάντων·
Ὑσσωλλος Ἀρρίσσιος·
Ἀγαθῆι Τύχηι· ἐπ' ἱερέως
Ἀγλουμβρότου, Πανάμου εἰ-
κάδι· ἐπὶ τοῖσδε ἐπρίατο τὴν
ἱερωσύνην Λέων Θευδώρου
παρὰ Ὑλλαριμέων διὰ βίου δρα(χμῶν) ξρ̣ʹ (?)
Διὸς Οαλοίνου, Ἡρακλείους, Γῆς,
Κανήβου, Διὸς Καθαρσίου,
Ἀπόλλωνος Ἀποτροπαίου,
Διὸς Ἀκραίου, Ἄρεως, Ἑρμοῦ,
Διὸς Ὀνδουρέως, Διὸς Σωτῆ-
ρος καὶ τοῦ Ῥοδίων Δήμου καὶ δαι-
μόνων Ἀρίσσιος τοῦ Ἴμβρασι,
Ἑρμίου τοῦ Ἀρίσσιος καὶ ἄν τι-
νι Ὑλλαριμεῖς θυῶσιν χωρὶ τῶ[ν]
προπεπραμένων ἱερατειῶν,
λήψεται δὲ γέρα τῶν θυομέ-
νων ὑπὸ τοῦ κοινοῦ κεφαλὰς
κα[ὶ πόδας· ἔ]σται δὲ ἀλειτούρ-
[γητος πάσης λειτουργίας κτλ.]

Date: 1-2: 4th cent. B.C., D.-V. (Robert, *Hellenica* VIII 11, suggested that LL. 1-4 date from the same time); 3-4: ca. 300-250 B.C.; 5 ff.: ca. 197 B.C., D.-V.; the priesthood of Agloumbrotos (eponymous Rhodian priest of Helios) is dated to ca. 197 B.C. on the basis of amphora stamps with his name, see G.Finkielsztejn, *Chronologie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 J.-C. environs: premier bilan* (Oxford

2001; cf. *SEG* LI 1013) 192, cf. *SEG* LIII 815, D.-V. ‖ 2. the genitive Ἑρμιάδος suggests that the nominative is most probably to be accented Ἑρμιᾶς, D.-V. ‖ 2 and 16-17. the same names indicate that the priests originate most probably from the same family, D.-V. ‖ 9. in fine, δρα(χμῶν) ξρ', L.; δραχ(μῶν) ρ', *LSAM*; D.-V. point to the problems with the first reading: the reverse order of the numerals (60 - 100), and the fact that this price for a lifelong priesthood would be rather low; on the other hand, the γέρα and freedom from duties would recompense the priest ‖ 10. ΟΑΛΟΙΝΟΥ, M.Segre, *Rendiconti Istituto Lombardo* 70 (1937) 21-27, A.Laumonier, *Les cultes indigènes en Carie* (Paris 1958) 456 note 5; ΘΑΛΟΙΝΟΥ, L. (1934), *LSAM*; Zeus Oaloinos: Anatolian god of vegetation, agriculture, and here the vine, D.-V.; Ge is the Greek name for an Anatolian Mother of the Earth, D.-V. ‖ 11. Kanebos: a local god, cf. Steph.Byz. s.v. Κύον, the ancient name of which is supposed to have been Κανήβιον, D.-V. ‖ 13. Zeus Akraios: the (indigenous and Greek) god of storm and mountain heights, D.-V. ‖ 14. Zeus Ondoureus is likely to be 'le dieu d'une localité particulière', D.-V. ‖ 15-17. the daimons of mortals are a Carian phenomenon, D.-V. [cf. *SEG* LIV 1117 app.cr., Corsten] ‖ 21. Hyllarima, most probably a *polis* already in the late 4th cent., must have been reduced to a *koinon* under Rhodian rule, D.-V. ‖ 22. κα[ὶ δέρματα], L., *LSAM* ‖ 22-23. cf. C LL. 21-24.

C: Sales of priesthoods and lease of land, ca. 197 B.C. On the left side (ph.).

[Ἀγ]αθῆι Τύχ[ηι]·
[ἐ]πὶ ἱερέως
[Ἀ]γλουμβρ-
[ότ]ου, Πανάμ-
[ου εἰκά]δι· ἐπὶ τ-
[οῖσδε ἐ]πρίατο
[τὴ]ν ἱερωσύ[ν]-
[η]ν Ἑρμίας Ἀ-
[ρι?]στοκλείου[ς]
[πα]ρὰ Ὑλλα[ρι]-
[μέ]ων διὰ βί[ου]
[δ]ραχμῶν [- - - -]
[- - -]ΥΝΕΡΙΔ[- - -]
[- - -]ΗΣ καὶ Ε[- -]
[- -]ς Κυρεία[ς]
[ἐν] τῶι τεμένε[ι],
[λήψ]εται δὲ γ[έ]-
[ρα τ]ῶν θυομέ-
[νω]ν ὑπὸ τοῦ δή-
[μο]υ κεφαλὰς
[καὶ] πόδας· ἔσ[τ]-
[αι] δὲ ἀλειτο[ύ]-
[ργ]ητος πάσης
λειτουργίας
[ἀ]νείσφο[ρ]-
[ος] πάσης
[εἰ]σφορᾶς
three lines vacant
[Λέ?]ων Διονυσί-
[ου ἐ]μισθώσα-
[το παρὰ] Ὑλλα-
[ριμέων ε]ἰς πα[τ]-
[ρικά - - - - - - -]

2-4. For the date of the priesthood of Agloumbrotos see the preceding lemma ‖ 13. perhaps an epithet of Zeus, comparable to the Rhodian Ἐριδίμιος?, D.-V. ‖ 14-15. perhaps Ἑ[κά]‖[τη]ς, D.-V., who point to the popularity of Hekate in Caria.

D: Leases of land, after 197 B.C. Laumonier 372-376. On the right side.

Ἑρμοκράτης
Ἀρτεμιδώρου
ἐμισθώσατο εἰ[ς]
πατρικὰ τὰ κτήμα-

τά τε ἐγ Κορέλλοι[ς]
τὰ ὄντα τοῦ Ἀπό[λ]-
λωνος καὶ τῆς
Ἀρτέμιδος πάν[τα],
δραχμῶν ἕκατο[ν]
μίας, καὶ τὰ ἐν Κα[.]-
νάροις, δραχμῶ[ν]
χιλιῶν ἕκατον ἐ[νε]-
νήκοντα· ἐμισθώ[σα]-
το δὲ καὶ τὰ ἐν Σιν[υ]-
ρι, τὰ ὄντα τοῦ Σι[νυρι]
ἐπὶ τοῖς αὐτοῖς, δρα-
χμῶν τριακοσιῶν
τριάκοντα δύο·
Ἀριστείδης Ἀρτέμω-
νος ἐμισθώσατο [εἰς]
πατρικὰ τὰ κτήματ[α]
τὰ παρὰ τὸν ποταμὸ[ν]
δραχμῶν ἕκατον
τεσσαράκοντα·
Ἀριστέας Ἀρχικλέ[ους]
ἐμισθώσατο ἐν Τ[ε]-
μήσσωι γῆν εἰς π[ατρι]-
κὰ Ἀρτέμιδọ[ς - - - - -]

4-5. τὰ κτήμα[τα] | τά τε, L. || 14-15. supplements of L.Robert, *BCH* 58 (1934) 516 || 26-27. Τεμήσσος: probably a subdivision of the city of Hyllarima, D.-V. || 28. Ἀρτεμίδω[ρος], L.

1114. Iasos. Iasos and the Ptolemies, 309-305 B.C. L.Migeotte, in F.Duyrat, O.Picard (edd.), *L'exception égyptienne? Production et échanges monétaires en Égypte hellénistique et romaine* (Actes Colloque d'Alexandrie, 13-15 avril 2002; *Études Alexandrines* 10, 2005) 189-203, explores the negotiations between Iasos and Ptolemy I and the ensuing political and fiscal position of the city, on the basis of *I.Iasos* 2 and 3 (Greek text; French translation). In no. 2 he suggests restoring in L. 25 ἐκ τ]ῶν συμβολαίων (*I.Iasos*: πρὸ τ]ῶν συμβολαίων) and translates (192 note 12): '(chefs d'accusation) [i.e., τῶν ἐγκλημάτων, L. 22] issus dans le passé des litiges (entre eux)'. M. argues that the qualifications ἐλευθέρους καὶ αὐτονόμους καὶ ἀφρουρήτους καὶ ἀφορολογήτους, occurring in the oaths in no. 2, do not all recur in the oaths actually sworn and mentioned in no. 3: ἀφρουρήτους καὶ ἀφορολογήτους disappear. In the negotiations between the city and the king or his representative the former accepted the presence of a Ptolemaic φρούριον and the payment of a σύνταξις (no. 3 LL. 4/5, 7, 14 and 25); both phenomena were not viewed as detracting from the freedom and autonomy of the city: perhaps the σύνταξις was not perceived as a permanent φόρος. The city continued to be in charge (κυρίους: no. 2 L. 6) of the revenues from the harbor and otherwise. Cf. also *SEG* LIV 1075.

1115. Iasos. Honorary decrees for foreigners, late 4th/early 3rd cent. B.C. *I.Iasos* 30-34, 37-39, 41/42, 44-50, 53-57, 59-64, 69-71. As a supplement to his republication of the inscriptions in *Bollettino dell'Associazione Iasos di Caria* 11 (2005) 22-25 [non vidimus], F.Delrieux, *ZPE* 154 (2005) 173-180, studies the texts as to their date and to the place where they were exhibited. Whereas the latter can, in most cases, be reconstructed, there are, despite numerous connections between the persons mentioned, not enough indications of a precise date; exceptions are *I.Iasos* 30 (*SEG* LIV 1074; 334-323 B.C.), 32 (315-313 B.C.), and 33 (ca. 314 B.C.).

1116. Iasos. Dedication to Zeus Meilichios, 1st cent. B.C. *SEG* XLIII 721. C.Franco, *PP* 60 (2005) 130-134 (ph.), republishes the inscription, which is the only attestation of this cult at Iasos. He briefly summarizes the results of the study of Ζεὺς Μ(ε)ιλίχιος in M.H.Jameson, D. R.Jordan, R.D.Kotansky, *A Lex Sacra from Selinous* (see *SEG* XLIII 630) 81-107, and suggests a connection with the 'heros tomb' in the agora, although the original context of the stone is unknown.

1117. Iasos. Amphora stamp, late 3rd-early 1st cent. B.C. In her overview of the archaeological material found during surveys in the chora of Iasos, A.Carcaiso, *PP* 60 (2005) 305-308 (ph.; dr.), publishes a double handle of a Koan amphora; on one part an oblong stamp with the name Σωπάτρου [she prints ΣΩΠΑΤΡ and resolves the 'abbreviated' name as ΣΩΠΑΤΡ[ΟΥ], but the photo seems to show the complete name, Corsten], on the other a circular stamp with a V or Λ. The date results from the occurrence of the same name in combination with the same symbol on coins assigned to the period between ca. 200 and 88 B.C.

1118. Kaunos. Dedication of Maussollos (?) to Basileus Kaunios (?), ca. 350 B.C. Purple-gray limestone base with cutting for a plinth on the upper surface, re-used in the late-antique or Byzantine wall above the Artemis sanctuary, found during the excavations; on the front, remains of an inscription in stoichedon. Edd.pr. C.Işık, C.Marek in B.Brandt et al. (edd.), *op. cit.* (our lemma no. 1153 bis) II 239-247 (ph.; dr.) [now *I.Kaunos* 46]. The base may have been the middle part of a group of dedications with those to Maussollos and Hekatomnos by the Kaunians on either side (*SEG* XII 470/471, now *I.Kaunos* 47/48).

[Μαύσσωλλος Ἑ]κατόμ[νω | - ca. 7 -] ἀ[νέθ]ηκ[εν]

1. [Πιξόδαρος] is also possible, edd.pr. || 2. most probably a dedication to Βασιλεὺς Καύνιος, thus, given the little available space, either Βασιλεῖ or τῶι θεῶι, edd.pr.

1119. Kaunos. The god Βασιλεὺς Καύνιος. *SEG* LI 1515. E.Raimond, *Res antiquae* 1 (2004) 389-408, examines the nature of the god and the history of his cult. After rejecting previous identifications with Greek gods or heroes [he does, however, not know the article summarized in *SEG* LI 1515, Corsten], R. sees in him a warrior god. His cult was established in Xanthos by Gergis in the late 5th cent. B.C., at the Letoon by Pixodaros (see our lemma no. 1501), and later on Kos (*I.Cos* 53).

1120. Knidos. Arbitration of Knidos between two citizens of Kos and the city of Kalymna, ca. 300 B.C. *I.Knidos* 221 (Ager, *Arbitrations* 21). A.Maffi, in F.Crevatine, G.Tedeschi (edd.), *Scrivere, leggere, interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005) [internet publication: http://www.sslmit.univ.trieste.it/crevatin/Daris.htm], examines the

procedural rules in connection with the term ἀνάκρισις (A LL. 67-72). He finds differences with the Athenian procedure and sees the possibility of a cross-examination of the witnesses for both sides. In A L. 70, he doubts the restoration ὑπὸ τ[οῦ μάρτυρος] without suggesting an alternative, and in LL. 71/72 he proposes [εἴ κα ἀποκρίνηι τις τὸ ἐ]Ιρωτώμενον.

1121. Knidos. Treaty between Rome and Knidos, 45 B.C. *I.Knidos* 33; F.Canali de Rossi, *Le Ambascerie dal mondo Greco a Roma in età repubblicana* (Rome 1997) 442. On the basis of Rome's treaty with the Lycians (LL. 9-11; see our lemma no. 1452), S.Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 188, suggests restoring in LL. 11-13 [τὴν ὑπεροχ]ὴ[ν καὶ ἐξουσίαν καὶ ἀρ]χὴν τοῦ [δήμου το]ῦ Ῥωμαίων | [βεβαίας διατηρείτω οὕτως ὡς ἐά]ν τι[ς κτλ.] instead of [- -]H[- τὴν δυναστείαν καὶ ἀρ]χὴν τοῦ [δήμου το]ῦ Ῥωμαίων | [φυλασσέτω - - οὕτως ὡς ἄ]ν TI[- -] (*I.Knidos*).

1122. Knidos. Honorary inscription for Symmachos, presumably late 1st cent. A.D. Inscription on a marble revetment plate of a podium in a room of the stoa on the Dionysos-terrace; on the top, cuttings for the feet of a bronze statue. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237/238 (Turkish) and 241/242 (German) (ph.; majuscule text).

Ὁ δᾶμος
καὶ ἁ βουλὰ καὶ τὸ μναμο-
νῖον καὶ ἁ γερουσία Σύμ-
μαχον Συμμάχου τοῦ
Ἀριστοκλείδα τὸν εὐ-
εργέταν vac. θεοῖς

[2-3. The μναμονῖον was apparently an institution of the city, cf. the μνάμονες in *I.Knidos* 36 L. 11 and 73 L. 3, Corsten; cf. C.Brixhe, *BE* (2006) no. 371, who refers to two papyrological attestations quoted in *LSJ* s.v. μνημονεῖον] || 3-4. Symmachos apparently sponsored the re-erection of the stoa, as is also attested by fragments of inscribed marble revetment plates from the front of the building, ed.pr. || 3-5. Symmachos and Aristokleidas are known names in Knidos, ed.pr., who refers to *I.Knidos* 83-85 where an Aristokleidas, father of Λυκαίθιον, is mentioned.

1122 bis. Knidos. Inscription for the Isis worshipper Theon, 1st cent. B.C./1st cent. A.D. Limestone stele (shape unspecified) found in the nekropolis; now in the excavation depot. To be published by W.Blümel in *I.Knidos* II (*IGSK* 41.2) among the Addenda. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 459 no. 305/1902 (French translation).

[..]βων καὶ Θαυβάριον | [τ]ὸν αὐτῶν υἱὸν | Θέωνα Εἰσιαστάν

1123. Knidos. Dedication to Zeus Megistos, prior to the late 1st cent. A.D. Inscription on a statue base, presumably re-used in the room of the stoa on the Dionysos-terrace where our

lemma no. 1122 was found. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237 (Turkish; majuscule text) and 242 (German): Θέανδρος Σιμύλου | vac. Διὶ Μεγίστωι vac. | τιμαθεὶς ὑπὸ τοῦ δάμου

[1. The name Θέανδρος is rare; cf. one example each from Delos, Euboia and Aigina in *LGPN* I and III.A, Corsten.]

1124. Knidos. Building inscription of a monumental fountain, 2nd cent. B.C. Block of an architrave of a monumental fountain by the street leading to the harbor. Mentioned by R. Özgan, *KST* 26.1 (2005) 239 (Turkish) and 240 (German) (ph.); no text; we read from the photograph, which shows only the beginning of the text.

Βουλακράτης Κλειτοφῶνος ΕΠΙΜΕ- - -
- - - - - -ρθενίαν ὑδραγωγήματος - - -
vacat τὰν κρ[ά]ναν ἀνέθη[κε] Τ- - -

1. For the name Βουλακράτης cf. *I.Knidos* 94 and 185, Ö. [otherwise, four examples from Nisyros and Rhodes in *LGPN* I, Corsten; in fine, ἐπιμε[λητής], Chaniotis || 2. the term ὑδραγώγημα seems new; it should, like ὑδραγώγιον, designate a water conduit, Corsten; initio, certainly [Πα]ρθενίαν, possibly the name of a fountain, Chaniotis.]

1125. Knidos. Signature of the sculptor Peithandros, ca. 300-250 B.C. Statue base, found in Knidos (stray find). Ed.pr. C.Bruns-Özgan in *Meisterwerke* 190 (ph.).

Πείθανδρος Ἀθαναῖος ἐποίησε

The sculptor is so far only known from Rhodes: *I.Lindos* 90 and 98 b; *AD* (*Meletai*) 18 (1963) 29 no. 58, W. Blümel apud ed.pr. [for the sculptor see U.W.Gottschall in R.Vollkommer, *Künstlerlexikon der Antike* II (Munich, Leipzig 2004) 201/202, Sverkos].

1126. Knidos. Funerary epigram for Antigonos, 3rd cent. B.C. *I.Knidos* 301; *SGO* I 6/7 no. 01/01/03. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 84 and 129/130, reprints this text (English translation) and discusses it as evidence for the cult of poets. He suggests that the epigram was composed by Antigonos himself.

1127. Knidos. Epitaph of Kleosthenes, Imperial period. Marble plaque with pediment, found in Datça, now in the museum at Marmaris. Ed.pr. W.Blümel, *AST* 22.1 (2005) 84.

Κλεοσθέ|νης Αἰ|σχύλου

1128. Knidos. Stamped amphoras. In *Transport Amphorae and Trade* 163-169, C.G. Koehler, P.M.Wallace Matheson discuss Knidian stamps bearing the names of φρούραρχοι in addition to, or replacing, the normal annual eponymous δαμιουργοί (188-167 B.C.). They conclude that the 'phrourachs represent an internal Knidian body specific to the wine trade, one that may have included some of the amphora producers themselves' (168) rather than being mercenaries in Rhodes' employ. As to the date, 'it cannot be moved much ... away from the 188-167 range' (169).

1129. Kodapa. Honorary decree for Hermogenes, ca. 250 B.C. Fragment of a marble stele, found near the village of Bozalan west of Keramos (for two inscriptions from the village itself see *SEG* LIV 1164/1165). Edd.pr. A.Bresson, P.Brun, R.Descat, K.Konuk, *REA* 107 (2005) 69-81 (ph. of squeeze). The inscription provides evidence for the location of the city of Kodopa, previously known only through several Athenian Tribute Lists (*IG* I^3 260 II L. 2; 262 I L. 29; 264 II L. 21; 265 II L. 11; 267 III L. 32) and an Athenian decree (*ibid.* 71 II L. 103; cf. *ATL* I 504). The city center was certainly on the Karaman Tepe.

['Επὶ στεφανηφ]όρου Αρμ[- - - - - - -]
[- - - - - - - -]χοῦντος Α[- - - - - - - - -]
[- - - - - - - - - - -]ους, ἐκκλησία[ς κυ]-
[ρίας γενομένης, ἔ]δοξεν Κοδαπέω[ν]
[τῶι δήμωι· ἐπει]δὴ Ἑρμογένης vac.
[- - - - - - - - - - -] . ιος ἀνὴρ ἀγαθός v
[ἐστι περὶ τὸν δῆ]μον τὸν Κοδαπέ-
[ων καὶ ἰδίαι τοῖς ἀ]παντῶσιν τῶ[ν]
[πολιτῶν? πολλὰς χρε]ίας παρέχ[εται]
[- - - - - - - - - - - - - - -]ΤΑΣ[- - - - - -]
- -

Dated on the basis of the letter forms, edd.pr. || 1. for the magistrate cf. the same office at neighboring Ouranion (*SEG* XLII 1019 L. 1); his name may have been Ἁρμόδιος (for attestations in this region cf. W.R.Paton, J.L. Myres, *JHS* 16 [1896] 199), edd.pr. || 2-3. a second magistrate, edd.pr. || 4-5. the mention of the ethnic instead of ἡ βουλὴ καὶ ὁ δῆμος indicates that Kodapa had, at an unknown date, lost its independence and been incorporated into a larger unit nearby, edd.pr. || 8. πᾶσιν instead of ἰδίαι is also possible, cf. *IG* XI.4.811 L. 7, the latter requiring a corresponding κοινῆι in LL. 9 ff., edd.pr. || 8-9. for ἀπαντάω (instead of the more common ἐντυγχάνω; for a brief comment on the formula τοῖς ἐντυγχάνουσιν αὐτῶι τῶν πολιτῶν cf. D.Knoepfler, *art.cit.* [cf. our lemma no. 952] 304) cf. *I.Priene* 7 LL. 5-9, and P.Herrmann, *MDAI(I)* 15 (1965) 91-95, edd.pr. || 9. initio Κοδαπέων is also possible, edd.pr.

1130. Mylasa. Inscription mentioning road-works, 97 A.D. *SEG* XXXVIII 1073. In a study starting from this inscription and dealing with the logistics and transport of stones from quarries, A.Hirt, in R.Frei-Stolba (ed.), *Siedlung und Verkehr im römischen Reich* (Bern etc. 2004) 115-134, republishes the text and argues that it is not obvious that the marble quarries near Mylasa were imperial property; he tentatively suggests that Χρήσιμος may rather have overseen the transport of marble from the quarries at Dokimeion to the harbors of Ephesos and Miletos.

1131. Mylasa. Epitaph of Moschion, late 2nd cent. B.C. Gray-white marble block, on the upper surface lewis holes; found re-used during excavations in the southern part of Mylasa. Edd.pr. A.Kızıl, W.Blümel, *EA* 38 (2005) 7/8 (ph.; German translation).

Ὁ τάφος Μοσχίωνος τοῦ Ἀριστείδου Πα[ρεμ]-
βωρδέως· ἐγένετο ἡ διεγγύησις τῆς κατ̣[α]-
σκευῆς αὐτοῦ ἐπὶ Φαίδρου τοῦ Ἀριστέου
Πανήμου ἑβδόμῃ ἀπιόντος·
τὸ δὲ ἀνάλημμα καὶ τὴν ἔξεδραν ἐπὶ Ποσειδων[ίου]
τοῦ Ἀδράστου Δαϊσίου τετρά̣[δι, τὴ]ν̣ δὲ λεοντ[ίδα]
ἐπὶ Χαιρέου Περιτίου ὀ[. . . . . -δεκ]άτῃ

1. A Moschion, son of Aristeides, in *I.Mylasa* 102 (ca. 100 B.C.); the syngeneia of the Parembordeis is so far known from Olymos only, edd.pr. ‖ 2-4. the financing of the monument was guaranteed by the pledge of a Phaidros, son of Aristeas; a homonymous man, a priest of Aphrodite Euploia, is on record as stephanephoros in *I.Mylasa* 207/207B and 210, and in a list of donors (*I.Mylasa* 501 L. 15), edd.pr. ‖ 5-6. dates of the completion of some elements and decorations of the monument, though it is not clear on which verb the accusatives depend, edd.pr., who refer for ἀνάλημμα, 'retaining-wall', to *I.Iasos* 249 and *I.Smyrna* 191 L. 10, and for λεοντίς, 'lion-shaped ornament on ■ building' (*LSJ* s.v.), to *I.Ephesos* 3214 L. 14 (a heroon) ‖ 6. τετρά[δι], P. Gauthier, *BE* (2006) no. 364; τετρά̣[τῃ], edd.pr. ‖ 7. the patronymic is missing, edd.pr. ‖ [7. ὀ[γδόῃ καὶ δεκ]άτῃ, Chaniotis].

1132. Rhodian Peraia. Amphora stamps, 3rd cent. B.C. In their overview of the production of amphorae in the Rhodian Peraia, G.Cankardas Şenol, A.Kaan Şenol, E.Doğer, *Transport Amphorae and Trade* 353-359, present photographs of several stamps, found during the authors' excavations at Hisarönü (our nos. 1-10) and during surveys in the surrounding area (our nos. 11-16) [cf. also our lemma no. 1152]:

(1) 353/354 no. 2: Ἱεροτέλης, which may designate a workshop rather than a single fabricant, given the long period of use (ca. 270-230/225 B.C.);
(2) 353/354 no. 3, next to a stamp of Hieroteles (cf. here no. (1)): Θεοδα[ισίου]
(3) 355 no. 4: Ἄστου, 'the earliest potter of stamped amphorae in the area';
(4) 355 no. 5: Ἄγριος (eponym);
(5) 355 no. 6: Ἀριστίων (eponym, shortly after Agrios on our no. (4));
(6) 355 no. 7: Νικολάου (potter; name around a rose; ca. 260-250 B.C.);
(7) 356 no. 8: Ἀναξίλα (potter; name around a rose; active at least three years between 250 and 240 B.C.);
(8) 356 no. 9: Διονυσίου (potter; name around a rose; ca. 230/225-220/215 B.C.);
(9) 356 no. 10: Διονυσίου (potter; name around a cornucopia; ca. 230/225-220/215 B.C.);
(10) 356 no. 11: Ἡράκλε(ι)τος (potter; after 220/215 B.C.);
(11) 358 no. 14 (*SEG* XLVI 1400 no. 3): ΙΠ[- - -] (perhaps the eponym Ἱππόστρατος);
(12) 358 no. 15 (*SEG* XLVI 1400 no. 2): ΝΙ[- - -] (eponym or fabricant, perhaps the eponym Νίκων in the period of Hieroteles (our no. (1));
(13) 358 no. 16 (*SEG* XLVI 1400 no. 1): Ἐπίχαρ(μος) (eponym);

(14) 358/359 no. 17 (*SEG* XLVI 1409 no. 1): ἐπὶ Τιμο|κλέυς (eponym);
(15) 358/359 no. 18 (*SEG* XLVI 1409 no. 2): Ἀπολλ|ωνίδα (eponym; Ἀπολλ|ωνίδας, *SEG*);
(16) 358/359 no. 19 (E.Doğer, G.Cankardas Şenol, *Arkeoloji Dergisi* [Izmir] 5 [1997] 40/41 nos. 9/10): Βόηθ(ος); cf. a stamp with the same name in a monogram: F.Henninger in V.Milojcic, D.Theocharis (eds.), *Demetrias* I (Bonn 1976) 130 no. 174 [where the monogram is read Βούθηρος, Corsten].

1133. Stratonikeia. The κρήνη Παρθενική. M.Ç.Şahin, *EA* 38 (2005) 13/14, argues that the κρήνη Παρθενική, mentioned in *I.Stratonikeia* 220a (Panamara), was not located in Panamara (A.Laumonier, *Les cultes indigènes en Carie* [Paris 1958] 310), but in Stratonikeia itself; also, the priest Τι. Φλά. Εὔδημος (LL. 1-3) was sent as ambassador to Rome (LL. 6/7) by Stratonikeia, not by Panamara. He identifies the fountain with the fountain-house between the two entrances of the main city gate in the north of the city, where an over-lifesized statue of Athena Parthenos and four smaller statues were found, among them portraits of a couple. Ş. sees in the latter a representation of Τι. Φλά. Εὔδημος and his mother-in-law Φλα. Ἡραείς (LL. 15-17), who paid for the construction of the fountain-house. He then points to a problem concerning the dates suggested for the fountain-house, the portraits and the inscription: the fountain has been dated to soon after 200 A.D., the portraits to around 460 A.D., whereas the priesthood of Eudemos and Heraïs is thought to have been between 96 and 98 A.D. [see *EBGR* 2005 [2008] 230/231 no. 31, where A.Chaniotis suggests that 'the κρήνη Παρθενική was not the fountain where Athena Parthenos was found, but a fountain that owed its name to the fact that it was visited by maidens or that its water was used for nuptial rites'; cf. for doubts concerning the date cf. also M.Sève, *BE* (2006) no. 25, who in addition suggests comparing the inscription with *SEG* XLI 1003 II LL. 79/80].

1134. Stratonikeia. Dedication to Zeus Labra(u)ndos, Imperial period. Marble altar with relief of a double axe, inscription on either side of the handle; in the museum depot at Stratonikeia. Ed.pr. T.Özhan, *EA* 38 (2005) 19 no. 11 (ph.; English translation).

Ζωπ{π}ύρα̣ | Δεὶ Λαβρ|ά̣νδου κ[α]|τὰ πρόστα|[γ]μα

[Date: Imperial period (letter forms), Corsten] || 2-3. read Δεὶ Λαβρ|ά̣νδῳ, ed.pr., who for other dedications to the god refers to *I.Stratonikeia* 813 and 1109.

1135. Stratonikeia. Dedication to a god with the epithet Καθημερινός, Imperial period. Marble altar; in the museum depot at Stratonikeia. Ed.pr. T.Özhan, *EA* 38 (2005) 19 no. 12 (ph.): [Κ]αθημε|[ρ]ινῷ Εἰ|ρηναῖο[ς] | εὐχ̣α̣ρ̣ισ̣τ|ήριον

1. Καθημερινός: epithet of a deity, perhaps Helios, 'since the sun rises daily'; for the cult of Helios in Lagina and Stratonikeia cf. *I.Stratonikeia* 504 and 1104; *EA* 29 (1997) 98/99 no. 17, ed.pr.

1136-1144. Stratonikeia. Epitaphs, Imperial period. T.Özhan, *EA* 38 (2005) 15-18 nos. 1-5 and 7-10 (ph.), publishes several epitaphs from the museum depot at Stratonikeia (except no. 9) and republishes *I.Stratonikeia* 1381 with a photograph (no. 6).

1136: 15 no. 1. **Mousa.** Round marble altar.

Εὔτυ[χ]ος Τιβε(ρίου)
Φλα(βίου) Θεο[δ]ώρου θρε-
πτὸς τῆς ἰδίας γυ-
4 ναικὸς Μούσης
μνείας ἕνεκεν· ἕ-
τερος οὐ τεθήσεται
εἰ μή τις συνγενεους

[1-3. Eutychos probably is Theodoros' home-born slave, Pleket] ‖ 7. συνγενεους for συνγενέος or συνγενοῦς, ed.pr.; rather συνγενεύς for συνγενής, C.Brixhe, *BE* (2006) no. 367 with reference to Brixhe, *Essai*² 57/58.

1137: 15 no. 2. **Tryphosa.** Marble stele.

Τρυφῴσης | τῆς Ἀρχαιο|κόρας μνε̣[ί]|ας ἕν[εκεν]

1-2. No attestation of the name Ἀρχαιοκόρα in Pape-Benseler or *LGPN*, ed.pr.

1138: 15 no. 3. **Fl. Cl. Mousarion.** Stele.

Φλ(αβίᾳ) Κλ(αυδίᾳ) Μουσα|ρίῳ οἱ πατέρες | μνίας χάριν

[1-2. For the name Μουσάριον see F.Bechtel, *Die Attischen Frauennamen nach ihrem Systeme dargestellt* (Göttingen 1902) 71; *LGPN* II s.v.; *SEG* XXXVIII 1107; XLV 2278; for names in -ιον cf. *SEG* LIV 1145, Sverkos].

1139: 16 no. 4. **Alexandros.** Square marble altar.

Ἡ σύνβιος καὶ | οἱ φίλοι Ἀλεξάν|δρῳ μνίας χά|ριν

1140: 16 no. 5. **Hermes.** Marble stele.

Ἰρηναῖ|ος Ἑρμῇ | τῷ πατρὶ | μνείας | χάρ[ιν]

1-2. Ἰρηναῖος = Εἰρηναῖος, ed.pr.

1141: 17 no. 7. **Antigraphios.** Altar.

Μελιτί[νη]
θρεπτὴ̣ [ἡ]
Ἀτιμήτου
4 Ἀντιγραφί-

ῳ ἀνδρὶ vac.
μ̣ε̣τὰ τῶ̣ν̣ τέ-
κνων μνί-
ας χάριν

2. In fine, a vacat is also possible, ed.pr. ‖ 4-5. the name Ἀντιγράφιος is 'very unusual', ed.pr. [in fact, there is no other attestation, Corsten]; ed.pr. quotes M.Ç.Şahin: 'Antigraphios probably resembled his father and for that reason he may have been given such a name'.

1142: 17 no. 8. **Chrysippos.** Round marble altar. Inscription **A** in smaller script above **B**.

A
Ν̣ε̣όφυτος Χ̣ρ̣υ̣σ̣ί̣π̣π̣[ῳ]
τῷ ἀδελφῷ μνίας χάριν

B
Χω(τ̣)άριον Χρυ-
σίππῳ μνίας
χάριν ❦

B 1. ΧΩΠΑΡΙΟΝ, lapis.

1143: 17 no. 9. **Diognetos.** Marble stele, found in 2004 in the northern part of the gymnasium.

Μουσάριν Δι-
ογνήτῳ τῷ ἰ-
δίῳ ἀνδρὶ μ-
νίας ἕ̣ν̣[εκεν]

1. Μουσάριν: shortened form of Μουσάριον, ed.pr. ‖ 2. the omegas have different shapes; the first one is cursive, ed.pr.

1144: 18 no. 10. **A family.** Square marble altar. **A-C** on the front (**A** on the upper moulding, **B** on the shaft, **C** on the lower moulding), **D** on the right side.

A
[1]Χ̣[2-3]ΑΡΙΣΒΗΣ τῆς
γυναικὸς Ἀντίοχος
μνίας χάριν ❦

B
Ἐπαφρᾶ τοῦ
Ἀντιόχου τοῦ
καὶ Μελανθί<ου>

C
Ἀντιόχῳ τῷ πατρὶ
[Ἀ]ρίστων καὶ Ἀντίοχος
[μν]ίας χάριν

D
Μελιτίνη Ἀντιό-
χου τοῦ ἀνδρὸς
μνίας χάριν

A 1. Possibly the female name Ἀρίσβη, ed.pr., who considers her Antiochos' wife [the name follows on remains of what could be another name, in which case Arisbe would be Antiochos' mother-in-law, Corsten] ‖ since **B** is inscribed on the shaft of the front and consists of larger letters than the remaining texts, the altar may have originally been erected for Epaphras (nicknamed Melanthios) alone, ed.pr. [or Melanthios was Antiochos' nickname, Corsten] ‖ **D.** Melitine was most probably the wife of the younger Antiochos (unless the Antiochos of **A** had married twice), ed.pr.

1145. Stratonikeia. List of donors, 188-167 B.C. Marble block, found in front of the Nymphaion south of the theater during road construction in 1985; now in the museum depot at Stratonikeia. The text is inscribed in two columns on the left part of the front. Ed.pr. M.Ç. Şahin, *EA* 38 (2005) 9-12 (ph.), according to whom it may have belonged to a wall of the temple of Demeter, which he locates on the site at which the stone was found. [According to the way the inscription is published, ed.pr. takes it as consisting of two texts, the first (here **A**) comprising the entire Col I and the beginning of Col. II, the second (here **B**) starting below a vacat after A, Corsten.]

Col. I

A [- - -] Ἀρ̣ι̣στέου τοῦ̣ [- - - - - - - - - - - - - - - - -]
[- -]ος Ῥο(δίου) δεδωκότος ∠ξʹ ἡμέ[ρ]α καὶ νύξ,
[τοῖς ἔ]χουσι τὰ Ἱεροκλείους τοῦ Ἑρμοφάν-
[του] Ῥο(δίου) δεδωκότος ∠ ξʹ ἡμέ[ρα] κ[α]ὶ νύξ,
[τοῖς] ἔχουσι τὰ Ζωΐλου τοῦ Θεμιστοκλεί-
[ους] Ἱε(ροκωμήτου] δεδωκότος ∠ ξʹ ἡμέρα καὶ νύξ,
[το]ῖς ἔχουσι τὰ Ἱεροκλείους τοῦ Ἱέρωνος Ἱε(ροκωμήτου)
[δε]δωκότος ∠ξʹ ἡμέρα καὶ νύξ,
[τοῖς] ἔχο[υ]σι τὰ Μυωνίδου τοῦ Διονυσίο̣υ̣ Ῥο(δίου)
δ̣ε̣δωκότος ∠ μʹ καὶ τοῖς τὰ Ἰατροκλείους
τ̣οῦ Ἀπολλωνίου Ῥο(δίου)
δεδωκότος ∠κʹ ἡμέρα καὶ νύξ,
τοῖς ἔχουσι τὰ [2-3]άρχου τοῦ Ἄν[δ]ρωνος Λο(βολδέως)
δεδωκότος ∠ λθʹ καὶ τοῖς τὰ Θαργ̣ηλίου
τοῦ Μενεσθέως Ῥο(δίου) δεδωκότος ∠ κδʹ ἡμέρα καὶ νύξ,
τοῖς ἔχουσι τὰ Οὐλιάδου τοῦ Ἰατροκλείους τοῦ Οὐλιάδου Ἱε(ροκωμήτου)
δεδωκότος ∠ λʹ καὶ το[ῖς] τὰ Χρυσογόνου τοῦ Μενεκράτου Ῥο(δίου)
[δ]εδωκότος ∠ λβʹ ἡμ[έρα] καὶ νύξ,
[το]ῖς ἔχουσι τὰ Κλινομά[χ]ου τοῦ Σωτηρίχου Λο(βολδέως)
δεδωκότος ∠ λʹ καὶ τοῖς τὰ Ἄνδρ[ων]ος τοῦ
Ἀπολλωνίου Ἱε(ροκωμήτου) δεδωκότος ∠ λ̣ʹ ἡμέρα καὶ νύξ,
[τ]οῖς ἔχουσι τὰ Πύρρου τοῦ Ἀπολλωνίου Ἱε(ροκωμήτου) δεδωκότος ∠ ιʹ
[κ]αὶ τοῖς τὰ Δημη[τρί]ου τοῦ Μέλανος Κο(λιοργέως) δεδωκότος ∠ ιʹ
[κ]αὶ τοῖς τὰ [- - - - - - - - - -]ους τοῦ Ἀθηνοκλείους Ῥο(δίου) δεδωκότος ∠ ι̣ʹ
καὶ τοῖς τὰ [- - - - - - - τοῦ Ἀ]πολλωνίου Ῥο(δίου) δεδωκότος ∠ιʹ
καὶ τοῖς τὰ [Ἀπ]ολλωνίο[υ τ]οῦ Εὐβούλου Λο(βολδέως) δεδωκότος ∠ ιʹ
κ̣αὶ τοῖς τὰ [Λέ]οντος τοῦ Δημ[ητρίο]υ Κ(ωρα)ζ(έως) δεδωκότος ∠ ιʹ ἡμέρα καὶ νύξ,
τ̣οῖς ἔχου[σι τ]ὰ Ἰάσονος τοῦ [- -].ου τοῦ [Μ]υὸς Κ(ωρα)ζ(έως) δεδωκότος ∠ ιʹ
καὶ τοῖς <τὰ> Ἀρ[ισ]τέου τοῦ Χρυσογό[νου - -] δε[δ]ωκότος ∠ ζʹ
[καὶ] τ̣ο̣ῖ̣ς̣ τ̣ὰ̣ [Μ]ητροδώρου τοῦ Μηνο[δώρου?] Μ̣υ(λασέως) δεδωκότος ∠ ι̣ʹ
[- - - - - - - - - - - -].είο̣υς τοῦ [- 6-7 -] Λο(βολδέως) δε[δωκό]τος ∠ ιʹ
τοῖς τ̣[ὰ Π]ολείτου [τοῦ - - - - - - - - - - - - - - - - - - δ]εδω[κό]τος ∠ ιʹ
τοῖς τ̣ὰ Ἑκατ[αίου?] τοῦ̣ Ἀμύντο[υ .]ο(- - - -έως) δε[δ]ωκότο[ς ∠ .ʹ]
το̣ῖς τὰ Δρά[κ]ον[τος] τοῦ Θ̣η̣[- - -]ου Ἱε(ροκωμήτου) δε̣[δ]ωκότος ∠[.ʹ]

[τοῖ]ς ἔχουσι τὰ Φανίου [τ]οῦ Λέοντο[ς τ]οῦ Φανίου Ἱε(ροκωμήτου) δεδωκότος ∠[.′]
[- -]ΕΟ[- - - - - - -]ΤΟΥ[- - - - δε]δω[κότος ∠.′]
vacat

Col. II

- -
δεδωκότος ∠ λ′ [καὶ] τοῖς τὰ [- - - - - - - - -]
τοῦ Ἀ[ρισ]τοκράτου Ἱε(ροκωμήτου) δεδωκότος [∠.′]
καὶ τοῖς [τ]ὰ Λυσάνδρου τοῦ Λέοντος
δεδωκότος ∠ ι′ ἡμέρα καὶ νύξ,
τοῖς ἔχουσι τὰ Διοδώρου τοῦ Μυωνίδου Ῥο(δίου)
δεδωκότος ∠ ι′ καὶ τὸ εἰς τὸ τέμενος
τῆς Δήμητρος
vacat

B Τοῖς ἔξω πυλῶν Ἀρτεμεισι-
ῶνος vac. η′ vac. ει′ vac. ζκ′
Ἑκατησιῶνος β′ vac. ι′ vac. ηι′ εκ′
Διοσθεῶνος ε′ vac. γι′ vac. ακ′ ΠΠ′(?)

Dated on the basis of the letter forms and the fact that several Rhodians are mentioned || **A** 33. [Λ]ο(βολδέως), [Κ]ο(λιοργέως) or [Ῥ]ο(δίου), ed.pr. || 43-44. ΓΙ on the left margin between the lines, ed.pr. || 45-46. a cult of Demeter in the city is already known through *I.Stratonikeia* 1124; the donations were perhaps destined for mysteries of the goddess, so that we may have to understand τοῖς ἔχουσι τὰ (μυστήρια) throughout the text, ed. pr.; A.Chaniotis, *EBGR* 2005 [2008] 230 no. 30: 'It seems that the owners of property, which had previously belonged to individuals who had made contributions, received a privilege of some kind, valid both day and night'; cf. also C.Brixhe, *BE* (2006) no. 368 || **B** 4. in fine, a numeral in the shape of two pis in ligature with a wavy line above, ed.pr.

1146. Sebastopolis. Honorary inscription for a benefactor, late 2nd cent. A.D. *La Carie* 320 no. 172. S.Mitchell, in id., C.Katsari (edd.), *op.cit.* (our lemma no. 1999) 94-96, reprints the inscription (English translation) and argues contra L.Robert that olives were grown and oil produced in the region of Sebastopolis and not bought elsewhere and transported to the city. For the distribution of olive oil (in most cases of local origin) in gymnasia, especially during periods of shortages, he refers also to *TAM* V.2.975; *I.Ephesos* 3071 LL. 7-9; *I.Magnesia* 179 LL. 25-28; *I.Stratonikeia* 203, 205, 218, 310/311, 678, 1046 (with II.2 addenda pp. 32/33); Wilhelm, *Akademieschriften* II 414-437.

1147. Tabai. Dedication to the demos, ca. 100 B.C. White marble block in the museum at Denizli, on one face of which is engraved the *senatus consultum OGIS* 442 (republished as, e.g., *MAMA* VI 162; Maier, *Mauerbauinschriften* I 75); the left face contains a dedication,

ed.pr. E.Miranda, *PP* 60 (2005) 381/382 [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 8 (ph.; Italian translation)].

[- - - ca. 9 - - -]ένωνος
[- ca. 4 -]ΗΙ[- ca. 4 -]ης Ἀπολλωνίου
[ἀγορα]νομήσαντες
4 ἀνέθηκαν τὴν ψαλίδα
τῶι δήμωι

Date: the inscription is prior to the *senatus consultum*, which was engraved after the Mithridatic Wars, ed.pr. || 4. ψαλίς is either an arch or a niche; the inscription was thus most probably incised on a monumental arch, ed.pr.

IONIA

1148. Didyma. The Hydrophoroi of Artemis Pyth(e)ia. M.-C.Marcellesi, in M.-F.Baslez, F.Prévot, *Prosopographie et Histoire religieuse* (Paris 2005) 85-112, studies the female ὑδροφόροι on record in Milesian and Didymaean inscriptions between the 3rd cent. B.C. and 3rd cent. A.D.: 119 women (*I.Didyma* 218, 227 c, 235, 237, 243, 245, 258, 269, 276, 278, 280/281, 287, 293, 307-388; *Milet* I.7.265; *SEG* XXX 1286). Text and French translation of *I.Didyma* 312, 330/331 and 403. The following aspects are discussed: activities of hydrophoroi (sacrifice; libations; celebration of mysteries; διανομαί for γυναῖκες and παρθένοι; further euergetistic activities); age (ἀμφιθαλής; in most cases young, unmarried girls, often assisted by older next-of-kin; six years of age in *I.Didyma* 331); duration and reiteration of the function; other functions held by hydrophoroi (cf. especially *Milet* I.7.265); familial context of the ὑδροφόροι (no monopolization by a small number of families); citizenship and civitas Romana. On 109-112 a chronologically arranged list of ὑδροφόροι. Cf. *BE* (2006) no. 344.

1149. Didyma. Oracles. See our lemma no. 2088.

1150. Didyma. Dipinto. Fragment of a vase with a dipinto in red paint. Ed.pr. U.Wintermeyer, *Die hellenistische und frühkaiserzeitliche Gebrauchskeramik, auf Grundlage der stratifizierten Fundkeramik aus dem Bereich der Heiligen Strasse* (Mainz 2004) 26 no. 216 (majuscule text; ph.): ΚΡΑΤΟΥ

[This may be only the end of a name since there seem to be two or three more letters on another, non-joining fragment; perhaps Κα̣[λλι]κράτου?, Corsten].

1151. Didyma. Stamp on a ceramic fragment. Lower fragment of a ceramic vessel; stamp on the inside of the bottom [potter's signature]. Ed.pr. U.Wintermeyer, *op.cit.* (our lemma no. 1150) 148 Scha 8a.1 (majuscule text; ph.): Ἑρμοῦ

1152. Didyma. Amphora stamps. G.Jöhrens, in U.Wintermeyer, *op.cit.* (our lemma no. 1150) 153-164 (ph.), (re)publishes the amphora stamps from Rhodes [cf. also our lemma no. 1132], Kos, Knidos, and those of unknown provenance, which were found in different places during the excavations from 1969 to 1990, in 1994, 1995, and 2002 [Tuchelt = K.Tuchelt, *MDAI(I)* 21 (1971); Wintermeyer = U.Wintermeyer in K.Tuchelt, *MDAI(I)* 30 (1980)].

A. Rhodes:

(1) 155 no. A1. Tuchelt 78 no. 214: Φιλώνδας (ca. 233 B.C.);
(2) 155 no. A2: ἐπὶ Ξε|νοφά(ντου) (ca. 210 B.C.);
(3) 155 no. A3: Ἀρμ(ο)σίλα (ca. 207 B.C.);
(4) 155/156 no. A4: Κλει[σιμβρο]τ[ίδα - - -]ος (ca. 195 B.C.);
(5) 156 no. A5: Σωκράτευς (ca. 203-171 B.C.);
(6) 156 no. A6: ἐπὶ Κλεά[ρχ(ου)], | Ὑακινθίου (ca. 198 B.C.);
(7) 156 no. A7: ἐπὶ Σ[ωδάμ]ου, Δαλί[ου] (ca. 195 B.C.);
(8) 156/157 no. A8: Δίου (ca. 195-165 B.C.);
(9) 157 no. A9: Αἰνέα (ca. 191 B.C.);
(10) 157 no. A10. Tuchelt 78 no. 215: [Ἀ]ρτεμιτίου, Αἰν[έα] (ca. 191 B.C.);
(11) 157 no. A11: ἐπὶ Ἰασικ|ράτευς (ca. 190 B.C.);
(12) 157 no. A12: ἐπ[ὶ Ξενο]|φά[νευς] (ca. 189 B.C.);
(13) 157 no. A13: Φιλαινίου (ca. 189-161 B.C.);
(14) 157/158 no. A14: [Ἀντι]γόν[ου], Δάλιος (ca. 187-185 B.C.);
(15) 158 no. A15: [ἐπ' Ἱέρ]ωνος, | [Πα]νάμου (ca. 186 B.C.);
(16) 158 no. A16: [ἐπὶ] Φιλεδάμου (ca. 183 B.C.);
(17) 158 no. A17: [ἐπὶ] Ἀγεμάχου (ca. 181-179 B.C.);
(18) 158 no. A18: ἐπ' ἱερέως | Ἀρχιδάμου, | Δαλίου (ca. 180-178 B.C.);
(19) 158 no. A19: ἐπὶ Αἰνήτορος, | [Θεσμοφορ]ίου (ca. 178-176 B.C.);
(20) 159 no. A20: ἐπὶ Νικασα|γόρα, | Ὑακινθίου (ca. 172-170 B.C.);
(21) 159 no. A21: ἐπὶ Ἀθανοδότου, Ἀρταμιτίου (ca. 170-168 B.C.);
(22) 159 no. A22: ἐπὶ Ἀρατο|φάνευς, | Δαλίου (ca. 169-167 B.C.);
(23) 159 no. A23: [Διοκ]λείας (ca. 154-137 B.C.);
(24) 159 no. A24: ἐπ[ὶ - - | - - - -], | Ἀγριανίου (2nd/1st cent. B.C.);
(25) 159 no. A25: [- - -]Ο[- - -] (undated);
(26) 160 no. A26: [- - -]ιον (undated).

B. Kos (nos. 34-38 can now, on the basis of several, clearly Koan, finds from 1971 with the inscriptions Αὔξη(- -), Αὔξησ(- -), and Αὔξησι(- -), be attributed to Kos, see 'Nachtrag' on 164)**:**

(27) 160 no. A29: Δώρου (undated);
(28) 160 no. A30: Ζήνωνος (Hellenistic period);
(29) 160 no. A31. Wintermeyer 136 no. 83: Ζωπύρου (ca. 370-360 B.C.);
(30) 160/161 no. A32: Θευδω(- -) (Hellenistic period);
(31) 161 no. A33: Νικία | Σατύρ(ου) (Hellenistic period; fabricant and eponym, or name and father's name?).
(32) 161 no. A34: Σωπ[άτρου] | ἐπὶ Νι[κομήδ(ους)] (undated);
(33) 161 no. A35: Σωπάτρου (ca. 150 B.C.);
(34) 162 no. A39: Αὔξη(- -) (3rd/2nd cent. B.C.);

(35) 162 no. A40: Αὐξη(- -) or Αὐξησι(- -) (3rd/2nd cent. B.C.);
(36) 162 no. A41: Αὐξ(- -) (3rd/2nd cent. B.C.);
(37) 162 no. A42: retrograde Αὐξη|σ[ι(- -)] (3rd/2nd cent. B.C.);
(38) 162 no. A43: retrograde Αὐξησι(- -) (3rd/2nd cent. B.C.).

C. Knidos:

(39) 161 no. A36: some letters in ligature (ca. 240-220 B.C.).

D. Unknown provenance:

(40) 162 no. A37. Tuchelt 78 no. 216: Ἀπολ(λ)ᾶς (2nd cent. B.C.);
(41) 162 no. A38: Ἀπολλο(- -) (2nd/1st cent. B.C.);
(42) 163 no. A44: [Β]οτα(- -) (4th-2nd cent. B.C.);
(43) 163 no. A45: [Β]οτα(- -) (Hellenistic to Imperial period);
(44) 163 no. A46: [Ε]ἰρηνία (Hellenistic period?);
(45) 163 no. A47: [Π]ασί(α) (Hellenistic period);
(46) 163 no. A48: Πασία (Hellenistic period);
(47) 163 no. A49: [- - -]ΝΙ[- - -]ρα (undated).

1152 bis. Ephesos. City government. Cf. S.Dmitriev, *op.cit.* (see our lemma no. 1990) 265-286.

1152 ter. Ephesos. The so-called Serapeion. P.Scherrer, in A.Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des Römischen Reiches* (*Byzas* 1 [Istanbul 2005]) 109-138, tentatively suggests identifying the complex not with a Serapeion, but with the Μουσεῖον known from inscriptions from the Trajanic period onwards (*I.Ephesos* 719, 852, 1161-1169, 1386, 2065, 2304, 3068, 3239, and 4101a/b).

1153. Ephesos. The role of L. Cusinius, 30-ca. 50 A.D. *SEG* XXXIX 1176 E; XLIII 766; *I.Ephesos* 659 B, 660 B, 716, 2246 A, 4119/4120 (cf. some coins: *RPC* I 2623-2625). F. Kirbihler, *JÖAI* 74 (2005) 151-173, examines the inscriptions mentioning L. Cusinius L. f. Velina (which he takes to refer to the same person) and attempts to define the functions he exercised as ἐπίτροπος τῆς πόλεως and ἐπίσκοπος. After comparing the few other occurrences of the term ἐπίσκοπος (see our lemma no. 1967 bis), he suggests that L. Cusinius was appointed by an authority outside the city of Ephesos (governor or emperor) in a period of difficulties, which may have been caused in part by the earthquake in the early 20s. It may be envisaged that L. Cusinius replaced the γραμματεὺς τοῦ δήμου (at least, none is known in this period) in order not to create a struggle over competencies. He suggests further that Cusinius' offices could well be the precursors of the slightly later office of the *curator rei publicae*/λογιστὴς τῆς πόλεως.

1153 bis. Ephesos. Decree conferring citizenship on the potters Kittos and Bakchios, late 3rd cent. B.C. *I.Ephesos* 1420. B.Kratzmüller, E.Trinkl, in B.Brandt, V.Gassner, S.Ladstätter (edd.), *Synergia. Festschrift für Friedrich Krinzinger* (Vienna 2005) I 163-167 (ph.; dr.; German translation), conclude from the inscription that the potters Κίττος and Βάκχιος of Athenian origin received Ephesian citizenship in the hope that they would provide the city and the sanctuary with vessels for the cult and public occasions; by doing so, they were expected to re-invigorate the production of black glazed pottery. They may also have to be connected with the production of Athenian-type prize-amphorae in Ephesos.

1154. Ephesos (area of: Apateira). The funerary foundation of Peplos, end of the 1st cent. A.D. *SEG* XXXIII 946; L 1173*. W.A.Daszewski, in *La mosaïque gréco-romaine* IX 1148/1149, briefly discusses LL. 12/13 and concludes that M.Donderer's interpretation, summarized in *SEG* L, is 'both interesting and tempting'; on the other hand he does not subscribe to D.'s suggestions that Egypt neither made ἐμβλήματα for local needs nor exported them abroad.

1154 bis. Ephesos. Ceramic stamp, early 1st cent. A.D. Kalathos-type bowl with stamp, found on the 'Staatsmarkt'. Ed.pr. V.Mitsopoulos-Leon in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 205 and 208/209 (dr.). ΕΥΑΡΙΕΣΤΟ

εὐάρεστο(ν δῶρον), ed.pr. [or the personal name Εὐάρεστο(ς), a potter's signature, Corsten].

1155. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. H.Taeuber, in H. Thür (ed.), *Hanghaus 2 in Ephesos. Die Wohneinheit 4. Baubefund, Ausstattung, Funde* (*FiE* VIII 6; Vienna 2005) 132-143 (ph. or dr.; German translations), (re)publishes numerous graffiti and dipinti on wall-paintings. For the new texts see our lemmata nos. 1156-1242, for the published ones the following comparatio numerorum [Langner = M.Langner, *Antike Graffitizeichnungen. Motive, Gestaltung und Bedeutung* (*Palilia* 11; Wiesbaden 2001); Strocka = V.M.Strocka, *Die Wandmalerei der Hanghäuser von Ephesos* (*FiE* VIII 1; Vienna 1977)]:

SEG		Taeuber
XLIX	1481	GR 54
	1482	GR 59
	1483	GR 114
LIII	1291	GR 54
I.Ephesos		
	555	GR 28
	599	GR 73 [cf. our lemma no. 1204]

Langner		**Taeuber**
no. 1015		GR 80
Strocka		
ill.	194	GR 1; 4
	195	GR 17
	196	GR 11-13
	455	GR 23 [cf. our lemma no. 1167]

1156-1242. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. Ed.pr. H. Taeuber in H.Thür (ed.), *op.cit.* (our lemma no. 1155) 134-145 (most with ph.; dr.; German translations) [for several republished items cf. our lemma no. 1155]. GR 2-23 are dated to "phase II", GR 26-68 to "phase III", GR 70-117 to "phase IV", GR 120-128 to "phase IV'".

1156: 134 no. GR 2. **Isopsephistic riddle.** In 'Raum 7' on the wall with the fresco of Sokrates, next to Sokrates on the right. ἐμνήσθη ὁ καλὸς τῆς | καλῆς ἧς ὁ ἀριθ(μὸς) αυοε´

2. The letters add up to the number 1475; for this kind of riddle cf. J. and L.Robert, *BE* (1983) no. 337, ed.pr.

1157: 134 no. GR 5. **Label.** In 'Raum 7' on the wall with the fresco of Sokrates, below the baseline: Σω̣[κρ]άτης

1158: 134 no. GR 6. **Commemoration.** In 'Raum 7' on the wall with the fresco of Sokrates, at right below Sokrates: ἐμνήσθ(η) vacat

1159: 134 no. GR 7. To the upper right of GR 6: ἐπὶ Φ(—)

Perhaps either a date with the abbreviated name of an official or the Egyptian month name Ἐπ(ε)ίφ, ed.pr.

1160: 134 no. GR 8. **Commemoration.** In 'Raum 7' on the wall with the fresco of Sokrates, at left below the baseline: Σωκράτης | ἐμ(νήσθη)

1161: 134 no. GR 9. **Label.** Left below GR 8: Σω̣κράτης

1162: 135 no. GR 14. **Benediction.** In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco on red background: εὐτύχει Ι̣Ν

In fine perhaps the beginning of a name, ed.pr.

1163: 135 no. GR 15. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco: Φ

1164: 135 no. GR 16. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco, unintelligible remains of three lines: MA vac. | vac. IN | OMHOX

1165: 135 no. GR 18. Fragment found in 'Raum 19/14a', probably from the upper floor; on red background: εὐποτ[- - -]

Ed.pr. tentatively suggests εὔποτ[ος οἶνος], 'wohlschmeckender Wein'?

1166: 135 no. GR 20. Fragment found in 'Raum 19/14a', probably from the upper floor; on red background.

[- - -]εις καὶ ἀμαχεὶ σ[- - | - -] καὶ εὐχαριστῶν | [- - -] γυναικὸς καὶ μ[- - -]

1. ἀμαχεί: adverb of ἄμαχος, ed.pr. || 2-3. Probably part of an acknowledgment to a host or a circle of females, ed.pr.

1167: 135 no. GR 22. Fragment in 'Raum 14d', on red background: Εὐέλπι[στος? - -] | κα[- - -]

Perhaps to be combined with GR 23 (Strocka, ill. 455 [see our lemma no. 1155]): Εὐέλπιστος [ἐμνήσθη τῆς] | κα[λ]ῆς ξενία[ς], ed.pr. || 1. Εὐέλπιστος: the name is also attested in a funerary inscription from Ephesos (cf. *SEG* XXXIII 957), ed.pr.

1168: 135 no. GR 24. **Commemorations.** Fragment in the peristyle 21.1 of the upper floor.

[- - - ἐμ]νήσθη τῆς καλῆς [ξενίας]
[- - - ἐμ]νήσθη τῆς κα[λῆς ξενίας]
vacat of ca. 4 cm
[- - - ἐμνήσθη τῆς κα]λῆς ξενίας

3. In smaller script by another hand, ed.pr.

1169: 136 no. GR 25. In 'Hof 21', on the western corner pillar (south face) of the north wall. Large number of epsilons of archaic type together with some digammas and etas, perhaps an accounting of a delivery.

1170: 136 no. GR 26. In 'Hof 21', on the western corner pillar (south face) of the north wall: Ῥώμ(η)

Most probably an invocation of the Dea Roma, cf. our lemma no. 1204, ed.pr.

1171: 136 no. GR 27. **List of food items.** In 'Hof 21', on the western corner pillar (east face) of the north wall.

	ν̣ι̣ω̣	4	Ἀμίν(ν)ην
	Σάμια θ´		λάγυνος
	μακρὰ γ´		γ´

The text probably deals with the delivery of wine; ed.pr. || 1. maybe the ending of a personal name (e.g. that of the recipient of the delivery), ed.pr. || 2-3. measured in κεράμια, ed.pr. || 4. Ἀμίν(ν)ην:

derivative of Ἀμιν(ν)αῖος, an Italian wine (cf. e.g. Plin., *NH* 14.4.21), ed.pr. || 5. λάγυνος: a belly-shaped bottle of wine with a long neck, ed.pr. || 6. the meaning of the gamma is not clear, ed.pr.

1172: 136 no. GR 30. **Account.** In 'Hof 21', on the central pillar (south face) of the north wall: ἔλαβαν οἱ ὑδραγωγοὶ | μη(νὶ) ς´ εἰκάδι * α´

1. ὑδραγωγός: probably refers to a 'plumber' who was responsible for water supply constructions, ed.pr.

1173: 136 no. GR 31. **Acclamation.** In 'Hof 21', on the central pillar (south face) of the north wall. [---] | θ[---] | χρι̣[......] | ἀληθω[...] | ακεν̣ι ξυ|στικὲ ἀσύν|κριτε

Praise of an athlete, who may have been a member of the ἱερὰ ξυστικὴ σύνοδος (cf. *I.Ephesos* 1078), ed.pr. || 3. perhaps χρη[στέ], ed.pr. || 4. possibly ἀληθῶ[ς], ed.pr.

1174: 137 no. GR 32. In 'Hof 21', on the central pillar (south face) of the north wall: κυανὸν | και̣ . [---] | [---]ουχον

Probably some kind of instruction for craftsmen, ed.pr.

1175: 137 no. GR 33. In 'Hof 21', on the central pillar (south face) of the north wall: μῆκος | πε̣δ̣ο̣υ̣ιδ | δοτρα | πλ̣οτου δ̣ς

3. The word is not previously attested; perhaps a derivative of δίδωμι, ed.pr. || 4. probably a misspelling of πλάτος (or, less likely, πλωτός), ed.pr.

1176: 137 no. GR 34. In 'Hof 21', on the central pillar (south face) of the north wall: ζητη | ὁ̣ξος | καὶ γά|ρος | τὶ λέγε̣|τε

1. Imperative of ζῆν (instead of ζῆθι), ed.pr. || 2. an Y seems to appear above Ξ; the term ὁ̣ξος can also be used for bad wine (cf. Plin., *NH* 14.75), ed.pr. || 3-4. γάρος: fish sauce, ed.pr.

1177: 137 no. GR 36. **Abecedarium.** In 'Hof 21', on the central pillar (south face) of the north wall: ΑΒΓΔΕΖ

Beginning of an alphabet, ed.pr.

1178: 137 no. GR 37. In 'Hof 21', in the eastern part of the north wall: ⟦Ξανθίας τὸ κ̣υσο̣ ca. 6 υ̣ . ν̣⟧

The graffito was supposed to be erased, probably because of its content, ed.pr. || κυσός or κύθος?, ed.pr.

1179: 137 no. GR 38. **Name.** In 'Hof 21', in the eastern part of the north wall: Εὐστά-θ(ιος)

The adverb εὐσταθ(ῶς) is also possible; it is often used in inscriptions to praise agoranomoi for having provided the correct weights in the markets (cf. e.g. *I.Ephesos* 921, 3011, 3016, 3018), or it may be a remark of a guest lauding the host for having given him the adequate portion, ed.pr.

1180: 137 nos. GR 40 and 41. **Benediction.** In 'Hof 21', in the eastern part of the north wall: ζῇ, Σ,τη[---]

Ed.pr. tentatively suggests Στήριος or ζῇς.

1181: 137 no. GR 42. **Record of delivery.** In 'Hof 21', in the eastern part of the north wall: παρὰ Ἀχολίο(υ) L | * λζ´ ἄλλο | * σξ´

1. The name Acholios is not very common, though attested several times in the vicinity of Ephesos, ed.pr. || 1. the symbol at the end of this line is not clear; it looks like a scribal abbreviation for ἔτους, ed.pr.

1182: 137/138 no. GR 43. In 'Hof 21', in the eastern part of the north wall: κοόρ[τις?]

Greek transliteration of *cohors*, ed.pr.

1183: 138 no. GR 44. **Acclamation.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: εὐτύχι Εὐγένι, | σοὶ πρέπει

1. The name Eugenios is attested several times in Ephesos; the person in the graffito is perhaps identical with Aur. Eugenios, γραμματεὺς τοῦ ἱερωτάτου μισθωτηρίου, c. 230/40 A.D. (*I.Ephesos* 3071), ed.pr.

1184: 138 no. GR 45. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ἐ̣λ̣π̣ι̣ν̣ί̣(κ)ο̣υ̣? | Ε̣ὐγ̣έν̣ι̣ς̣ | Κλ̣α̣υ̣δ̣[...]

1185: 138 no. GR 46. **Date?** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: ἐπὶ πρυταν(έως) κ̣ι̣ον

It is not clear whether the letters following πρυταν(έως) are part of this graffito, ed.pr.

1186: 138 no. GR 47. **Commemoration.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ἀτταλιανὸς | τὸ παιδεὶν ἐμνήσ|θη τῆς καλῆς ξενί|ας

1. The name Attalianos is also attested in *I.Ephesos* 1040, ed.pr. || 2. παιδεὶν = παιδίον, ed.pr. [cf. our lemma no. 1217, Corsten].

1187: 138 no. GR 48. **Invocation of Hermes.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Νὴ Κυ̣λ̣λ̣[ήνιον Ἑρμῆ]?

Perhaps an invocation of the god of trade under his epithet Kyllenios, ed.pr.

1188: 138 no. GR 50. **List of expenditures.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ψωμί(ον)	[---]
	ἰς βαλαν(εῖον)	κ(έ)ρ(ματος)
		α΄ ὀβο(λοί) β΄
	ἐλάδι(ο)ν	ϛ
4	νίτρα	ὀβο(λοί) β΄
	σάπων	ὀβο̣(λοί) β΄
	φρυγάνια	ὀ̣βο(λοί) β΄
	ψάρι(ο)ν	κ(έ)ρ(ματος) α΄
8	ἐλάδι(ο)ν	κ(έ)ρ(ματος) γ΄
	ο...	ὀβο(λοί) γ΄
	καψάρι(ο)ν	κ(έ)ρ(ματος) [.]
		ὀβο(λοί) β
	μ̣...	κ(έ)ρ(ματος) [.]
12	ο̣ι̣κ̣..χ̣α	κ(έ)ρ(ματος) ι̣α΄
	κινάρα	κ(έ)ρ(ματος)
		α΄ ὀβ[ο(λοί).]
	ἄρτος	* α΄

Kappa and rho in ligature; κϱ = κ(έ)ρ(μα) or κ(έ)ρ(ματος), a scribal abbreviation probably denoting a bronze drachma, ed.pr. ‖ 10. καψάρι(ο)ν: first attestation of the Greek transliteration of capsarium, ed.pr.

1189: 138/139 no. GR 51. **List of food items and prices.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ἄρτοι	ἀσ(σάρια)	ι̣η΄
	χλωρά	ἀσ(σάρια)	δ΄
	ἰς βαλα(νεῖον)	ἀσ(σάρια)	ϛ΄
4	θερμοί	ἀσ(σάρια)	α΄
	κελλαρι(κά)	ἀσ(σάρια)	ιε΄
	προπεν	ἀσ(σάρια)	γ΄
	κεννος	ἀσ(σάρια)	γ΄
8	μῦς	ἀσ(σάρια)	ιγ΄

3. After ἀσ(σάρια) ϛʹ follows a symbol which could be χ(αλκοῦς), ed.pr. ‖ 6. 'fast food' (cf. προπῖνα = propina, Just., *Nov.* 11.7.15) or a 'cocktail' (cf. προπῖν; Petron. 28; Mart. 12.82.11), ed.pr. ‖ 7. κιννάβαρι (cinnabar) or κιννάμωμον (cinnamon) or κέγχρος (millet), ed.pr. ‖ 8. a sort of fish or mussels, ed.pr.

1190: 139 no. GR 52. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: . η· ϛ· Γωργ --- | . η· ϛ·

Perhaps a date?, ed.pr.

1191: 139 no. GR 53. **List of expenditures.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

κρέ(ας)	* αʹ	
ἄρ(τοι)	ἀσ(σάρια)	εʹ
χλωρά	ἀσ(σάρια)	δ(ʹ
φάβ(α)	ἀσ(σάρια)	γʹ
κελλα(ρικά)	ἀσ(σάρια)	ιβʹ
ἰς βαλα(νεῖον)	ἀσ(σάρια)	ϛβʹ
προ(πεν)	ἀσ(σάρια)	γʹ
μῦς	ἀσ(σάρια)	ι(ʹ
θερμοί	ἀσ(σάρια)	α(ʹ

Cf. GR 51 (our lemma no. 1189), ed.pr. ‖ scribal abbreviation for assaria: up to line 2 an alpha plus round sigma in superscript is used; from then on it looks like a hook, open to the left ‖ 3. ((vertical hasta, from the middle bent 45° to the right) = 1/2 (cf. *I.Ephesos* 13), ed.pr.

1192: 139 no. GR 55. **List of food items.** On the southern wall of 'Raum 22': Δ̣ ἔλ̣αι̣ο(υ) π̣ερί̣χ(ευ)α?

1193: 139 no. GR 56. **Date.** On the southern wall of 'Raum 22': τῇ δʹ ἀ(πιόντος) μη(νὸς) Δύστρ(ου)

Date: 'viertletzter Tag des Monats Dystros', ed.pr.

1194: 139 no. GR 57. On the southern wall of 'Raum 22': ΕΞΟΥΜ̣Ε̣ΤΗΡΕΥΞ̣. | Κ.Α̣.Ρ̣Α.Ε̣ΜΕΤ̣Υ̣Η

ἐξ οὗ με Τηρεὺς: perhaps a verse on the Thracian king Tereus; a (lost) tragedy of Sophocles bears this title, ed.pr.

1195: 139 no. GR 58. **Name.** On the southern wall of 'Raum 22': Μονοπονίς

The name is previously unattested; its formation is analogous to that of Φιλοπο̣νίς (*TAM* II 310), ed.pr.; cf. also our lemma no. 1197.

1196: 139 no. GR 60. **Horoscope.** On the southern wall of 'Raum 22'.

γεννᾶται Προκόπη | μη(νὶ) Ἀπελλαίῳ ι' ἀπ(ιόντος) ὥρ(ᾳ) γ' | ἐν συμπαθίᾳ

Date of birth of a girl; probably written down for a horoscope, ed.pr. || 1. the name is attested in Olympos (*TAM* II 1038) and Termessos (*TAM* III 288), ed.pr. || 3. συμπάθεια was a concept developed by the Stoic Poseidonios from Apameia; it was used in astrology but also for the constellation of celestial bodies, ed.pr.

1197: 139 no. GR 61. **Name.** On the south wall of 'Raum 22': Μον‹ο›πονί(ς)

Cf. our lemma no. 1195, ed.pr.

1198: 140 no. GR 63. In 'Raum 5': Ψ̣Α̣ΘΙ̣.Α ΧΓΟ̣

The first letter could be either Ψ or Φ, ed.pr. || ed.pr. cautiously suggests Θ(εοῖς) [κα]τ̣αχ̣το-[νίοις], though he admits that the beginning of the line does not really fit.

1199: 140 no. GR 66. **List of items and prices.** On the north wall of 'Raum 19'.

[---].ω	[---]	
[---]ν̣ίτ̣ρα?	ἀσ(σάρια)	γ'
[---]η̣ε̣ι̣	ἀσ(σάρια)	[---]
[---]ς	ἀσ(σάρια)	[---]
[---]ἄρτ(οι)	ἀσ(σάρια)	[---]
[---]λ̣λ̣	ἀσ(σάρια)	[---]
[---].Β	...	
τοῖς τοῦ Λα̣[.]	ἀσ(σάρια)	η[---]
Διοφ(---)	ἀσ(σάρια)	ι[---]
Εὐ̣[.](---)	ἀσ(σάρια)	[---]
Α[ὐ]ξά(νων)	ἀσ(σάρια)	[---]
Ἀ̣ν̣[θ]ρ̣άκιο̣(ν)	ἀσ(σάρια)	[---]
Α̣β̣.σσο(--)	ἀσ(σάρια)	[---]
Κ̣ηπο̣ι̣[..]	ἀσ(σάρια)	[---]
Ν̣ηλεύ(ς)	ἀσ(σάρια)	[---]
Μ̣ουν(---)	ἀσ(σάρια)	[---]

Φιλ(---)	ἀσ(σάρια)	[---]
	ἀσ(σάρια)	[---]

Two lists of expenses, the first one for purchases (cf. our lemma no. 1188), the second one for payments to persons, ed.pr. ‖ 7. end of the first list, ed.pr. ‖ 8. Αα denotes a personal name or a civic office, ed.pr. ‖ 12. a common name for slaves (cf. *SGDI* 1687), ed.pr. ‖ 13. cf. Χαβύσσιος (*IG* XII. 5.872 L. 86), ed.pr. ‖ 14. κηπουρ[ός] = gardener?, ed.pr. ‖ 16. Μουνδίκιος (e.g. *I.Ephesos* 1010) or Μουνάτιος (e.g. *I.Ephesos* 1049; *FiE* 9/1 B 54, 50), ed.pr.

1200: 140 no. GR 68. On the central pillar of the west wall of 'Raum 19': ναῦλος

Freight, ed.pr.

1201: 140 no. GR 70. On the west wall of 'Hof 21': ΚΙΥ

The combination of letters is not clear; neither *tria nomina* nor a numeral, ed.pr.

1202: 140 no. GR 71. **Acclamation.** On the west wall of 'Hof 21': εὐτύχι

1203: 140 no. GR 72. On the west wall of 'Hof 21': αὔριον η'

It is not clear whether eta is part of this graffito; most probable meaning: 'Morgen ist eine Zahlung von 8 (Denaren?) fällig', ed.pr., who adds that the graffito may also represent a reminder for an order of products or an invitation of guests.

1204: 140 no. GR 73. *I.Ephesos* 599. **Acclamation.** On the west wall of 'Hof 21': Ῥώμη πανβασί|λια, τὸ σὸν κράτο|ς οὔποτ' ὀλῆται

Cf. *Anth.Pal.* IX 647: Ῥώμη παμβασίλεια, τὸ σὸν κλέος οὔποτ' ὀλεῖται, *I.Ephesos* ‖ the publication in I.Ephesos lacks the line breaks, T. ‖ 1-2. παμβασίλεια, *I.Ephesos* ‖ 3. ὀλεῖται, *I.Ephesos*.

1205: 140 no. GR 74. **Date.** On the west wall of 'Hof 21': μη(νὶ) θ' ζ'

The forms of eta and zeta could also suggest X (= 60), ed.pr.

1206: 141 no. GR 76. **Abecedarium.** On the west wall of 'Hof 21'.

ΑΒΓ
ΔΕΖ
ΗΘ
ΙΚ Α
ΛΜ B

ΝΞ
ΟΠ Γ
PC Δ
ΤΥ
ΦΧ Ε Ζ
Ψω Η Θ

Two alphabets, ed.pr.

1207: 141 no. GR 77. **Abecedarium.** On the west wall of 'Hof 21': ΠPCTYΦXΨω

End of an abecedarium; perhaps to be connected with our lemma no. 1206, ed.pr.

1208: 141 no. GR 78. **Abecedarium.** On the west wall of 'Hof 21': ΔΕ Ζ̣Η̣

1209: 141 no. GR 81. **Acclamation?** On the central pillar (east face) of the west wall of 'Hof 21': οἰδεῖστε

οἰδεῖστε = οἰδεῖσθε, probably with sexual meaning; or similar to the meaning of αὔξι ('may you prosper'; cf. e.g. *I.Ephesos* 1321), ed.pr.

1210: 141 no. GR 83. On the eastern half of the north wall of 'Hof 21': Λαβεριανὸς | Μ̣άν̣η̣ς Εὐτροπίου | vac. ἔκπιε

1\. The name is so far not attested in inscriptions; it may have to be associated with the family of the Laberii (*I.Ephesos* 24B), ed.pr. || 2. Μάνης: very common local personal name; Εὐτρόπιος: cf. *I.Ephesos* 1304 and 2254, ed.pr.

1211: 141 no. GR 84. **Declaration of friendship.** On the eastern half of the north wall of 'Hof 21': φι(λῶ)

1212: 141 no. GR 85. **Benediction.** On the eastern half of the north wall of 'Hof 21': [ζ]ήσες

[ζ]ήσαις (cf. our lemma no. 1213), ed.pr.

1213: 141 no. GR 86. **Benediction.** On the eastern half of the north wall of 'Hof 21'.

ζήσαις
Σαμα-
δουραι
καὶ Μηλί-
χαι τὰς ζ'
γυναῖκα-
{ι}ς· Εὐτυχ-
ῖς ἔγραψε.

The text was erased later; several misspellings and grammatical mistakes, ed.pr. ‖ 1. must be understood as a plural form (cf. *SEG* XXX 1746), ed.pr. ‖ 2-3. names ending in -δουρος (= δωρος) are frequently attested in Thessaly; names starting with Σαμ-: *IG* IV 764; *SEG* XXXIX 606; *IG* IX.1.938; *I.Ephesos* 2 L. 57, ed.pr. ‖ 4-5. Μήλιχος = personal name attested in Astypalaia (*IG* XII.3.194), ed.pr. ‖ 5. numeral symbol (zeta), ed.pr. ‖ 6-7. γυναῖκαις = γυναῖκες, ed.pr. ‖ 7-8. the female name Εὐτυχίς or the male name Εὐτύχης or Εὐτύχιος, ed.pr.

1214: 141 no. GR 87. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι

1215: 141 no. GR 88. **Malediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ἀτύχει

1216: 141/142 no. GR 89. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι, Εὐτύχη, | πολλοῖς ἔτεσι

Εὐτύχη: iotacism, ed.pr.

1217: 142 no. GR 90. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ζήσοις | Ἀκάκι εὐτύ|χη καλὸν παι|δίν

1. ζήσοις = ζήσῃς, ed.pr. ‖ 2. Akakios is attested several times with similar adjectives in the graffiti of the 'Hanghaus', ed.pr. ‖ 3-4. παιδίν = παιδίον, ed.pr. [cf. our lemma no. 1186, Corsten].

1218: 142 no. GR 91. On the eastern corner pillar (west face) of the north wall of 'Hof 21': * ν υ[---]

The text mentions the sum of 50 denarii; the context is, however, not clear, ed.pr.

1219: 142 no. GR 92. **Abecedarium.** On the eastern corner pillar (south face) of the north wall of 'Hof 21': ΑΒΓΔΕΖ

Beginning of an alphabet, ed.pr.

1220: 142 no. GR 94. **Date.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μι(νὶ) ια′ | δ′ ἀπιόν(τος)

'Datum entspricht dem viertletzten Tag des Monats November', ed.pr. ‖ 1. I (instead of the common η) above M (iotacism), ed.pr.

1221: 142 no. GR 96. **Reference to wine.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': οἶνο(---)

1222: 142 no. GR 97. **Date?** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μι(νὶ)

Cf. our lemma no. 1220, ed.pr.

1223: 142 no. GR 100. On the eastern corner pillar (west face) of the south wall of 'Hof 21': μιω

With circles and other scribbles, ed.pr.

1224: 142 no. GR 106. **Commemoration.** On the central pillar (north face) of the south wall of 'Hof 21': ἐμνήσθη Γελνάδις

1-2. Read Γεννάδιος, ed.pr. [or rather Γεννάδις with the common omission of omikron, Corsten].

1225: 142 no. GR 107. On the central pillar (north face) of the south wall of 'Hof 21': Με(---)

Numerical symbol (= 45?), ed.pr.

1226: 142 no. GR 108. On the western corner pillar (east face) of the south wall of 'Hof 21': Ψ

1227: 142 no. GR 109. **Writing exercise?** On the western corner pillar (east face) of the south wall of 'Hof 21': ΑΒΑ ΑΑ

1228: 143 no. GR 110. In 'Raum 22', on the southern jamb of the passage to 'Raum 21': Δ | Ε | ς

Part of a series of numbers (4, 5, 6), ed.pr.

1229: 143 no. GR 111. **Abecedarium.** In 'Raum 22', on the southern jamb of the passage to 'Raum 21': α | βγ | δε | ζη

Beginning of an alphabet, ed.pr.

1230: 143 no. GR 112. **Name.** On the south wall of 'Raum 22': [Β]ωρ̣υσ[θέ]λις

The name could be derived from the river Borysthenes (Dnieper); cf. our lemma no. 1232, ed.pr.

1231: 143 no. GR 113. **Name.** On the south wall of 'Raum 22': [Σ]μαραγδοι̣ [---]

[Z]μαραγδοι̣ is also possible; a frequently attested personal name (cf. e.g. *I.Ephesos* 560), ed.pr.

1232: 143 no. GR 115. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Βωρ̣υσθ̣έλιος

Cf. our lemma no. 1230, ed.pr.

1233: 143 no. GR 116. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Αἶνος

Αἶνος as a personal name is only attested in Larisa/Thessaly (*IG* IX.2.517 L. 76), as a place name in Thrace, ed.pr. [further attestations (cf. *LGPN* s.v.) as a personal name: Rhodes (*LGPN* I s.v. (1)); Tenos (*SEG* XIV 553 I 37); Larisa (*IG* IX.2.715); Priene (*I.Priene* 313.489), Corsten].

1234: 143 no. GR 117. **Benediction.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': εὐτύχει

1235: 143 no. GR 120. **Record of delivery?** On the western half of the north wall of 'Hof 21'.

a) ΝΡ
b) Λ
ΗΠ̣
c) R
d) ΗΚΚ
e) π̣αρ̣ὰ̣ Αὐρ̣η(λίου)?

d. first kappa retrograde, ed.pr. || e. π̣αρ̣ὰ̣ Αὐρ̣η(λίου) is written in another hand, ed.pr.

1236: 143 no. GR 121. On the western half of the north wall of 'Hof 21', in front of a drawing of (probably) an animal: Π

1237: 143 no. GR 122. **Benediction.** On the eastern half of the south wall of 'Hof 21': εὐτύχει | ῾ϊερῆ

2. ῾ϊερῆ: probably the vocative of ἱερεύς; the use of iota with trema is remarkable as it became common only later, ed.pr.

1238: 143 no. GR 123. On the eastern half of the south wall of 'Hof 21': κον(-) ρε´

ρε´: 105?, ed.pr.

1239: 143 no. GR 124. **Abecedarium.** On the eastern half of the south wall of 'Hof 21': ΑΒΓΔΕΖΗΘ̣ .... Ṇ Ξ̣ ---

1240: 143 no. GR 125. On the eastern half of the south wall of 'Hof 21', next to the drawing of a circle and a cross: ΙΠ

1241: 143 no. GR 127. **List of expenses?** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d'.

ταῖ(ς) γυναι(ξί)	γ′	4	φρογίῳ	γ′
Παυλεί(νῳ)	[.]		ταῖς γυναι(ξί)	γ′
καύματι	ε′			

1242: 143 no. GR 128. **Abecedarium.** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d': ΑΒΓΔΕ

Beginning of an alphabet, ed.pr.

1242 bis. Ephesos. Dipinti in the Lower Church of St. Lucas' tomb, ca. 500-550 A.D. Three fragments of wall painting showing biblical scenes and remains of dipinti. **A** (fr. 1): probably remains of the miracle of the healing of the lame at Bethesda or Capernaum; **B** (fr. 2+3): head of Christ and head of a smaller woman. Ed.pr. A.Pülz in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 263-270 (ph.).

A:		[- -]C Θ[- -]	**B**:		- - - - - - - - - -
		[?]HNKAIH			[- - -]NTEC
		INH KAI			[- - -]TON
	4	ΠΕΡΙ		4	[- - -]OCHM..ON
		ΠΑΤ[- - - -]			[- - -]ΘΝΙΚ[- -]

A: 3-5. Perhaps καὶ περιπάτ[- - -], cf., e.g., Joh. 5.8, ed.pr. ‖ **B**: 4-5. perhaps [τ]ὸ σημ[εῖ]ον- - - [ἐ]θνικ[- -], ed.pr., who suggests that the representation depicts the prayer of the Canaanite woman for her sick daughter.

1243-1244. Ephesos. Stamps on ampullae and amphoriskoi, 6th cent. A.D. S.Metaxas in F.Krinzinger, *Spätantike und mittelalterliche Keramik aus Ephesos* (Vienna 2005) 75-95, publishes and studies 42 stamps on ampullae and amphoriskoi (ph.; dr.). Most of them consist of monograms (nos. 1-35; a further stamp with monogram on an ampulla of a new type on 97 no. 43) or pictures/symbols (nos. 38-42), while only nos. 36 and 37 have inscriptions.

1243: 86 no. 36. Εὐγεν(ίου) ἀναγν(ώστου)

Retrograde stamp; abbreviations indicated by 'S'.

1244: 86 no. 37. ΡΩΙΒΗ

Perhaps abbreviation of the name of a person and/or an office, ed.pr.

1244 bis. Ephesos (?). Moulds for lamps, 2nd/1st cent. A.D. Cf. *SEG* LIV 1853. Seven moulds for lamps in the 'Rijksmuseum van Oudheden' in Leiden, five of them with letters; most probably from Ephesos. Ed.pr. A.Giuliani, *JÖAI* 74 (2005) 73-83 (ph.; dr.); nos. 1-3 and 5 are scratched, no. 4 is painted in ink. (1) 81 no. 1: Β; (2) 81 no. 2: Ρ or Φ; (3) 81 no. 3: two or three letters, perhaps Μ or ΑΛ; (4) 81 no. 4: ΕΦΕ; (5) 81 no. 1: Υ.

1245. Ephesos. Letter forms in Ephesian inscriptions, 1st cent. A.D. C.Mayer, *Tyche* 20 (2005) 87-100, continues her series of articles on the letter forms of Ephesian inscriptions (cf. *SEG* LIII 1280 bis). On the basis of the same or similar letter forms, she classifies the Ephesian inscriptions of the Julio-Claudian and the Flavian period into five groups, each of which may be assigned to the same scribe or letter-cutter: **Group 4** (Claudian/Neronian): *I.Ephesos* 3023; *SEG* XXXIV 1122. **Group 5** (Claudian): *I.Ephesos* 703, 716. **Group 6** (Claudian/Neronian): *I.Ephesos* 688, 1005/1006, 1008; **Group 7** (Neronian/2nd half of the 1st cent. A.D.): *I.Ephesos* 411, 688, 702, 720; **Group 8** (2nd half of the 1st cent. A.D.): *I.Ephesos* 514b, 701, 987/988, 1010; *SEG* XXXIX 1206. **Groups 1-3** have already been classified and discussed in Mayer's previous publications.

1246. Erythrai. Regulation of the cult of the Korybantes, 2nd cent. A.D. *SEG* LII 1146. A critical edition is presented in *IG* XII.6.1197 (the stone was found in Samos).

1247. Klaros. Honorary decrees for Polemaios and Menippos, after 120/119 B.C. *SEG* XXXIX 1243/1244; cf. *SEG* L 1176; LI 1584; our lemma no. 2056. K.Rigsby, *EA* 38 (2005) 112-115, suggests seeing in Δούλων Πόλις (1243 II L. 37) a defensible place in the territory of Kolophon that was seized by adherents of Aristonikos when the latter tried to conquer Kolophon. The Romans later promised and gave the inhabitants of Doulopolis autonomy for their help against Kolophon, which may have been taken away again on the instigation of Menippos (1244 I LL. 34-37).

Concerning the expression ἐπὶ Ῥωμαϊκῶι θανάτωι in *SEG* XXXIX 1244 I L. 45, S. Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 200-202, agrees with the explanation of J.-L.Ferrary, according to which a man from Kolophon had caused the death of a Roman citizen (*SEG* XLI 987), contra G.-A.Lehmann who interpreted it as the Roman death penalty (*SEG* XLVIII 1405).

1248. Klaros. The chronology of the lists of delegations to the oracle of Apollo. Cf. *SEG* XXXVII 961-980 (*SEG* XXXIX 1242). J.-L.Ferrary, *CRAI* (2005) 719-765, gives a brief overview of the inscriptions found during consecutive excavations in the temenos of Apollo and recording urban delegations to the god's oracle, from ca. 1900 up to the end of the excavations of J. and L.Robert in the years 1950-1961 and of J.de La Genière in 1988-1997. F.'s primary aim is to reconstruct the chronology of the texts. Out of a total of 470 known delegations he has been able to fix more or less the date of 331 of them. He focuses on the following criteria: **1)** the eponymous prytanis of Kolophon, often held by the god himself and sometimes coinciding with the mention of a local era or a Roman governor. He offers dates for the governorship of Iuventius Celsus (128/129 A.D.; see App. II on 763-765), Lamia Aelianus (130/131 A.D. at the latest), Berenicianus Alexander (132/133 A.D.) and Squilla Gallicanus (ca. 165 A.D.); **2)** the life-long function of the Kolophonian priest and thespioidos; **3)** specific prosopographical information in the list of delegates of cities. In App. I (745-760) he presents the results in a tabular survey of thirteen groups of lists, including new dates for many texts in *SEG* XXXVII 961-980. The oracle's clients came predominantly from Asia Minor, the north and west coast of the Black Sea, Macedonia, Thrace and Crete. Roman colonies and cities refounded by emperors and bearing a Roman name (e.g. Pontic Neokaisareia) figure prominently in the lists. Cities from the Aegean coast and the islands are rare: Corinth, Chios, Thasos, Kyme and Phokaia. [For these lists cf. also A.Busine, *op.cit.* (our lemma no. 2088) 40-45 and 59-69.]

1249. Klaros. Inscribed knuckle-bone, undated. C.Tanrıver, *KST* 26.1 (2005) 304, publishes the photograph of what seems to be a knuckle-bone with a short inscription in two lines, found during the excavations near the propylon (p. 298); no text, we read from the photograph: ΦΙΛΟΚ(?) | Ο - - -

1250. Klaros. Oracles. See our lemma no. 2088 [cf. now also F.Graf, *ZPE* 160 (2007) 113-119].

1251. Kolophon. Dedication of a statue of the gymnasiarch Euelthon (A) and beginning of a honorary decree for him (B), end of the 3rd/beginning of the 2nd cent. B.C. Robert, *Ét.anat.* 150-153 (correcting the ed.pr. of C.Picard, A.Plassart, *BCH* 37 [1913] 241-243 no. 48 (and 449)). Moulded upper part of a white marble statue base; L. 1 on the cornice; the other lines below the moulding. On the basis of a photo by J. and L.Robert of the squeeze made by the edd.pr., the text is now republished by P.Gauthier, *Chiron* 35 (2005) 101-112 (ph.; French translation). In a 'Note additionelle' (111) G. points out that the squeeze itself has been rediscovered in J. and L.Robert's collection of the squeezes from Klaros.

Εὐέλθ[οντα Φ]αίνου γυμνασια[ρ]χήσαντα οἱ [νέοι καὶ ἔφηβοι]·
'Επὶ Βακχίου, Ληναιῶνος ὀκτωκαιδεκάτηι, προγρα[ψαμένων εἰς τὴν βου]-
λὴν τῶν νέων ἑκατομπεντήκοντα τριῶν ὅπω[ς ὅ τε στέφανος καὶ ἡ εἰ]-
κών, [ἧ]ι ἐστεφανώκασιν αὐτοί τε καὶ οἱ ἔφηβοι Εὐ[έλθοντα Φαί]-

[νου, ἀναγ]γελῆι [τοῖς] τε Διον[υσίο]ις [καὶ τοῖς Κλα]ρί[οις - -]
- -

1. In an unpublished decree of Alabanda for three Kolophonian judges a Πολύαινος Εὐέλθοντος is on record; however, the gap is too small to accommodate a restoration [Πολυ]αίνου, G. || 2. Βάκχιος: the eponymous prytanis, edd.pr., R. and G.; it is not impossible, but by no means certain, that the Βάκχιος Κολοφώνιος on record as the donor of a φιάλη on Delos (*IG* XI 2 224 B 5; the list begins in 258 B.C.) is identical with or a descendant of the prytanis, G., who points out that Βάκχιος is a common name and occurs e.g. in Klaros in an unpublished dedication: Βάκχιος | Διονυσίου | Διονύσωι (early Hellenistic period). Ληναιών: probably corresponding to the Athenian month Γαμηλιών (January), G., who adds that the démarche of the νέοι in the boule probably took place in the beginning of the year following upon that of Euelthon's gymnasiarchy (cf. γυμνασιαρχήσαντα); for the calendar see also P.Gauthier, *REG* 119 (2006) 502/503 || 2-3. The neoi and the ephebes together honored the gymnasiarch but since the ephebes were not yet full citizens, it is the neoi who alone addressed themselves to the boule with a request concerning the proclamation of the honors awarded to Euelthon, G., referring to *Milet* I.3. 139 LL. 47/48 and *SEG* XLI 1003 II LL. 38-44 || 3. 153 neoi (20-30 years old) and some tens of ephebes (probably an annual ephebeia for those aged 19 to 20) imply a large gymnasion, G., who adds that in most cases it is only a few delegates of the neoi who approach the boule or assembly with a request but that in an inscription from Pergamon (*MDAI(A)* 32 [1907] 274-276 LL. 40 ff.) the neoi are said to have appeared κατὰ πλῆθος in the assembly. The neoi themselves may have found 153 young men prepared to sign the petition and to contribute to the cost of the crown and statue, G., referring to inscriptions recording payments to be made by the visitors of the gymnasion and pointing out that the authorities kept the number 153 in the prescript because it testified to the zeal and generosity of the honorand. G. refers to *IG* XII.9.234/235 (Eretria), where because of the zeal and emulation of the gymnasiarch 'more παῖδες, ἔφηβοι and ἄλλοι οἱ ὑπὸ τὴν ἀρχὴν πείπτοντες came to the gymnasion'. Euelthon's merits silently imply other years of serious absenteeism || 3-4. L.Robert (cf. also *OMS* V 349) suggested restoring ὅπω[ς ἡ χαλκῆ (or γραπτὴ) εἰ]κών; G. adduces many parallels for crowns and statues awarded to gymnasiarchs by the neoi || 5. a form of ἀναγγέλλειν and τε Διον[υσίο]ις had already been suggested by R.; for the formula cf. *SEG* XLIX 1502 LL. 43/44.

1251 bis. Latmos. Statue base of Ada or Artemisia, ca. 350 B.C. Block of a marble statue base which must originally have consisted of two blocks, of which the one to the left is missing; on the top surface, cuttings for the feet of a bronze statue; found near the walled area between Herakleia and Latmos (perhaps the grove of the Mother of the Gods, cf. Polyaen. 8.53.4). Ed.pr. A.Peschlow-Bindokat, *Feldforschungen im Latmos. Die karische Stadt Latmos* (*Milet* III.6) 38 (ph.; dr). [- - -]Ạ Ἑκατόμνω

At the beginning (i.e. on the missing left block) either the name of Ἄδα or of Ἀρτεμισία must have been inscribed, ed.pr., who adds that on the left block there should have been another statue, so that the pair represented either Maussollos and Artemisia or Idrieus and Ada.

1251 ter. Magnesia. Honorary inscription for Iuliane, Imperial period. *I.Magnesia* 158. R.A.Kearsley, *Ancient West & East* 4.1 (2005) 98-121, suggests dating the inscription to the

time of Tiberius or Caligula and interpreting the phrase πρώτη (τῶν) γυναικῶν as 'an honorific designation rather than a descriptive phrase related to the high priesthood' (112). K. thus undermines the idea that Livia's deification in Claudian times prompted the appearance of provincial high priestesses in Asia Minor (cf. S.J.Friesen, *Twice Neokoros* [Leiden 1993] 85-89). Cf. our lemma no. 2121.

1252. Magnesia on the Maeander. Inscriptions concerning the festival of Artemis Leukophryene, 208 B.C. *I.Magnesia* 16/17, 20, 46, 61; cf. *SEG* LII 1148. G.Sumi, in S.Bell, G.Davies, *Games and Festivals in Classical Antiquity* (Oxford 2004) 79-92, discusses the historical background of Magnesia's archive monument (partial translation), the content of some of its inscriptions and the festival of Artemis Leukophryene in the light of the city's self-representation. S. explores the Magnesians' historical consciousness, which 'consisted not only of their efforts to locate the expansion of the festival in the larger context of their city's history but also their use of the past to establish and renew relationships and alliances with distant city-states' (87). His analysis offers insight into the different 'pasts' of Magnesia as represented in the archive monument – the distant, mythological, and more recent past –, which were brought to life in each celebration of the festival (87).

1253. Magnesia on the Maeander. Dedication to Artemis Leukophryene, undated. Gilded bronze band, found during the excavations of the 'theatron' (a theater-like building of unknown function). Ed.pr. O.Bingöl, *Menderes Magnesiası. Theatron. Magnesia on the Meander* (*Magnesia ad Maeandrum Monografileri* 1; Istanbul 2005) 76 (majuscule text; dr.).

Ἀρτέμιδ[ο]ς Λευκ[ο]φρ̣[υ]ηνῆς

1254. Magnesia on the Maeander. Dedication to Meter Oreia, undated. *SEG* XLIV 935. O.Bingöl, *op.cit.* (our lemma no. 1253) 77, publishes the text in majuscules (ph.).

Ἀρτεμὼ Μητρὶ Ὀρείαι εὐχήν

Ὀρεινῆ, *SEG*, where also εὐχήν is missing; ΕΘΚΗΝ instead of εὐχήν, B. [this part of the inscription is not visible on the photo, Corsten].

1255. Magnesia on the Maeander. Lead weight, undated (after 212 A.D.?). Quadrangular lead weight, found during the excavations of the 'theatron'. On the upper surface, to the left of two vertical rows of three round cuttings each, the letter Δ; in each of the upper corners a round stamp with a depiction of Artemis, in each of the lower corners one with a representation of Tyche in the center, surrounded in two concentric circles by an inscription. Mentioned by O.

Bingöl, *op.cit.* (our lemma no. 1253) 76 (ph.). The inscription around Tyche is difficult to read from the photo; tentatively: Αὐρ. Ἀναξαγόρο,υ Σατορνείλ[ου?] | ἀγορ-αν(όμου)

1256. Metropolis. Photographs of inscriptions. R.Meriç, *Metropolis. City of the Mother Goddess* (Istanbul 2004), publishes photographs of the following inscriptions [*Metropolis in Ionien*: see *SEG* XXXII 1154]:

SEG	Meriç	*Metropolis in Ionien*	Meriç	*Metropolis in Ionien*	Meriç
XLIX 1523	p. 126	76/77	p. 62	79/80	p. 63
LIII 1312	p. 48	77/78	p. 70	80/81	p. 62

1257. Metropolis. Honorary decrees for Apollonios, May 132 B.C. and 145/144 (or **144/143**) **B.C.** See our lemma no. 2056.

1258. Metropolis. Dedication to Asklepios and Hyg(i)eia, early Imperial period (?). Marble altar, found in the bath-gymnasium complex. Ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 72 (ph.; English translation).

Αὖλος Γράνιος | Βάσσος Ἀσσκληπιῷ | καὶ Ὑγίᾳ θεοῖς | vv ἀνέθηκεν

1259. Metropolis. Dedication to Augustus, 29 B.C.-14 A.D. Round marble altar with bucrania and garlands, found in the theater. Two photographs in R.Meriç, *Metropolis* (our lemma no. 1256) 86/87. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (ph.; German translation).

Αὐτοκράτορι | Καίσαρι θεῶι | Σεβαστῶι θεοῦ υἱῶι

1260. Metropolis. Altar, 29 B.C.–14 A.D. Round marble altar with bucrania and garlands, found in the theater, now in the Archaeological Museum in Izmir. Photograph in R. Meriç, *Metropolis* (our lemma no. 1256) 116. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (German translation): Καίσαρος | ἱλαστηρίου

1261. Metropolis. Dedication of a bath house, Imperial period. Marble slab, found in the bath-gymnasium complex, with inscription in a tabula ansata; another inscription of three lines above has been erased, and only a few letters in the last line are (in part) visible. Ed.pr. R. Meriç, *Metropolis* (our lemma no. 1256) 137 (ph.; English translation).

Ἡ βουλὴ καὶ ὁ δῆμος καὶ οἱ ὑποσχό-
μενοι καὶ δόντες ἀργύριον πο-
λεῖταί τε καὶ πολείτιδες vac.
τὸ βαλανεῖον σὺν τῷ προβαλανείῳ
καὶ ἀλειπτηρίῳ καθιέρωσαν

1262. Metropolis. Lists of cult personnel, ca. 50 B.C.-50 A.D. Fragment of a column drum from the temple of Ares, found on the acropolis. The stone bears two inscriptions, each in a framed field, **A** (earlier) above **B** (later). **A** LL. 7-10 (broken at right) and **B**: ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 73 (ph.; English translation); **A** (complete) now also in B.Dreyer, H.Engelmann, *ZPE* 168 (2009) 161/162 no. 1 with an additional fragment (LL. 1-6 and the right parts of LL. 7-10); **B** *ibidem* 162 no. 2. For the cult of Ares in Metropolis see now also B.Dreyer, *REA* 110 (2008) 403-416, and B. Dreyer, H.Engelmann, *art.cit.* 161-176.

A
[ἱερεὺς Ἄρ]εως
[- - - - - Ἀλ]εξάνδρου
[- - - - Ἀλέξα]νδρος
vacat ἱέρεια· vacat
Οὐιβία Γαΐου θυγάτηρ Νῆψις
vacat διάκονοι· vacat
Παπαρίων καὶ Ἀρτεμίδωρος
vacat οἱ Ἀρτεμιδώρου·
Ἑρμόλαος Ἀθηναίου·
Φίλιππος Ἀττάλου

B
vv Ἱερεὺς Ἄρεος
Ἀρτεμίδωρος
Ἀρτεμιδώρου
vac. ἱέρηα· vac.
Μελτίνη Βη-
ρύλλου – διά-
κονοι – Παπα-
ρίων Ἀρτεμιδώ-
ρου, Ἑρμόλαος,
Παπαρίων – κὲ – Ἀρ-
τεμίδωρος – οἱ Πα-
παρίωνος – Μητρᾶς
Ἑρμίου – ὀδρογός·
Ἀρτεμᾶς Ἀττάλου

Date: D.-E. suggest dating the inscription in the period between 50 B.C. and 50 A.D. on the basis of the spelling ἱέρηα (**B** 4) for ἱέρεια, which is attested in this span of time in Attic inscriptions ‖ **A** 2-3. the priest may have had a name such as [C. Vibius] Alexandri [filius (tribus)] Alexander, D.-E. ‖ 9. Ἀθην[οδώρου?], ed.pr. ‖ **B** 1. Ἄρεος for Ἄρεως, D.-E. ‖ 6-13. word dividers ‖ 13. the non-Greek term ὀδρογός is the title of a cult official and attested in Metropolis only, which shows that Ares is here the Greek name of an indigenous deity, D.-E.

1263. Metropolis. Measuring stone, 2nd cent. B.C.? Marble block, found in the stoa south of the gymnasium, now in the Archaeological Museum in Izmir; on the top surface is inscription **A** with two cuttings to measure liquids between the lines, on the front three bars as units of length, each one with an inscription carved onto it (**B**). On another, not visible, face is an inscription of the ἀγορανόμος Μαχάτας Βαττάλου [H.Engelmann informs us that the father's name is rather to be read Βέτταλος (cf. now also *LGPN* V.A s.v.), Corsten]. Photograph in R.Meriç, *Metropolis* (our lemma no. 1256) 125. No text, we read from the photograph.

A: δωδεκατήμορον | [- -]ρον

B: vacat Σ | δῶρον | ἡμιπόδιον

[A. δωδεκατήμορον: another form for δυωδεκάμοιρος, cf. *LSJ* s.v., Corsten] || B. δῶρον: 'palm', M.

1264. Miletos. The Delphinion. A.Herda, *AA* (2005) 243-294, examines the role and function of the sanctuary for the cult of Apollo Delphinios in Miletos on the basis of the epigraphic evidence (247-250). He *inter alia* traces the history of the sanctuary from the archaic to the classical period, presents a partial reconstruction of the south hall and explores the central position of the sanctuary in the city's topography. Within this context the following inscriptions are discussed in greater detail: *Milet* I.3.31, 31a/b, 133, 178, 442; I.6.187.

1264 bis. Miletos. Astronomical and astrometeorological parapegma fragments. D. Lehoux, *ZPE* 152 (2005) 125-140 (ph.; English translation), provides a new edition of the parapegma fragments found in Miletos in 1899 (edd.pr. H.Diels and A.Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 92-111; A.Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 752-759) and now kept in the Pergamon Museum in Berlin. These astronomical and astrometeorological parapegmata 'either track the risings and settings of the fixed stars or correlate weather with these stellar phases' (125). Cf. now also D.Lehoux, *Astronomy, Weather, and Calendars in the Ancient World. Parapegmata and Related Texts in Classical and Near-Eastern Societies* (Cambridge 2007) 223-226 and 478-480.

A: Fragment 456B, Miletus I

	[...]ΟΙΣΑ[...]	
	• •	
	Λ	
	• ἐν ὑδροχόω[ι ὁ] ἥλιος	[• ἐν κριῶι ὁ ἥλιος?
• ἐν τοξότ]ηι ὁ ἥλιο[ς]	• [.....] ἑῷιος ἄρχεται δύνων	• [...]
• [......] ἑῷιος δύνει καὶ προ-	καὶ λύρα δύνει	ΤΕ[...]
	• •	
κύνων ἑ]ῷιος δύνει	• ὄρνις ἀ[κ]ρόνυχος ἄρχεται δύν[ων]	• ΜΕ[...]
	• • • • • • • • • •	
• [.....ἑ]ῷ[ιο]ς δύνει	• ἀνδρομέδα ἄρχεται ἑῷια ἐ[πι]	ΛΩ[...]
• τοξότ]ης ἄρχεται ἑῷιος ἐ-	τέλλειν	• Κ[...]
	• •	
πιτέ]λλων καὶ περσεὺς ὅ-	• ὑδροχόος μεσοῖ ἀνατέλλων	Δ[...]
		•
λος ἑῷ]ιος δύνει	• ἵππος ἑῷιος ἄ[ρ]χ[ετ]αι ἐπι-	• ΚΕ[...] •-
• σκο]ρπίου τὸ κέντρον ἐπι-	τέλλειν	πιτ[έλλει
τέ]λλει ἑῷιον	•	• •
• •	• κένταυρος ὅλος ἑῷιος δύνει	• ΟΕΝ[...] ἀκρό-

	• [....]ΕΥΜΑ ἑῶιον ἐπιτέλλει	• ὕδρος ὅλος ἑῶιος δύνει	νυχ[ος...]
			• •
	• ἰχ]θὺς ὁ νότιος ἄρχεται ἀκρό-	• κῆτος ἄρχετα[ι] ἀκρόνυχον	• πλ[ειάδες]
			•
	ν]υχος δύνειν	δύνειν	• ΚΑ[...]
16	• ἀε]τὸς ἑῶιος ἐπιτέλλει X	• οἰστὸς δύνει· ζ[ε]φύρων ὥ-	AR[...]
	• ?δίδυμ]οι[?λήγ]ουσον δυόμε-	ρα συνεχῶν	• [...]
		• • • •	•
	νοι]	• ὄρνις ὅλος ἀκρόνυχος δύνει	•
		[•]	

Arranged in six columns of two zodiacal signs each. **Col. I**: 4. [τοξ]ότηι, ed.pr. ‖ 5-6. [ὠρίων] ἑῶιος δύνει καὶ προ[κύων], ed.pr. ‖ 7. [κύων ἑ]ῶιος δύνει, ed.pr. ‖ 10-11. peg hole between lines, ed.pr. ‖ 13. [τ]όξευμα, ed.pr. ‖ 17-18. [δίδυμ]οι μεσοῦσι δυόμε[νοι], ed.pr. ‖ **Col. II**: 1. ἐν τοῖς αὐτ[οῖς], ed.pr. ‖ 4. [λέων] in the lacuna, ed. pr. ‖ 16. X before peg hole presumably flags the change in season indicated by ζεφύρων ὥρα συνεχῶν, ed.pr. ‖ 19. • [ἀρκτοῦρος] ἀκρόνυχος ἐπι[τέλλει], ed.pr. ‖ **Col. III**: 10. κέ[νταυρος ...], ed.pr.; κε[φαλὴ τοῦ ταύρου ...], L.

B: Fragment 456A, Miletus II

		[...]ἐσ[πέρ]ας[...]
		[κα]τ' Εὐκτήμονα •
		• αἶξ ἀκρώνυχος δύνει κα[τὰ - ? -]
4		καὶ Φίλιππον καὶ Αἰγυπτί[ους]
	[... ο]υσιν κατ' ΕΥ-	• αἶξ ἑσπερία δύνει κατὰ Ἰνδῶν
	[... κατὰ Ἰ]νδῶν Καλλανέα	Καλλανέα •
	[... ἑσπέριαι δύνουσιν	• ἀετὸς ἐπιτέλλει ἑσπέρα[ς]
8	[... ἐπισ]ημαίνει, χαλάζηι	κατ' Εὐκτήμονα
	[κατὰ ...] • • •	• ἀρκτοῦρος δύεται ἕωθεν καὶ ἐ[πι]-
•	[...]ΑΣ κρύπτεται ἑσπέρας, χάλαζαι	σημαίνει κατ' Εὐκτήμονα, τῆιδ' ἀ[ε]-
	[...]οντα[ι] καὶ ζέφυρος ἐπιπνεῖ	τὸς ἐπιτέλλει ἑσπέρας καὶ κ[ατὰ]
12	[...]ΜΟ[..] κατὰ δὲ Ἰνδῶν	Φίλιππον
	[Καλλανέα ...]	

Part of a fully attributive parapegma; represents 11 or 12 days of the year; all peg holes deviate from the horizontal by c. 5°, L. ‖ **Col. I**: 5. [...ο]υσιν, [...δύνο]υσιν or [... ἐπιτέλλο]υσιν are equally possible, L. ‖ 5. Εὔ[δοξον], ed.pr.; Εὐ[κτήμονα], L. ‖ 6. 'Callaneus of the Indians' is only attested in this fragment; perhaps the same person as the gymnosophist Callanus mentioned in connection with Alexander the Great (Cic. *De div.* I.47), ed. pr. ‖ 8. [ἐπι]σημαίνει, ed.pr. ‖ 11. [ἐπιγ]ίνονται καὶ ζέφυρος, ed.pr. ‖ 12. [κατὰ Εὐκτή]μονα, ed.pr. ‖ **Col. II**: 3-4. κα[τὰ] καὶ Φίλιππον καὶ Αἰγυπτί[ους]?, L.; κα[τ' Εὔδοξον] καὶ Φίλιππον καὶ Αἰγυπτί[ους], ed.pr. ‖ 10. τῆι δ' α[ὐτῆι ἀε]τὸς ἐπιτέλλει ἑσπέρας καὶ κ[ατὰ] Φίλιππον, ed.pr.

C: Fragment 456D, Miletus II

		•
	[- - - - - - - - - - -]Α	ΚΑ[- - - - - - - - - - - -]
	[- - - - - -]	[- - - - - - - - -]
4	[- - - - - -]•	• ὠρίω[ν - - - - - - - - -]
	• [.... ἀκρώνυ]χος δύνει	κατὰ [- - - - - - - - - -]
	[κατὰ ....] καὶ Αἰγυπτίους •	• ὑάδε[ς - - - - - - - - -]
	• [....] νότος πνεῖ κατ' Εὔδοξον	κατὰ [- - - - - -]καὶ
8	[καὶ Αἰγ]υπτίους, κατὰ δὲ Ἰνδῶν Καλ-	λύρα Ε[- - - - - - - - -]
	[λανέα] σκο[ρπ]ίος δύνει μετὰ βρον-	κατὰ [- - - - - - - - - -]
	[τῆ]ς καὶ ἀ[ν]έ[μ]ου	• ὑάδε[ς - - - - - - - - - -]
	• •	σφόδ[ρα - - - - - - - - -]
12	• [.....]ΕΣ ἀκρώνυχοι ἐπι[τέ]λλουσιν	• χειμ[αίνει - - - - - - - -]
	[.. κατ' Εὔ]δοξον κα[ὶ] Α[ἰγυπτί]ους.	• ὑάδ[ες - - - - - - - - - -]
	[........ ἑσπέ]ριαι ἐπ[ιτέλ]λουσιν	χειμ[αίνει - - - - - - - -]
	[- -]	• [- - - - - - - - - - - - - -]

Presumably connected with fragment 456A, L. || **Col. I**: 3. only peg holes or blank line, L. || 5. [σκορπίος ἀκρώνυ]χος δύνει, ed.pr. || 7. [βορέας κα]ὶ νότος πνεῖ, ed.pr. || 12. probably either [ὑάδ]ες or [πλειάδ]ες, though [ἰχθύ]ες is also possible, L.; [ὑάδ]ες, ed.pr. || 13. [κατ' Εὔ]δοξον καὶ Αἰγυπτίους, ed.pr. || 14. peg hole at the beginning of the line; [ὑάδες ἑσπ]έριαι ἐπιτέλλουσιν, ed.pr. || 15. [κατὰ Ἰνδῶν Καλ]λανέα, ed.pr. || **Col. II**: 6. ὑάδε[ς ἑῷαι δύνουσι], ed.pr. || 8. either λύρα ἑ[ῴα ...], λύρα ἑ[σπερία...] or λύρα ἐ[πιτέλλει...], L.; λύρα ἑ[ῴα ἐπιτέλλει], ed.pr. || 10-11. ὑάδε[ς ἑῷαι δύνουσι, χειμὼν] σφοδ[ρὸς κατ' Εὔδοξον], ed.pr. || 12 and 14. χειμ[ών ...] or χειμ[έριος ...] are also possible, L.

D: Fragment 456C, Miletus II

[...] Ε Π Ι] Κ Ρ Α Τ Η Σ Π Υ Λ Ω [Ν Ο Σ ...]

	[- - - - - - - - - - - - - -]ἡλιακὴν	[..]όμενον τὸν δ' ἐπιόντα παρα[π]αγῆ	Μ[- -]
	[- - - - - - - - - -]Σ[.....]ΣΤΙΝΑ	ναι τὰς δ' ἡμέρας [ὅτα]ν ὁ μεὶς ΔΙΕ[...με]-	Ν[- -]
4	[- - - - - - - - - ζ]ῳδίου[..]ΔΕ κυκλισ-	τατεθῆνα[ι ε]ἰς [.......]ΡΑΦ[.]Ν τῶν	• [- - -]
	μός [- - - - - - - - - - - ἑκ]άστηι ἀψῖ-	ἡ[μ]ερῶ[ν - - - - - - - - - - - - - - - - -]	[- - -]
	δι? [..]ος φερόμενος ΤΑΣ[....]Ν[...]	[...]Ν[........]Ν[- - - - - - - - - - - - - - - -]	[- - -]
	[- - - -]Υ[.....]ΩΝ[- - - - - - - - - - - -]	ΜΗΝ[- -]	• [- - -]
8			[- - -]
			• [- - -]

Presumably fragment of the same parapegma as 456A and D, L.; ed.pr. has, however, paired it with 456B || **Col. I**: 1. Epikrates, son of Pylon: stephanephoros in 89/88 B.C., L. || 2. [...] ποιεῖ [ὥ]στε ἡλιακὴν, ed.pr. || 3. [...] ἡ δὲ σελίς ἐστιν Α-, ed.pr. || 4. ζῳδίου οἱ δὲ κυκλίσ[κοι], ed.pr. || 4-5. κυκλίσ[κοι], ed.pr. || 5-6. ἀψῖ-[δι], ed.pr. || 7. ...ΤΟΥΣ .... ΤΩΝ..., ed.pr. || **Col. II**: 3. τὰς δ' ἡμέρας ὅταν (...) διέ[λθ]ηι, με-, ed.pr. || 4-5. [με]-τατεθῆνα[ι] εἰς τὴν ἀ[να]γραφὴν τῶν ἡμερῶν, ed.pr.

E: Fragment 456N, Miletus II

[- - - - - - - - - - - -]ΑΙ ἐπιση-
[μαίνει ...]Ι κατ' Εὐκτήμονα· τῆι δ'ΑΥ •
[... κατὰ Φ]ίλιππον· ἀρκτοῦρος δύε-
[ται ...]Ν καὶ ἐπισημαίνει
[- - - -]ἐπιτέλλουσιν ἕωθε[ν - - - - -]
[- - - -]ΝΕΙ αὐταῖς κατὰ Φίλιππ[ον - - -]
[- - - κ]ατ' Εὔδοξον πλειά[δες]
[ἐπιτέ]λλουσιν
[- - -]ΙΑΙ ἐπιτέλ[λουσιν - - - - -]
[κατ' Ἰνδῶ]ν Καλλα[νέα - - - -]

Current location of 456N unknown; presumably linked to 456A, D, and C; length of lacunae unclear, L. ‖ 1. peg hole at beginning of line, ed.pr. ‖ 2-3. τῆι δ' αὐ[τῆι], ed.pr. ‖ 5. peg hole at beginning of the line, ed.pr. ‖ 9. peg hole at beginning of line, ed.pr.

F: Fragment 84

[θ]ερινῆς τρο[π]ῆς [γε]-	
νομένης ἐπὶ Ἀψεύδους	ΕΧΟΜ[- -]
Σκιροφοριῶνος ιγ', ἥ-	ΚΑΙΕΠ[...]
τις ἦν κατὰ τοὺς Αἰγυ-	ΔΕΟ[...]
πτίους μία καὶ κ'	ΚΑΙΣ[...]
[τ]οῦ Φαμενώθ, ἕως	ΕΚΚΑ[...]
[τῆ]ς γενομένης ἐπὶ	ΤΗΡΙΔ[...]
[Πολ]υκλείτου Σκι-	ΜΕΡΑ[...]
[ροφορι]ῶνος ιδ', κα-	ΟΔΩ[...]
[τὰ δὲ τοὺ]ς Αἰγυπτί-	ΕΝΝΕΑ[...]
[ους τοῦ Παυ]νὶ τῆς ια',	ΚΑΙΤΙ[...]
[- - - - - -]ΗΣΙΟΝ	ΔΙΣΤ[...]
ΕΛΕ	

Fragment left in Miletos, ed.pr.; 'no reason to link this inscription with the parapegma fragments 456 A, B, C, D or N', L. ‖ **Col. I**: 12. [κατὰ δὲ τὸ Μιλ]ήσιον, ed.pr. ‖ **Col. II**: 6-7. ἐκκα[ιεβδομηκονταε]|τηρίδ[α], Dessau, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 267 ‖ 7-8. [ἡ]|μέρα[...], ed.pr.

1265-1267. Miletos. Epitaphs, late Hellenistic to Imperial period. Three inscriptions, found near the ruins of Miletos; now in a private collection. Ed.pr. S.Akat, *EA* 38 (2005) 53/54 nos. 1-3 (ph.; English translation).

1265: 53 no. 1. **Epitaph of Aischylis, late Hellenistic/early Imperial period.** Marble stele with flat pediment and tenon; inscription in the lower part of the field.

Αἰσχυλὶς Καλλιμήδου, | vacat χαῖρε vacat

1266: 53 no. 2. **Epitaph of Korinthos, Imperial period.** Marble stele with triangular pediment; inscription in the upper part of the field.

Τὸ μνῆμα | Κορίνθου | ταριχοπώλου· | vac. ζῇ vac.

3. '(Itinerant?) merchant of salted fish', ed.pr., who refers to *BE* (1958) no. 452, *SEG* XLII 850 (Sicily), and *I.Magnesia* 116 L. 35, and for literary sources to T.R.S.Broughton in T.Frank (ed.), *An Economic Survey of Ancient Rome* IV (Baltimore 1938) 626/627.

1267: 54 no. 3. **Epitaph of Partheno, Late Hellenistic period?** Upper part of a marble stele with triangular pediment and acroteria; inscription in the upper part of the field. Παρθενὼ Ἀντιάνδρου | [- - - - - - - ? - - - - - - -]

1. [For the female name Παρθενώ cf. our lemma no. 1454]; for the name Ἀντίανδρος cf. *Milet* I.3.122 II 88; Bechtel, *HPN* 58, ed.pr.

1267 bis. Miletos. Milesian pierres errantes found in Samos. Three Milesian inscriptions found in Samos have been included in *IG* XII.6: 1) *IG* XII.6.1198: Proxeny decrees for Μένιππος Ῥαΐδίου Μυλασεύς and a second man from Mylasa (I), Ἀσκληπιάδης Χαιρεδήμου Ἐλαΐτης (II), and Ἡρακλείδης Δημοκράτου Τημνίτης (III) (2nd/1st cent. B.C.; G.Dunst, in *Acta of the 5th International Congress of Greek and Latin Epigraphy* [Oxford 1971] 101-103). 2) *IG* XII.6.1199: Fragmentary proxeny decree (E.Stamatiades, *Σαμιακά* IV [Samos [2]1886] 45). 3) *IG* XII.6.1201: Epitaph: ἐποίησ[ε] | ΝΕΙΓ.Ιαλιτῶ[ν] | θίασος μν[ή]|μης χάριν (2nd/3rd cent. A.D.; ineditum).

1268. Miletos. Hesychios of Miletos, 6th cent. A.D. A.Kaldellis, *GRBS* 45 (2005) 381-403, examines the literary and epigraphic evidence for the life and works of the historian Hesychios of Miletos, whom K. classifies as a 'pagan' writer in 6th-century literary life. K. discusses *Milet* VI.1.213/214, arguing that Ἡσύχιος Ἡσυχίου mentioned there may well have been the historian Hesychios of Miletos (399-400). Although the activity of church building is referred to, K. sees no problem in associating the epigraphic material with 'a thoroughly non-Christian author' (400-402), emphasizing the difference between belief and practice: 'one may believe in none of the doctrines, but still behave as a Christian for reasons of prudence, social ambition, or casual conformity' (401).

1269. Notion. Honorary decree for Athenaios, son of Attalos I, ca. 180-160 B.C. T.Makridy, *JÖAI* 8 (1905) 161-163 no. 1 [republished with full bibliography, commentary and French translation by P.Gauthier, *REG* 119 (2006) 473-494, who dates the text to ca. 180-160 B.C.]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T19, adduces this text, which mentions a Ὁμηρεῖον, as evidence for the cult of Homer in Kolophon.

1270. Oroanna. Location. The city of Ὀροαννα is known from the Delphic list of theorodokoi (our lemma no. 574) and as the fatherland of the sculptor Δαϊμένης Δαϊμένους (B.Haussoullier, *BCH* 4 [1880] 401 no. 12 line 4 [E.Loewy, *Inschriften griechischer Bildhauer* (Leipzig 1885) no. 305]: Δαϊμένης Δαϊμένου Ὀροαννεὺς ἐπόησε), Ἀντίπατρος Βοήθου (*I.Priene* 290), Ἀλέξανδρος Συνδαίου (*OGIS* 86), Τίμων (*Milet* I.3.79 L. 11), and Θάλεια (*I.Smyrna* 128). On the basis of recent archaeological finds at Kocadümen Tepe, 4 km north of Kuyucak (east of Teos), H.Beden, F.Mannucci, *NAC* 34 (2005) 107-117, suggest identifying this site as Ὀροαννα. They report the discovery of sling bullets, one of which has a representation of a hay fork and an A on the obverse and the inscription ΕΤΒΟΓΛΙΔΑΣ on the reverse (110). M. Sève, *BE* (2006) no. 72, corrects the reading to Εὐβουλίδας. J.Ma (Oxford) informs us that a similar sling bullet has been found in Kamiros: Maiuri, *NS* p. 251 no. II.

1271. Panionion. Cult regulation for the Panionia, 4th cent. B.C. F. Sokolowski, *BCH* 94 (1970) 109-112. B.Kowalzig, in *Pilgrimage* 46-49, gives the Greek text of LL. 1-12, an English translation, and comments on the clause concerning those who according to the sacred law should make sacrifices ἐν χορῶι. Representatives of a city (θεωροί [the term is not used in the text]) should combine sacrifice and choral song, thereby fostering 'the cult's *communitas*' (48). *Theoroi*, sent by cities to sanctuaries, are supposed to represent 'the most conspicuous form of pilgrimage in classical Greece' (12) [but see S.Scullion, *ibidem* 119-126, for entirely justified doubts about *theoroi* as 'sacred travelers, pilgrims'. S. suggests translating θεωρία as 'festival junketing'. For a viable minimum definition of pilgrimage see S.A.Takács, *ibidem*, 353 note 1, Pleket].

1272. Priene. Alexander the Great and Priene. *I.Priene* 1 (*SEG* XXX 1358; XXXV 1143; cf. XLVI 1480); *I.Priene* 156. M.M.Kholod, *Antiquitas Aeterna* 1 (2005) 10-27 (in Russian; English summary), argues that both inscriptions are to be dated to 334 B.C. and not later, as is usually believed (cf., e.g., *SEG* XXX 1358). [Cf. now also C.Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasiens und seine Bevölkerung* (Berlin 2008) passim; in particular 36-40 with the text of LL. 1-15 (following *SEG* XXXV 1143) and German translation, and 124-126; he dates Alexander's regulation to 334 B.C., but the inscribed text to the 280s, Corsten.]

1273. Priene. The sanctuary of the Egyptian gods. A.Hennemeyer, in A.Hoffmann (ed.), *op.cit.* (our lemma no. 1152 ter) 143, tentatively suggests that the central cult building could

have had the form of a *templum in antis* or been a podium temple and adduces as support, besides archaeological reasons, *I.Priene* 195 with the mention of a νεοποίης.

1274. Priene. Euergetism and public functions. In *Citoyenneté* 225-256, P.Fröhlich examines the sources of the money spent in official functions: 'publique' or 'évergétique'; if the latter were the case, is it financial distress of the city or the euergetical mentality (μεγαλομέρεια, μεγαλοπρέπεια, δαψίλεια) of the functionaries that motivated them to mobilize their own wealth? To what extent did the exercise of public functions play a role when benefactors were praised by their fellow citizens?

The analysis focuses on the decrees for Moschion (*I.Priene* 108; after 129 B.C.), Herodes (*I.Priene* 109; ca. ten years later than 108), Krates (*I.Priene* 111; ca. 100 B.C.), Herakleitos (*I.Priene* 117; ca. 100 B.C.) and Aulus Aemilius Zosimos (*I.Priene* 112-114; ca. 80 B.C.). Though many magistracies were held by these men, it is especially the stephanephoria and the performance as ἔκδικος and ambassador (or θεωρός) that are emphasized; in the latter functions, but also in the agonothesia and gymnasiarchy, the use of private money was important (banquets; distributions among various population groups, sometimes even among slaves; invitations to banquets in honor of the magistrate/liturgist; special promises: *I.Priene* 113 LL. 36-42; see also *I.Priene* 123). Public funds still were available but it is the spending of additional private money that is particularly laudatory in the honorand's behavior; it is a matter of the latter's initiative rather than of financial distress of the city: 'le citoyen dévoué (réduit au notable) est avant tout un évergète munificent' in these late-Hellenistic decrees (255/256).

1275. Priene. Decree for foreign judges from Hydisos, ca. 150-125 B.C. *I.Priene* 52; cf. *OMS* I 237. On the basis of autopsy and two squeezes, C.Crowther, *AS* 55 (2005) 99-105 (ph.; English translation), republishes the inscription and suggests a date and new supplements.

vacat Τὸ παρὰ Ὑδ[ισ]έων vacat
ἔ̣δοξε τῆι βου̣λῆι κα̣ὶ τῶι δή{ι}μωι, πρυτάνε̣ω̣ν
γνώμη· ἐπειδὴ οἱ ἀποσταλέντες ὑπὸ τ̣[οῦ]
δήμου τοῦ Πριηνείων μετάπεμπτ[οι δικασταὶ]
Μενίσκος Ἀπ̣[.]λ̣[- - - - - - - - - - - - - - -]

Undated by ed.pr.; 'middle or early second half of the second century BC', C., who compares *I.Priene* 25, 41, and 66 ‖ 1. Τὸ [ψήφισμα] τὸ παρὰ Ὑ..πίων, ed.pr., who tentatively suggested Ὑπαιπίων for the usual Ὑπαιπηνῶν; for τὸ παρὰ κτλ. cf. *I.Priene* 59 (*I.Laodikeia am Lykos* 5), C.; he prefers Ὑδ[ισ]έων to Ὑδ[αι]έων (Hydai in Caria), since this best fits traces of the letter before the epsilon, and since Hydai had by then been absorbed by Mylasa (cf. *I.Mylasa* 902) ‖ 4-5. [Παρ]|μενίσκος Ἀ[ττά]λ̣ου, ed.pr.; the supplement in L. 4 is, however, too short for the space available, and the name Parmeniskos is not attested at Priene, C.; [ἄνδρες] or [δικασταί], *OMS*; for δικασταί cf. *IG* XII.6.1.12 LL. 21/22; *I.Magnesia* 101 LL. 7-9, C.

1276. Priene. Cult of Bias. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 131/132, adduces *I.Priene* 111 L. 245, 113 L. 88 and 117 L. 34, which mention a Βιάντειον, as evidence for the cult of Bias of Priene.

1277. Priene. Sacred regulation concerning the priesthood of Isis, Sarapis and Anoubis, ca. 200 B.C. *LSAM* 36. E.Stavrianopoulou, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 90-95, examines the inscription in the light of 'ritual mistakes'. She explores the historical background of the document and the sacred regulations for the cult of Isis, Sarapis and Anoubis in LL. 9-17 and 20-25. S. discusses the juxtaposition of the 'experienced Egyptian priest' and the 'inexperienced Greek priest' and illuminates the underlying idea of priestly 'experience' for the success or failure of a ritual.

1278. Smyrna. City government. Cf. S.Dmitriev, *op.cit.* (see our lemma no. 1990) 248-265.

1279. Smyrna. Honorary inscription for Aelius Aristides, after 177 A.D.? *I.Smyrna* 901 (*OGIS* 709; *I.Portes* 4 ter; *SEG* XXXIV 1542; XLI 1076). To the reprint of his article, summarized in *SEG* XXXIV, in J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 169-181, B. now adds on 181/182 a postscript elaborating on his qualifications of this text as a 'dédicace fictive' and a 'jeu d'esprit' (the latter term was criticized by M.-H.Quet: see *SEG* XLI; B. insists on his positive view of Aelius Aristides and the Second Sophistic, misrepresented by Q.). B.'s autopsy of the stone in Verona in 1990 confirmed its authenticity.

1280. Smyrna. Rescript of the emperor Valerian, 258 A.D. *I.Smyrna* 604; Oliver, *Greek Constitutions* 287. D.Feissel, in *L'Hellénisme* 341-355 (dr.; French translation), republishes the inscription with several changes and additions on the basis of a copy by J.Covel.

I [- - - - -]CAOON[- - - - - -]KA[- - - - - - - - - - - -]
[pr]op{p}<t>er quod magistratus harum civitatum
in quibus te suggeris possidere agere curam
4 [deben]t u<t> quod optime placuisse perspicitur perpetua
observatione teneatur. Vale Apel<l>a carissime nobis.
vacat Data/ V · kal(endas)/ Iun(ias)/ Antiochi(ae)/ vac.

II vacat Ἀγαθῆι τύχηι vacat
Αὐτοκράτωρ Καῖσαρ Πούβλιος Λικίνιος Οὐαλεριανὸς Εὐσεβ(ὴς)
Εὐτυχὴς Σεβαστὸς καὶ Αὐτοκράτωρ Καῖσαρ Πούβλιος
4 Λικίνιος Γαλλιην[ὸς] Εὐσεβὴς Εὐτυχὴς Σεβαστὸς
[καὶ] Λικίννιος Κο[ρν]ή(λ)ιος Οὐαλεριανὸς ἐπιφανέστατος

Καῖσαρ · Ἰουλίῳ Ἀπελλᾷ ἰδίῳ χαίρειν·
[..]ε ἀναμφίβολόν ἐστιν καὶ ἐν τούτῳ τὰ ὁρι-
[σθ]έντα τηρεῖσ[θαι] ἐν ᾧ μὴ ἀνα⟨γ⟩καῖον ἢ τὰς
[..]ν συγκλητικὰς οἰκίας ξενίαις ἐνοχλεῖ-
[σθ]αι· διὸ οἱ ἄρχ[οντες] τούτων τῶν πόλεων ἐν αἷς
[σε]αυτὸν κεκτῆ[σθαι φ]ῇς φροντίσουσιν ἵνα
[ὃ] ἄριστα ἀρέσαι ⟨- - -⟩ [...]τω παραφυλάσσηται·
Ἔρρωσο Ἀπελλᾶ · [τιμιώτατε ἡμῖν]

Date: Valerian iunior (II 5) is mentioned in a datation for the first time in 256 (*POxy* 3611 LL. 1-4 note, and *IGR* III 481 with X.Loriot, *CCG* 9 [1998] 284/285), he died in 258 A.D.; in this period, Valerian senior was in Antioch (I 6) only in 258, so that the inscription is dated to May 28, 258, F. || the line divisions follow Covel's copy, from which also the underlined parts, missing in edd.pr., are taken || the rescript has the form of a letter (greetings in I 5 and II 6 and 13) but is stylistically a *subscriptio*, F. || II 2. Λικίννιος, *I.Smyrna*; the last word is abbreviated by a horizontal stroke above the two last written letters, F. || 4. Γαλλι[ηνὸς Εὐσεβὴς] Εὐτυχής, *I.Smyrna*; Γαλλι[η-νὸς] Εὐτυχής, Oliver || 5. [καὶ Πούβλιος] Λικίννιος Κ[ορνήλιος Οὐαλεριανὸς ὁ] ἐπι|φανέστατος, *I.Smyrna*; [καὶ] Λικίννιος Κ[ορνήλιος] ἐπι|φανέστατος [Σαλωνεῖνος], Oliver || 8. τηρεῖσ[θαι - - (?)] γνώμη [- - -] | καὶ ὠνητὰς [- - -], *I.Smyrna*; τηρεῖσ[θαι δεῖν] γνώμη[ς ἢ] | καὶ ὠνητὰς [κωλύει], Oliver; ΑΝΑΣΚΑΙΟΝ, copy Covel || 9. initio, the unexplainable [..]ν may be what remains of a dittography ΣΥΝ (for the following ΣΥΓ), F. || 9. [μὴ] | ξενίαις, *I.Smyrna* (necessitated by the reading ἀμφίβολόν ἐστιν in L. 7, F.) || 9-10. ἐνοχλεῖ[σθαι]· αἱ δὲ οὖ[ν] ἀρχ[αὶ] τού|των, *I.Smyrna*; ἐνοχλεῖ[σθ]αι· (αἱ δὲ) ἀρχ(αὶ) τού|των, Oliver || 10-11. ἐν αἷς [λέγεις σε]αυτόν, *I.Smyrna*; ἐν αἷς [ὑπαγορεύεις σε]αυτόν, Oliver || 11-12. ἵνα [ὃ ἄν], *I.Smyrna* || 12. ἄριστα ἀρέσ[κῃ, τοῦ]το, *I.Smyrna*; ἄριστα ἀρεσ[τὰ ἐν ταὐ]τῷ, Oliver; F. suggests a *lacuna* since the Greek text does not correspond exactly to its Latin equivalent as it does in the remaining preserved parts; perhaps, e.g., [ὃ] ἄριστα ἀρέσαι ⟨φαίνηται παρατηρήσει⟩ [ἀϊδ]⟨ί⟩ῳ παραφυλάσσηται for the Latin *perspicitur perpetua observatione*? || 13. in fine, supplemented by F.; [πρὸ ε´ καλ. Ἰουν.], *I.Smyrna*.

1281. Smyrna (?). Weight, ca. 150-200 A.D. W.Zdrojewska, *Rocznik Muzeum Narodowego w Warszawie* 24 (1980) 139/140 [non vidimus]. A.Łajtar, *EA* 38 (2005) 143/144 (dr.; English translation), republishes the lead weight in the shape of a heart, kept in the National Museum at Warsaw. He refers to *I.Smyrna* 678, where a M. A. Βίων is mentioned as γραμματεὺς δήμου, whom he identifies with the man inscribed on the weight, and therefore tentatively assigns it to Smyrna; consequently, the man in *I.Smyrna* 678 should also be an Α(ὐρήλιος). Since the text has never been included in *SEG*, we present it here.

side A
ἡμί-
λει-
τρο-
ν

side B
Μ(άρκου) Αὐρ(ηλίου)
Βίωνος
β´ φιλοσ-
εβ(άστου) ἀγο-
ρανό-
μου

1282. Smyrna. The Jewish community, Imperial period. E.L.Gibson, *JJS* 56 (2005) 66-79, explores the community of Jews in the city of Smyrna and their relations with non-Jews, including the Christians, by discussing the evidence for Jews in epitaphs (*I.Smyrna* 295-297) and dedications (*I.Smyrna* 697, 844a/b). For *I.Smyrna* 697, she suggests that the phrase οἵ ποτε Ἰουδαῖοι refers to those Jews 'who have within recent memory come to Smyrna', as contrasted with those Jews 'who have been long-time residents of the community' (79). G. argues that 'the Jewish community in Smyrna took full part in the patterns of civic life', rejecting the idea that 'Jews in Smyrna lost any status in the early centuries of this era that might have motivated them to act against local Christians' (79).

1283. Teos. Honorary decree for King Antiochos III, ca. 203 B.C. *SEG* XLI 1003. A. Chaniotis, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 188-204 (partial German translation), examines the divine honors bestowed on Antiochos III and Laodike by the city of Teos. C. focuses on those parts of the document that deal with the organization of rituals for the ruler cult (block A/B LL. 44-52; C/D LL. 10-17, 24-44, 46-57, 64-83), explaining the function, meaning and significance of each ritual in the light of the concept of 'ritual dynamics'. Within this context, reference is also made to *SEG* XXXVII 1020 and *RC* 22, 52. For an extended French version see *Kernos* 20 (2007) 153-171.

1284. Teos. Two decrees of Teos in honor of the Magnesian Glaukos and a response by Magnesia on the Maeander, 1st half of the 2nd cent. B.C. *I.Magnesia* 97. In *Citoyenneté* 80-85, P.Gauthier presents the Greek text of the three decrees. In L. 1 he restores [Π]α[ρὰ Τηίων], referring to L. 29 [Παρὰ τῶν αὐτῶν]; in LL. 25/26, 37 and 71/72 he incorporates restorations proposed by M.Holleaux, *Études* I 323 and 335/336: τὸν δη[λω|θησό]μενον (LL. 25/26), [ὅταν] (L. 37 initio) and [ἀκό|λουθα] (LL. 71/72). G. points out that in L. 63 the Magnesians reproduce verbatim the text of the Teian decree, with πράξουσιν instead of πράξομεν. G. explains the procedure as follows: the first Teian decree (LL. 30-48) was proposed by the τιμοῦχοι and στρατηγοί; it awards honors to Glaukos; subsequently the Teian citizen Melanippos, son of Apollonios (LL. 2/3 and 28), addressed himself to the magistrates (ἐπελθὼν ἐπὶ τοὺς ἄρχοντας καὶ τὴν ἐκκλησίαν) with a request to send a copy of the decree to Magnesia (second decree; LL. 1-28); the magistrates refused to propose this but were prepared to allow Melanippos to address himself to the ekklesia; the latter accepted the proposal and decided to elect Melanippos himself and his son (or father) as ambassadors. The final lines of the Magnesian response (LL. 91-93) explain why the Teian magistrates were not prepared to propose to the assembly to send ambassadors to Magnesia: their safety could not be guaranteed in a period of war or insecurity.

In a brief introduction (79/80) G. points out that in Hellenistic inscriptions it is not the boule that invariably initiated decrees of the assembly, but that individual citizens often intervened (G.'s 'intervenants') and asked the boule or magistrates to make a proposition to the assembly (περὶ ὧν ἐπῆλθεν; πρόσοδον/ἔφοδον ποιησάμενος; ὑπὲρ ὧν προεγράψατο or προγραφὴν/εἰσγραφὴν ποιησάμενος [for this problem and, more in general, for the problem of the role of the

assembly in later centuries cf. also A.La Rocca in F.Amarelli (ed.), *Politica e partecipazione nelle città dell' imperio romano* (Rome 2005) 93-118 and H.-L.Fernoux in H.Duchêne (ed.), *Survivances et métamorphoses* (Dijon 2005) 19-71. Cf. C.Brélaz' review in *Topoi* 15 (2007) 649-653, Pleket]. See also our lemmata nos. 470 and 1100. [For the problem of a certain 'oligarchisation' in the late-Hellenistic period (see our lemma no. 1987) it is rather irrelevant whether or not the boule always initiated decrees of the assembly; as long as the 'intervenants' belong to the city-elite, it remains true to say that it is basically the city-elite who exercised a decisive influence in the field of city-politics. For the role of the demos/ekklesia and council see also A.Zuiderhoek's paper mentioned in our lemma no. 1102 in fine, Pleket.]

LYDIA

1285. Northeastern Lydia. Epitaphs of L. Amatia Prosdokia and P. Claudius Thrasyboulos, 195/196 and 235/236 A.D. *SEG* LII 1163/1164. G.Petzl, in *L'Hellénisme* 290-295, republishes the inscriptions (ph.; French translations) with commentary.

1286. Northeastern Lydia. Epitaph of Andreas and Papiane, early 3rd cent. (211/212?) A.D. Stele with triangular pediment with acroteria; in the pediment a round object in the center; in each corner a heart-shaped leaf; below the pediment a relief with three figures (two female, one male [from right to left: Andreas, Aphphion, and Papiane: so Petzl (see infra app.cr.)]) standing on a protruding plinth, inscription below. In a private collection, provenance unknown; attributed to the Lydian-Phrygian border zone by the personal names and the vocabulary [however, the names as well as the vocabulary are common in large parts of Asia Minor (cf. app.cr.); it is rather the use of ἐτείμησε (Brixhe) and the relief that are typical for the area, Corsten]. Ed.pr. J.Kobes, *EA* 38 (2005) 87-92 (ph.; German translation). Cf. C.Brixhe, *BE* (2006) no. 350; text, French translation, and commentary in *An.Ép.* (2005) [2008] no. 1473 (B.Puech).

Ἄφφιον · Ἀνδρέαν τὸν ἑαυτῆς
ἄνδρα ζήσαντα · ἔτ(η) · μ´ · ἐνοῦ-
σα καὶ αὐτὴ ἐτείμησε· ὁμοίως
καὶ Παπιανὴ,ν τὴν νύνφη,ν· ὁμοί-
ως καὶ Βάσσος τὸν πατέρα καὶ τὴ,ν
γυναῖκα · ἔτους · σ·ϙ·ς´ · μ(ηνὸς) · Περειτίου · β´

Date: most probably 296 Sullan era = Dec. 25/26, 211/212 A.D. (L. 6), ed.pr.; horizontal strokes above the abbreviations in LL. 2 and 6 and the numbers in L. 6 || ed.pr. presents three alternative explanations of the relationships within the family [neither of which is right since he, starting from a wrong interpretation of Βάσσος as an undeclined name in L. 5, has not understood the text, cf. already Brixhe (we refrain therefore from repeating most of K.'s commentary), Corsten] || 1. ed.pr. provides a list of 25 inscriptions (most of them from Lydia) from *SEG* and *TAM* V.1 containing the name Ἄφφιον, from which he deduces the probable provenance [however, Aphphion and related names occur almost all over Asia Minor, see Zgusta, *KP* 70-85 § 66 and (for northwestern Asia Mi-

nor) now *LGPN* V.A s.v., Corsten] || 2-3. ἐνοῦσα could either mean that Aphphion will also be buried in the tomb or point to her depiction in the relief between Papiane and Andreas, ed.pr. [In a paper to be published in G. Reger, F.X.Ryan, T.F.Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen Tracy* (Bordeaux 2009), G.Petzl argues that Aphphion, when she was still alive, had a tomb built for herself, her husband and other relatives; Aphphion died first, soon followed by her husband and her daughter-in-law Papiane; Bassos, Aphphion's son, erected the stele and mentioned his mother as 'Mit-Urheberin dieser Ehrung'. P. translates ἐνοῦσα καὶ αὐτὴ as 'sich ebenfalls darinnen befindend'. For the use of ἔνεστι and ἐνῶν he refers to *I.Smyrna* 211, 219, and 443. On stylistic grounds he assigns the stele to northeastern Lydia, Pleket.] || 3. the use of ἐτείμησε in a funeral context is typical for the region, B., P. || 4. νύνφη (for νύμφη): 'junge unverheiratete Frau', ed.pr.; rather daughter-in-law, since she is the wife of Bassos who in turn is Aphphion's son (see below), B.; this latter meaning is often attested in Lydia and in regions close to Phrygia, P. || 4-5. Βάσσος (nominative, not undeclined!) is the son of Aphphion and Andreas, and Papiane is his wife, B. [like Aphphion, Bassos is a common name, and the 26 examples from Athens plus one from Lydia (*TAM* V.1.122), mentioned by ed.pr., are of no help in determining the provenance of the stone, Corsten].

1287. Charakipolis (area of: Korubaşı). Epitaph, Imperial period. Lower right part of a marble stele, found in 1998, present location unknown; wreath above the inscription. Ed.pr. P. Özlem Aytaçlar, *EA* 38 (2005) 55 no. 1 (ph.).

[- - - - καὶ] Τυρανὶς Ν̣
[- - - τὸν ἑ]α̣τῶν υἱὸν
[καὶ - - - τ]ὸν ἀδελφὸν
[καὶ ἡ ?γυν]ὴ Λικιννία vac.

1. For the name Τυραν(ν)ίς see *TAM* V.1.7 and *SEG* XL 1035, ed.pr. [many examples in *LGPN*, most of them from Asia Minor (*LGPN* V.A), Corsten] || 2. for ἑατῶν cf. G.Petzl, *Arkeoloji Dergisi* 2 (1994) 146 with bibliography, ed.pr. [cf. also Brixhe, *Essai*² 81, Corsten] || 4. shallow letters, perhaps later addition, ed.pr.

1288. Hypaipa. Epitaph of two families, 2nd cent. A.D. Marble block, found near Ödemiş, now in a private collection. Edd.pr. M.Ricl, H.Malay, *EA* 38 (2005) 45-52 (ph.; English translation). Text with French translation and commentary in *An.Ép.* (2005) [2008] no. 1453. We incorporate several remarks by G.Petzl (per ep.).

["Ετους ...', μη(νὸς)] Ἀπελλαίου κ' ·
[. . . . .]α̣υλου καὶ Ἐλπὶς
[. . . . . Ὑπα]ιπηναὶ ἠγόρασαν
[τὸν οἶκον ἐπ]ικείμενον ἐπὶ καμά-
[ρᾳ σὺν καὶ τ]ῇ καμάρᾳ καὶ μνημεῖ-
[ον παρακείμ]ε̣νον πρὸς τὸ εἰς τὸ μνη-
[μεῖον τεθῆν]αι ἑαυτάς τε καὶ Τρόφι-
[μον καὶ Ἐπ]ικράτην τοὺς ἄνδρας αὐ-
[τῶν καὶ τὰ] τέκνα καὶ τὰ ἔγγονα αὐ-
[τῶν, μηδ]ενὸς ἔχοντος ἐξουσίαν

[ἐνθάδε] τεθ<ῆ>νε· εἰ δέ τις παρὰ ταῦτά
[τι ποιή]σει, ἀποδώσει εἰς τὸν κυ-
[ρίου] Καίσαρος φίσκον ✳ ,βφ´ καὶ εἰς
[τὴν] ἐν Ὑπαίποις Ἄρτεμιν ✳ ,αφ´·
[ἄν τι]νι δὲ βουληθῶ<σ>ιν συνχωρῆσαι
[Τρό]φιμος ἢ Ἐπικράτης οἱ ἄνδρες ἡμῶν
[ἐπι]τεθῆναι εἰς τοῦτο τὸ ἡρῷον, ἐξου-
[σίαν] ἕξουσιν ἔτι τεκέων τρέφουσιν
[?ἢ ἐν]τὸς ἀνθρώπων θρεπτικῶν εἴ τιν'
[ἀπελε]υθερώσει τις αὐτῶν· ὁμοίως ἐξουσί-
[αν ὁ ἀπ]ελευθερωθεὶς τοῦ τεθῆνε ἐνθάδε
[τὰ τέκ]να αὐτοῦ

2. Possible are [Π]αύλου, [Πρ]αύλου, Αὔλου, edd.pr. ‖ 4-6. the monument consisted of a funerary chamber (καμάρα) for sarcophagi, on which an οἶκος was placed, i.e. another chamber or a platform for sarcophagi (or, less likely, L. 4 [τὸν βωμόν]), and a tomb nearby, edd.pr., who for a funerary chamber with a construction on top refer to *TAM* II 438 (Patara) ‖ 6. or [προσκείμ]ενον, edd.pr. ‖ 6-7. the μνημεῖον is most probably identical with the first mentioned tomb complex which is in LL. 17 called a ἡρῷον, and not with the μνημεῖον in LL. 5-6, edd. pr. ‖ 7-8. since the husbands of the tomb-owners have no father's name, they may have been of lower status and in a subordinate position, edd.pr. ‖ 11. or [ἑτέρου], cf. *I.Smyrna* 199 LL. 5-7, edd.pr.; ΤΕΘΝΝΕ, lapis ‖ [11 and 21. read τεθῆναι, Corsten] ‖ 12-13. rule of a sole emperor of the 2nd cent. A.D., edd.pr. ‖ 14. cf. *SEG* XXXI 998 for the only other instance of a fine payable to (Persian) Artemis (Ἀναΐτις) in Hypaipa, edd.pr. ‖ 15. βουληθῶ<σ>ιν (the stone has epsilon instead of sigma): aorist subjunctive for imperative, edd.pr. ‖ 15-21. Petzl; [μηδε]νὶ ... ἡρῷ-ον· ἐξου|[σίαν] ... | [ἐν]τὸς ... | [ἐλε]υθερώσει ... ἐξουσί|[αν ὁ] ἐλευθερωθεὶς κτλ., edd.pr. ‖ 17. or [ἐν]τεθῆναι, edd.pr.; or [εἰσ]τεθῆναι, Petzl ‖ 18. τεκέων (poetic) instead of τέκνων; the present participle τρέφοντες instead of the usual θρέψαντες should mean that at this point the children were still being nurtured, edd.pr. ‖ 19. ἄνθρωποι θρεπτικοί, attested here for the first time, should be equivalent to θρέψαντες, τροφεῖς, *nutritores*, i.e. 'slaves of the tomb's owners employed as tutors of children, probably not only their masters' children but also their house-born or bought slaves'; the tomb's owners may have been rich families who possessed 'professionally trained nurses' who could also have been 'employed for nursing other people's children and slaves', edd.pr. ‖ [15-20. D.Feissel, *An.Ép.* (2005) [2008] no. 1453, suggests removing the comma in L. 17 and restoring in L. 15 initio [ὅτι]νι; he gives as Latin equivalent *si cui concedere voluerint ... potestatem habebunt*, and translates ἔτι τεκέων τρέφουσιν by 'y compris pour les nourriciers des enfants'.]

1289. Hyrkanis (area of: Bedeller). Epitaph, Imperial period. Fragment of a marble block, now in the Manisa Museum. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55/56 no. 3 (ph.).

Στρατα[νικ- - -]
νᾶδι τῷ [- - - -]
τέκνῳ [- - - - - -]
Μοσχα[- - - - -]

καὶ Ἀπο[λλ- - -]
τῷ ἀδ[ελφῷ μν]-
είας χ[άριν]

1. Στράτα (cf. *TAM* V.1.25/26) or Στρατα[νίκη] or Στρατά[νικος], cf. Στρατανείκη in P.Herrmann, H.Malay, *New Documents from Lydia* (Vienna 2007) 64 L. 13, ed.pr. ‖ 1-2. the deceased had a name ending in -ᾶς, ed.pr. ‖ 4. probably Μοσχᾶ[ς] or Μοσχά[ριον], ed.pr. [most probably an epitaph for [- -]ᾶς, erected by his father or mother Strata- (therefore in L. 2 ἑαυτοῦ/ῆς) and his brothers Moscha- and Apo[ll--], Corsten].

1290. Maionia. Epitaph of Ammia, Imperial period. Lower right part of a marble stele, found in 1996 in Gökçeören (formerly Menye); present location unknown. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55 no. 2 (ph.; English translation).

[vac.? Ἔτους -]ζ', μη(νὸς) [1-2]
[- - - - - - - - -]ενης Δ[1-2]
[- - - - - - - κ]αὶ Μελτίνη
4 [ἡ γυνὴ αὐ]τοῦ Ἀμμίαν
[τὴν ἑαυ]τῶν θυγατέ[ρα]
vacat [ἐ]τείμ[ησαν]

1291. Philadelphia (area of: Hayallı)? Dedication to Meter Leto, 161/162 A.D. Marble stele with pediment and acroteria, in the pediment a rosette and ivy-leaves; inscription below; a stylized wreath between LL. 1 and 2 and reaching up to the center of L. 1. Allegedly found in Hayallı (probably in the territory of Philadelphia), copied in Esenyazı (south of Maionia), now in the Manisa museum. Ed.pr. H.Malay, *EA* 38 (2005) 42-44 (ph.; English translation); now *TAM* V.3.1556 (German translation).

Ἀγαθῇ Τύχηι · ❦
wreath
Ἔτους ρϙβ', μη(νὸς) Περιτίου δ' ·
Νέοι φιλάνπελοι ὑπὲρ
4 τῆς ἑαυτῶν σωτηρίας
Μητρὶ Λητῶ εὐχὴν ❦
❦ ἀνέθ[η]καν ❦

Date: year 192 (Aktian era) = 161/162 A.D., ed.pr. ‖ 3. Νέοι φιλάνπελοι: association of 'wine-lovers'; the meaning of νέοι is not clear: either a new association replacing an older one or νέοι is used to make a distinction between two rival associations, ed.pr., who refers to Strabo 13.4.11 for the production of wine in the Katakekaumene; a φιλανπέλων συνβίωσις is also attested in Kotiaion (our lemma no. 1418) ‖ 5. only six dedications to Leto are known from Lydia (see M.Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (*AMS* 36 [Bonn 1999]) nos. 5.6, 7.32, 40.23-26); this is the first from Philadelphia, ed.pr.

1292. Philadelphia (?). Epitaph of Antiochis, Hellenistic period (?). Marble lid of an ostotheke, allegedly found at Alaşehir (Philadelphia), now in the Manisa museum; red paint preserved in the first seven letters. Edd.pr. H.Malay, G.Petzl, *EA* 38 (2005) 40 no. 7 (ph.; German translation); now *TAM* V.3.1685 (German translation).

Ἀντιοχίδος Μενεκράτου, | γυναικὸς δὲ Ἀπολλωνίου

1293-1298. Philadelphia (area of: Badınca). Epitaphs, 1st cent. B.C.-1st cent. A.D. Five limestone ostothekai with lids and one lid only (no. 1), found in the village of Badınca where there must have been an ancient settlement belonging to Philadelphia; now in the Manisa museum. Edd.pr. H.Malay, G.Petzl, *EA* 38 (2005) 37-40 nos. 1-6 (ph.; German translation) [now also in *TAM* V.3]. Nos. 1-5 are for members of a family (stemma on p. 39). – For the site and its inscriptions edd.pr. refer to *SEG* XVII 524, *EA* 5 (1985) 19-16 (inscriptions in *SEG* XXXV 1169-1173), and *I.Manisa* 230, 433, 457, 464, and 481; for the use of the Aktian era in this region (here in nos. 1293 and 1294), *SEG* XXXV 1169.

1293: 37/38 no. 1. **Epitaph of Kleandros, 26 B.C.** Lid of an ostotheke, inscription on one face of the lid [now *TAM* V.3.1702].

Κλέανδρος Ἡφαιστίω-
v νος τοῦ Κλεάνδρου·
v ἔτους ε', μηνὸς ς',
4 vac. ἐπὶ Θέρμου vac.

Date: 6th month of year 5 (Aktian era) = February-March 26 B.C., ed.pr. || 4. date after an eponymous official who cannot be the priest of Roma (thus in Sardis: *I.Sardis* 119 with commentary) since in *SEG* XXXV 1169 from Badınca, dated to the same year, a Μηνόφιλος is mentioned as the priest of Roma and Augustus; Thermos (cognomen) may have been a Roman citizen, like Murena in the next lemma, ed.pr.

1294: 38 no. 2. **Epitaph of Phila, 26/25 or 23/22 B.C.** Ostotheke; inscription on a long side [now *TAM* V.3.1703].

Φίλα Μηνοδότου
ἡ καὶ vac. Ἄπφιον,
v γυνὴ δὲ Ἡφαιστίωνος·
4 ἔτους ς', ἐπὶ Μουρήνα

Date: year 6 (Aktian era) = 26/25 B.C., unless the numeral is to be read as θ = 9 = 23/22 B.C. ed.pr. || 4. Murena (cognomen) may have been a Roman citizen, ed.pr.

1295: 38/39 no. 3. **Epitaph of Kleandros, end of the 1st cent. B.C.** Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1704]. Κλέανδρος | Ἡφαιστίωνος

1296: 39 no. 4. **Epitaph of Melitine, end of the 1st cent. B.C.** Ostotheke; inscription on a long side [now *TAM* V.3.1705]. Μελιτίνη Ἡφαιστίωνος | τοῦ Κλεάν vac. δρου

2. The name was incised around holes in the stone, ed.pr.

1297: 39 no. 5. **Epitaph of Melitine, end of the 1st cent. B.C.** Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1706]. Μελιτίνη | Κλεάνδρου

1298: 40 no. 6. **Epitaph of Antonius, 1st cent. B.C/A.D.** Ostotheke; inscription on a long side, omega written as C [now *TAM* V.3.1712]. Ἀντωνίου

1299. Saittai. Epitaph of Stephanos, 196 A.D. Rectangular white marble stele with pediment and corner akroteria; in the tympanon in the center a rosette connected with a leaf in both lower corners; below the pediment a semi-circular wreath; below the latter an inscription. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. Catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 113 no. 336 (color photo). Text read from the photo.

Ἔτ(ους) σπα´, μη(νὸς) Δίου νο(υμηνίᾳ), Στέφα-
νον Πολειτικῆς ἐτί-
μησεν ἡ συνεργασία
4 τῶν λινουργῶν, ζή(σαντα) ἔτ(η) ξ´

[No provenance in the catalogue; the stone is likely to come from Saittai, on iconographical and terminological grounds. In *SEG* XLVIII 1462 we have in the pediment a rosette connected with a leaf in both lower corners and similar akroteria; various inscriptions from Saittai record the association of λ(ε)ινουγοί erecting epitaphs for deceased members: *SEG* XXIX 1191; XXXI 1036; XXXII 1234 (deceased with metronymic, as in the present text); XL 1088; XLVIII 1460/1461 and 1467 (epitaph of Αὐρ(ηλία) Πολιτική, who died at the age of 18; 224/225 A.D. (Aktian era); possibly a member of the family of Stephanos' mother); the name Πολ(ε)ιτική is rather rare || 1. tau, eta and omicron superimposed on epsilon, mu and nu, respectively; νο = νο(υμηνίᾳ): cf. *SEG* XXXII 1224 (νου(μηνίᾳ)) || 4. eta and tau superimposed on zeta and epsilon, respectively, Pleket].

1300. Sardis (area of: Kemerdamları). Honorary inscription for Euxenos, 150/149 B.C. *SEG* XXXII 1237; cf. L 1189; LI 1624; LIII 1345. On the basis of a squeeze, P.Herrmann, in *L'Hellénisme* 278-284 no. 1, republishes the inscription and reads the date in L. 1 as θ (a mason's correction) instead of ϝ (edd.pr.). He argues that Ἀπολλώνιος Καδοου could be the son of Καδοας Πληρι in *SEG* XLVI 1519 L. 2 from the same sanctuary (ca. 150 B.C.; cf. also Καδοας Πλυηρει in *SEG* XXXII 1237 L. 8), and points to the possible identity of Μητρόδωρος Μιθρήους in *SEG* XXXII 1237 LL. 8/9 and Μητρόδωρος Μιθρείους in *SEG* XLVI 1519 L. 28. He therefore dates the inscription to the 9th year of Attalos II (150/149 B.C.) which makes Euxenos an Attalid official (cf. *OGIS* 483 LL. 165/166). He further supports the view of an adoption of the Seleukid administrative organization by the Attalids (cf. *SEG* L 1736). On the basis of *SEG* XLVI 1520 (early 1st cent. B.C.) he argues that the sanctuary, still with a priest from the same family (Ἑρμογένης Καδοου, L. 4), was later integrated into the territory of Sardis, thereby replacing the ἀρχιερεύς by a ἱερεὺς Ῥώμης and a ἱερεὺς Διὸς Πόλεως.

1301. Sardis. Inscribed ampulla, 6th/7th cent. A.D. Ampulla found in the Byzantine shops; on the front an image of the Virgin holding her child; on the reverse a bearded figure. Ed.pr. C.H.Greenewalt, M.L.Rautman, *AJA* 102 (1998) 486 (ph.). Mentioned by M.Rautman in

Mélanges Jean-Pierre Sodini (*T&M* 15; Paris 2005) 720. On the front βοείθε τ(ο)ὺς ξέν(ο)υς; on the back Ἅγηιε Ἰοάννη Βα(πτιστᾶ). According to R. the ξένους-text 'makes clear that the flask was intended to serve as an amulet and safeguard the one who carried it'.

1302. Thyateira (area of: Doğuca). Fragment of an epitaph, Imperial period. Fragment of a marble sarcophagus lid, found in 1997; present location unknown. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 56 no. 4 (ph.). ζῶ

1303. Unknown provenance (northeastern Lydia?). Dedication, 44 A.D. White marble stele with pediment; now in a private collection. Ed.pr. G.Petzl, *EA* 38 (2005) 21/22 no. 1 (ph.; German translation). Text with French translation in *An.Ép.* (2005) [2008] no. 1446.

v. Κατὰ εὐχὴ,ν
Γάϊος Ἰούλιος
v. Κλασσικοῦ
ἀπελεύθερος
v. Ἕλλην· μη(νὸς) ιβʹ, ιʹ, ηκρʹ

Date: day 10 of month 12, year 128 (Sullan era) = Sept. 2, 44 A.D., ed.pr. ‖ the god to whom this dedication is addressed is not mentioned, ed.pr. ‖ 2-5. the freedman gives only his former master's cognomen, ed.pr., who adds that a relation to Iulius Classicus in *PIR*² J 267 is not probable [but suggested by O.Salomies, *An.Ép.* (2005) [2008] no. 1446] ‖ 5. the numbers are indicated by horizontal strokes above the letters, ed.pr.

1304-1311. Unknown provenance (northeastern Lydia?). Epitaphs, Imperial period. Eight stelae of unknown provenance in private collections. Ed.pr. G.Petzl, *EA* 38 (2005) 22-30 nos. 2-9 (ph.; German translation).

1304: 22/23 no. 2. **Epitaph of Tyrannos, 42 A.D.** White marble stele with pediment.

Ἔτους ρ ʹ καὶ κ ʹ καὶ
ς ʹ, μη(νὸς) Πανήμου πέππ-
τῃ·
wreath
Ἀρκεσίλαος ἐτεί-
μησεν τὸν ἑαυτοῦ
θρέψαντα Τύρανο-
ν, Καλίστη τὸν ἄν-
δρα, Τύρανος τὸν
πατέρα, Τυρανὶς
κα<ὶ> Ὠρίχη τὸν πα-
τέρα, Ἀρτεμᾶς καὶ
Ῥόδων τὸν πενθε-
ρόν, Φιλόκαλος τὸν
ἀδελφὸν καὶ οἱ συ[ν]-
[γενεῖς πάντες - - - - -]

Date: 5th Panemos 126 (Sullan era) = May 28, 42 A.D., ed.pr. ‖ 1-2. numbers indicated by horizontal strokes above the letters, ed.pr. ‖ 2-3. for πέππτῃ = πέμπτῃ cf. Gignac, *Grammar* I 117 and Brixhe, *Essai*² 36, ed.pr. ‖ 4. the foster-son is mentioned before the deceased's own family, ed.pr. ‖ 10. Ὠρίχη is previously unattested; it may mean 'in der Jugendblüte stehend' (perhaps graphic variant of Ὠρίκη, from the adjective with this meaning; for the exchange of tenues and aspira-

tae ed.pr. refers to *I.Ephesos* 3255 L. 1 and *TAM* V.2.1199 L. 3) and would then fit the names of other family members that are connected to beauty (Καλίστη, Φιλόκαλος), ed.pr.

1305: 23 no. 3. **Epitaph of Metrophanes and Nikon, 73 A.D.** White marble stele with tenon, broken above; inscription below a wreath.

Ἔτους ρνη´, μηνὸς Δεί-
ου ζι´· Ἑρμοκράτης Μη-
τροφάνου ἐτείμησε-
ν τὰ τέκνα τὰ ἑαυτο-
ῦ Μητροφάνην καὶ
Νείκωνα, καὶ Ἀμμι-
ὰς ἡ μήτηρ αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἀρτέμων καὶ Ἀπολ-
λώνιος

Date: 17th Deios 158 (Sullan era) = Oct. 9, 73 A.D., ed.pr. ‖ 1-2. numbers indicated by horizontal strokes above the letters, ed.pr.

1306: 24 no. 4. **Epitaph of Apollonios and Ammion, 75/76 A.D.** White marble stele with pediment, under which a wreath, followed by the inscription. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 799 [non vidimus].

Ἔτους ρξ´, μη(νὸς) Περειτίου·
Μενεκράτης καὶ Μόσχι-
ον ἐτείμησαν Ἀπολλώ-
νιον τὸν υἱὸν καὶ Ἄμμιον ❦
vacat τὴν θυγατέρα vacat

Date: year 160 (Sullan era) = 75/76 A.D., ed.pr. ‖ 1. numbers indicated by horizontal strokes above the letters, ed.pr.

1307: 24/25 no. 5. **Epitaph of Papas, 88 A.D.** White marble stele with tenon, broken above; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1447.

Ἔτους ροβ´, μη(νὸς) Ἀρ-
τεμεισίου κ´·
Κλαυδία Λολλία
ἐτείμησεν
τὸν ἑαυτῆς σύν-
τροφον Παπαν ❦

Date: 20th Artemision 172 (Sullan era) = April 12, 88 A.D., ed.pr. ‖ 1. numbers indicated by horizontal strokes above the letters, ed.pr. ‖ 6. for Παπας cf. Zgusta, *KP* 406-408 § 1199-1 and T.Drew-Bear, C.M.Thomas, M.Yıldızturan, *Phrygian Votive Steles* (Ankara 1999) [*SEG* XLIX 1805] 389, ed.pr.

1308: 25/26 no. 6. **Epitaph of Hermippos, 168 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1448.

Ἔτους σνγʹ, μη(νὸς) Αὐ-
δναίου ιεʹ· Ἕρμιπ-
πος τελευτᾷ ἐ-
4 τῶν ηʹ· κὲ τειμᾷ τον
ἡ μήτηρ Μηνοδώρα κὲ
Βάσσος ὁ πατροπόη-
τος

Date: 15th Audnaios 253 (Sullan era) = Dec. 7, 168 A.D., ed.pr. || 1-2. numbers indicated by dashes before and after (which occur also at other places in the text), ed.pr. || 3-4. τελευτᾷ between dashes; for the present tense instead of the aorist (also in τειμᾷ L. 4) cf., e.g., *TAM* V.1.218 and 289; *SEG* XXXIV 1205, ed.pr. || 4. for τον instead of αὐτόν (as in modern Greek) cf. K.Dieterich, *Untersuchungen zur Geschichte der griechischen Sprache* (Leipzig 1898) 192, and Gignac, *Grammar* II 165/166, ed.pr. || 6. a dash between the two sigmas of the name, ed.pr. || 6-7. πατροπόητος ('step-father') is very rare; cf. *MAMA* VII 58, 330 [now Waelkens, *Türsteine* 617, Sverkos], and 351; *RECAM* II 387, ed.pr. [and Dimitsas, *Ἡ Μακεδονία* 286, Sverkos].

1309: 26-28 no. 7. **Epitaph of Tatia, 183 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 798 [non vidimus].

Ἔτους σξηʹ, μη(νὸς) Ἀπελ-
λαίου γιʹ· Ἀρτεμᾶς
Ποσφόρου μετὰ τῶν
4 τέκνων τὴν ἰδίαν γυ-
ναῖκα Τατίαν ἐτείμη-
vacat σαν vacat

Date: 13th Apellaios 268 (Sullan era) = Nov. 5, 183 A.D., ed.pr. || 2-6. the same family in Petzl, *Beichtinschriften* 55 (160 A.D.) from Mağazadamları between Kollyda, Maionia and Saittai; this stele is likely to come from the same area; the Artemas in the confession text whose son Phosphoros committed an offense is most probably identical to the Artemas in this inscription whose father was also called Phosphoros, ed.pr.

1310: 28 no. 8. **Epitaph of Bassa, 190 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1449.

Ἔτ(ους) σοδʹ, μη(νὸς) Γορπιέου
ιηʹ vv ἐτείμησεν
ἡ συνβίωσις Βάσσα-
4 ν τὴν Ἑρμογένου
θυγατέρα vacat
ζή(σασαν) ἔτ(η) εʹ

Date: 18th Gorpiaios 274 (Sullan era) = Aug. 10, 190 A.D., ed.pr.

1311: 28-30 no. 9. **Epitaph of Pr(e)imigenes, 239 A.D.** White marble stele with pediment; inscription below a wreath.

Ἔτ(ους) τκγ', μη(νὸς) Ὑπερβερταί-
ου ϛι' ἐτείμησεν ὁ
θίασος τῶν μουσι-
4 κῶν Πρειμιγένην
ζή(σαντα) ἔτ(η) νθ'

Date: 16th Hyperberetaios 323 (Sullan era) = Sept. 8, 239 A.D., ed.pr. II 2-4. Primigenes had possibly been a member of the association of musicians who paid for his tomb, cf. *TAM* V.1.91 and 92; a θίασος τῶν μουσικῶν also in *SEG* XLIX 1683 from Lydian Satala, ed.pr. [for cultural merits of deceased in northeast Lydia cf. also *SEG* LII 1163/1164].

AIOLIS

1312. Aiolis (between Kyme and Smyrna). Rock-cut inscriptions, undated. In a report on their survey in southern Aiolis, A.Erkanal-Öktü, K.Iren, *AST* 22.1 (2005), mention three rock-cut inscriptions on (the hill) Belen Tepesi west of the village of Haykıran: ΟΡΛΑ, ΟΡΓ (ph.), Ο

1313. Kyme. Letter of Augustus and Agrippa concerning public and sacred properties, 27 B.C. *I.Kyme* 17. *SEG* XLIX 1750*; LII 1982; LIII 2225. S.Follet, in *L'Hellénisme* 158 note 111, prefers to restore LL. 6/7 as μηδὲ ἀγοραζέτω μηδὲ ἀπο[τίμημα | ἢ] δῶρον λαμβανέτω, instead of Engelmann's μηδὲ ἀπο[διδόσθω | ἢ] δῶρον etc.

1314. Kyme. Sale contract of property, 1st cent. A.D. *I.Kyme* 37. M.Polito, in A.Mele et al. (edd.), *Eoli ed Eolide tra madrepatria e colonie* (Naples 2005) 525-532, republishes the inscription and, on the basis of a comparison with Strabo 15.3.15 and M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* VI (Leiden 1989) no. 385, supports the view that the association in the text is a δοῦμος for the cult of Κυβέλη.

TROAS

1315. Troas. The god Πρίαπος and the Bebrykes. In his study of Priapos and the Bebrykes in northwestern Asia Minor, F.Prêteux, *REG* 118 (2005) 246-265, examines the peculiarities of the cult of this god and his success in the wider Greek world. He first reviews the literary testimonia on the Bebrykes, in particular in regard to their geographical distribution; the name of their heros eponymos, Βέβρυξ, is also attested as a personal name in two inscriptions: M. Ricl, *EA* 18 (1991) 23/24 no. 46 (*SEG* VI 109) and C.H.E.Haspels, *The Highlands of*

Phrygia (Princeton 1971) I 352 no. 140. Since both inscriptions are from Phrygia, he infers that there may be some truth in the ancient tradition of a connection of the Bebrykes with the Thracians or the Phrygians.

The cult of Priapos seems in historical times to be centered on Lampsakos where the god was ultimately identified with Dionysos. He appears once as the eponymous official of the city (*I.Lampsakos* 7 L. 9: πρυτανεύοντος Πριάπου ἐπιφανοῦς). In the course of time, his cult as a protector of navigation spread through the Mediterranean world and is epigraphically attested at Thera (*IG* XII.3.421c), Neandria (*SEG* XLIV 987), Halikarnassos (*SEG* XXVIII 840), Kos (*Iscr.Cos* EV 18), and Cyrene (*BE* [1964] no. 572). In addition, a female name Πριηπίς, derived from the god's name, is attested at Kyzikos or Daskyleion (*I.Kyzikos* 146 [M.Cremer, *Hellenistisch-Römische Grabstelen im nordwestlichen Kleinasien* 1: *Mysien* (*AMS* 4.1; Bonn 1991) 144 no. KM 4]). In contrast, there are no attestations in the northern Propontis and in Thrace where the cults of Ζεὺς Οὔριος and the Ἥρως Στομιανός were predominant and had the same function.

1316. Abydos. Inscribed bronze tablet, 4th cent. B.C. P.Gauthier, *BE* (2006) no. 331, points out that D.Knoepfler drew his attention to the auction catalogue of Freeman and Sear, *Mail Bid Sale* 12, Los Angeles, October 2005, *'Antiquities'* no. 667 (ph.) [non vidimus]: a bronze tablet; in the left part of the central field Μήτριχος Διονυσίου; at left in a circular monogram Αβυ; below, representation of a bird; at right in a quadrangle Αϱ (the owner belonged to the phyle of the Ἀρ(γαδεῖς)). This type of bronze tablet was popular in Athens but G. points out that they have also been found in other cities, both in Greece and in Asia Minor. They have been characterized as dikastic or voting tablets; G. prefers the term 'Auslosungstäfelchen'.

1317. Alexandria Troas. Natives and colonists. In an article on the fate of the native Greek population of a polis in which a Roman colony was founded, A.Sugliano, in M.G.Angeli Bertinelli, A.Donati (edd.), *Il cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell' antichità* (Serta Antiqua et Mediaevalia VII; Rome 2005) 437-452, examines the situation in Alexandria Troas, taking advantage of M.Ricl's *I.Alexandreia Troas* (cf. *SEG* XLVII 1666). 180 inscriptions record 144 individuals; 121 among these are *cives Romani* and bear the *tria nomina*. 70 of them have a non-imperial *nomen*; only fifteen among the latter belong to the group of enfranchised natives (or freedmen of Roman masters and their descendants); the remaining 55 are the original settlers and their descendants. Imperial *nomina* are few in number in the 1st and 2nd cent. A.D.; this shows that there was no massive enfranchisement of the peregrine inhabitants of the colony during those centuries.

The remaining 23 individuals can be divided into two groups: four have a Greek name plus patronymic, whereas the other 19 bear only one name. S. suggests tracing back the latter to the early Hellenistic πάροικοι, i.e., members of the original population living in the area before the Greeks founded their poleis [but see H.W.Pleket, *BABesch* 82, 2007, 294 for some criticism].

1318. Çavuşköy (valley of the Koressos). Dedication to Pergamene Asklepios, Imperial period. Large altar of reddish tuff; inscription in tabula ansata. Edd.pr. R.Körpe, F.Körpe, *Studia Troica* 15 (2005) 205-207; cf. *An.Ép.* (2005) [2008] no. 1443.

Μινούκιος | Βαλέριος | Ἀσκληπιῷ | Περγαμ[ην]ῷ | εὐχήν

Two other inscriptions recording the cult of Asklepios have been found in the same region: *I.Lampsakos* 9 and *SEG* XLVI 1547, edd.pr. || for the worship of Asklepios Pergamenos see also *EBGR* (2004) [2007] no. 243.

1318 bis. Ilion. Law against tyranny and oligarchy, early 3rd cent. B.C. *I.Ilion* 25; *SEG* XLVI 1562; LIII 1372. A.Maffi, in J.-M.Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2-4 mai 2002)* (Paris 2005) 137-161, presents a thorough examination of this inscription, which he regards as a law 'dans le sens propre du terme' and not as a reaction to a recently abolished oligarchy (thus, e.g., *SEG* LIII 1372), although he admits that some clauses could reflect previous experiences. He concludes that the law makes a clear distinction between the leaders of an insurrection, who are threatened with heavy fines, and collaborators, who will be punished comparatively mildly.

1319. Ilion. The Aristodikides dossier, ca. 274 B.C. *I.Ilion* 33 (*OGIS* 221; *RC* 10-13; English translation in R.S.Bagnall, P.Derow, *The Hellenistic Period. Historical Sources in Translation* [Oxford ²2004] no. 18 [for this inscription cf. now also C.Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasiens und seine Bevölkerung* (Berlin 2008) passim; summary, partial quotations and German translation on 139-141 and 154/155, Corsten]). In an attempt to explain why Aristodikides attaches to Ilion the land that he received from Antiochos I, A.Bencivenni, *Simblos* 4 (2004) 159-185 (text and Italian translation), argues that Aristodikides' estate acquired 'uno statuto più stabile e duraturo' through an association with the sanctuary of Athena in this city (L. 10: διὰ τὸ ἱερόν). She also examines the nature of the king's beneficence and notes a hierarchy of land ownership; in this context B. compares *RC* 18-20 and *SEG* XXX 1360. – P.Gauthier, *BE* (2006) no. 332, points out that the verb used in *I.Ilion* 33, διδόναι, does not signify 'donation' but 'conferment', in particular of revenues, and concludes that Antiochos I conferred on Aristodikides the revenues of the land.

1320. Ilion. Epigraphic evidence for the construction of the temple of Athena, Hellenistic period. *I.Ilion* 1, 25, 32, and 84. On the basis of archaeological, literary, and epigraphic evidence, D.Hertel, *AA* (2004) 177-205, discusses the dating of the construction works in the area of the temple of Athena and the altar. Rejecting the interpretations of C.B.Rose (*Studia Troica* 13 [2003] 27-88), he argues *inter alia* that 'the early Hellenistic modifications in the area of the temple and altar can certainly have predated the building of other structures in the Athena Sanctuary of Ilion' and that 'construction of the city wall of Ilion and the Synoikismos may well have begun under Lysimachos, although the wall certainly was not finished until very

much later' (204). As part of his analysis he discusses the epigraphic evidence in some detail (193-196). From *I.Ilion* 1 he concludes that the building works in the area of the temple and altar must already have commenced in ca. 306 B.C. (193) and infers from *I.Ilion* 32 that the city in ca. 270 B.C. was wealthy enough to erect a gilded statue of Antiochos I [however, M. Sève, *BE* (2006) no. 23, points out that the attribution of this text to Antiochos I is not certain]. Moreover, he disagrees with Rose's idea that Ilion's anti-tyranny law (*I.Ilion* 25 [cf. our lemma no. 1318 bis]) refers to Lysimachos; instead he argues that it dates after Lysimachos' death, ca. 281-275 B.C. (196). H. furthermore rejects Rose's suggestion to relate *I.Ilion* 84 to Iulian Apostata rather than Augustus (197).

1321. Smintheion. Honorary inscription for Licinnius Aquila Sabinus, Imperial period. Upper part of a statue base, found near the propylon; mentioned by C.Özgünel, *KST* 26.2 (2005) 305 (ph.); no text; we read from the photograph.

Ἡ βουλὴ
Λικίννιον
Ἀκυίλα
4 [Σα]βεῖνον ̣.
- - - - - - - -

[4. In fine, traces of a letter.]

1322. Smintheion. Inscription on a glass cup, undated. Cup of dark glass with an inscription around the shoulder. Ed.pr. Ç.Gençler, *I.-II. Ulusal arkeolojik araştırmalar sempozyumu. Anadolu* Suppl. 1 (Ankara 2004) 63 (majuscule text; ph.; dr.; Turkish translation).

εὐφραίνου ἐφ' ὧ πάρει

Ed.pr. refers to E.M.Stern, *The Toledo Museum of Art. Roman mold-blown glass - the first through sixth centuries* (1995) 97 [non vidimus], who explains this as the abbreviation of a phrase such as εὐφραίνου ἐπὶ τούτῳ ἐφ' ὧ πάρει [however, cf. the same phrase on a glass cup, possibly from Syria or Cyprus and found in Tomis (1st/2nd cent. A.D.): *SEG* XLV 956 with further parallels, Corsten].

MYSIA

1323. Gambreion. Decree concerning funerals, 3rd cent. B.C. *LSAM* 16. E.Stavrianopoulou, in C.Ambos et al. (edd.), *op.cit.* (our lemma no. 1111) 24-37 (German translation), explores the regulations by the city of Gambreion concerning funerals and discusses their socio-cultural background. S. also refers to *LSCG* 154 A LL. 21-30 (German translation) and *LSAG*^{2} 214 no. 2 (*SEG* XII 1112; German translation). S. provides a list of references with further literary and epigraphic sources concerning funerary and luxury laws in the ancient Greek world (35).

1323 bis. Hadrianoi (?). Epitaph, 2nd/3rd cent. A.D. Fragment of a sarcophagus found in 1966 in Samos, now lost; probably from Hadrianoi. Ed.pr. K.Hallof in *IG* XII.6.1202 (ph.).

[- - - - - - - - - - - - - - -] μηδένα τεθῆναι ἄ[λλον - - - - -]
[- - - - - - - - - - - - - ἐὰν] δέ τις ἐπιχειρήσ[η - - - - - - - - -]
[- - δώσει - - - - τῇ βου]λῇ Ἁδριανῶν ἀσσ[άρια - - - - - -]
4 [- - - - - - - - - - - - - - - -] ἥρως χρηστέ, χα[ῖρε ?]

Restorations by G.Dunst || 3. [πό]λῃ, D.; [βου]λῇ, H.

1324. Kyzikos. Lists of names, 2nd/1st cent. B.C. C.Habicht, *EA* 38 (2005) 93/94 nos. 1/2, argues that two inscriptions without certain provenance (first seen in Istanbul), for which a Kyzikene origin had already been suggested on the basis of the personal names, can now safely be attributed to Kyzikos on the basis of prosopographic connections with persons in several other inscriptions from this city.

A) *CIG* 6851; *GIBM* 927. H.W.Hasluck, *Cyzicus* (Cambridge 1910) 266 no. 12A with note 1, had already tentatively assigned the inscription to Kyzikos (instead of Teos or Miletos: thus, also tentatively, *CIG*). Habicht identifies the following men as members of the same families: Ποσειδώνιος Ἑστιαίου (L. 28) belongs to the family of Ἑστιαῖος Ποσειδωνίου in H.Lechat, G.Radet, *BCH* 12 (1888) 187 no. 1, and Μηνόδωρος Διοκλείους (L. 20) to that of Διοκλῆς Μηνοδώρου in *CIG* 3660 L. 18 [Robert, *Ét.anat.* 199-201] of the 2nd cent. B.C.

B) Three men in K.Lehmann, *MDAI(A)* 42 (1917) 185-190 no. 1 (cf. L.Robert, *BCH* 102 [1978] 456/457 = id., *Documents d'Asie Mineure* [Paris 1987] 152/153), assigned to Kyzikos following a suggestion by J.H.Mordtmann, can be connected to three men in H.Lechat–G. Radet, *BCH* 12 (1888) 190: Διονύσιος Μηνοδώρου in *MDAI(A)* B L. 14 with Μηνόδωρος Διονυσίου in *BCH* B L. 10, Μηνοφάνης Δημητρίου in *MDAI(A)* A L. 51 with Δημήτριος Μηνοφάνου in *BCH* B L. 12, and Μένανδρος Δημητρίου in *MDAI(A)* A L. 22 with Δημήτριος Μενάνδρου in *BCH* B L. 16. In addition, Habicht assigns Μηνόφαντος Διονυσίου in *MDAI(A)* A L. 27 to the family of Διονύσιος Μηνοφάντου in *F.Delphes* III.1.463 L. 2 (100-50 B.C.).

1325. Kyzikos. Two decrees in honor of Kleidike, 1st cent. B.C. Michel, *Recueil* 537/538. C.Habicht, *EA* 38 (2005) 94-97 nos. 3-5, suggests several prosopographic connections:

A) 94 no. 3: Ἀπολλώνιος Θεοφίλου in Michel 538 L. 3 was a younger member of the family of [Θε]όφιλος Ἀπολλωνίου in Michel 536 LL. 3/4 (2nd cent. B.C.), perhaps his son.

B) 95-97 nos. 4/5: Ἀρίστανδρος Ἀπολλωφάνου in Michel 537 LL. 2/3 was related to Ἀπολλωφάνης Ἀρ[ιστάνδρου] and (his son?) Ἀρίστανδρος [Ἀπ]ολλω[φάνου] in *CIG* 3660 (republished by Robert, *Ét.anat.* 199-201) LL. 3 and 11 (2nd cent. B.C.), as already noted in *CIG*, where also a connection to Ἀρίστανδρος [Ἀπ]ολλω[φάνου] in *SGDI* 3752 L. 1 is suggested. Ἀπολλωφάνης Ἀρ[ιστάνδρου] in *CIG* 3660 L. 3 was most probably the son of the ἱππάρχης Ἀρίστανδρος [Ἀπ]ολλωφ[άνου] in a Rhodian decree (Rigsby, *Asylia* 166), dated by the Rhodian eponym Ἀρατοφάνης to ca. 169-167 B.C. (G.Finkielsztejn, *Chronologie détaillée et révi-*

sée des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ [Oxford 2001] 192). Habicht finds more members of the same family: Ἀπολλώνιος Ἀπολλωφάνου and Ἀπολλωφάνης Ἀπολλωφάνους τοῦ Μενεκλείους in Michel 538 LL. 3 and 9-11, as well as [Ἀπολλω]φάνης Ἀπολλωφάνους in *SEG* XL 1124 L. 12. To later generations (ca. 50 B.C. through 14 A.D.) belong Εὐμένης Ἀριστά[νδρου] and Ἀρίστανδρος Εὐμένους in *IGR* IV 136 (cf. A.Wilhelm, *Klio* 5 [1905] 300 = Wilhelm, *Abhandlungen* II 156; cf. also our lemma no. 1326). – Ἀρτέμων Βακχίου in *CIG* 3660 L. 17 should be an ancestor of Βάκχιος Ἀρτέμωνος τοῦ Βακχίου in *Syll.*³ 799 II (38 A.D.).

1326. Kyzikos. List of magistrates, ca. 50 B.C.-50 A.D. *IGR* IV 149; cf. A.Wilhelm, *Klio* 5 [1905] 293-302 = Wilhelm, *Abhandlungen* II 149-158). Since the inscription can roughly be dated by identifying Εὐμένης Ἀριστάνδρου in L. 10 as either the father or the son of Ἀρίστανδρος Εὐμένους in *IGR* IV 136 (cf. our lemma no. 1325), C.Habicht, *EA* 38 (2005) 97 no. 6, cautiously suggests a relationship between Πυθέας Πυθέα in L. 11 and Πειθίας Πυθέου in *I.Didyma* 148 L. 15 (40/41 A.D.); they can, however, not have been brothers, because their respective patronymics Πυθέας and Πύθεος are distinct names.

1327. Kyzikos. Inscription mentioning the 'crown of Ammon', early Imperial period. T.Reinach, *BCH* 14 (1890) 537 no. 2. C.Habicht, *EA* 38 (2005) 99 no. 10, refers to a suggestion of A.Wilhelm (*Klio* 5 [1905] 299 = Wilhelm, *Abhandlungen* II 155) that the στρατηγὸς Κλ. Εὐμένης ὁ καὶ Μόσχος Στρατίου in LL. 4 and 8-10 should be a direct descendant of Εὐμένης Στρατίου Κυζικηνός who won the wrestling contest as a boy in the Theseia (*IG* II² 960 II LL. 13/14, 142/141 B.C.). – On 99/100 no. 11, he argues that Καικίνα Παυσανίου in L. 4 was related to Αὖλος Κλαύδιος Καικίνα Παυσανίας in *IGR* IV 152 (2nd cent. A.D.) and to the - perhaps identical - Αὖλος Κλαύδιος Καικίνα [- -]αιος Κυζικηνός in *I.Ilion* 106 (mid-2nd cent. A.D.). To the same family may have belonged Τιβέριος Κλαύδιος Παυσανίας, *procos. Lyciae et Pamphyliae* in the 2nd or 3rd cent. A.D. (*IGR* III 471; cf. *Laterculi Praesidum* I 284 no. 54).

1328. Kyzikos. List of new citizens, ca. 150 A.D. F.W.Hasluck, *JHS* 23 (1903) 83 no. 30 (with Wilhelm, *Abhandlungen* II 4, 556). C.Habicht, *Hyperboreus* 11 (2005) 114-120 (cf. id., *EA* 38 [2005] 100 no. 12), argues that the eponymous hipparch on record in LL. 1/2 (ἱππαρχοῦντος [Σέξτου] | Ἰουλίου Μαίορος; [Σέξτου] restored by Habicht) is identical with Sextus Iulius Maior Antoninus Pythodoros from Carian Nysa, who erected an honorary inscription for his friend Titus Iulius Perseus (*AvP* VIII.3.27, where he called himself Ἰούλιος Μαίορ). He is also on record in *SEG* IV 402-408 (from Nysa), *AvP* VIII.3.23, *IG* IV. 1².88 and 684 (from Epidauros) and Pausanias 2.27.6-7 (he is called συγκλητικός by P.; in *AvP* VIII.3.27 he calls himself *vir praetorius*). He is the son of the Sextus Iulius Maior who was, inter alia, suffect consul in 126 A.D. and governor of Asia (or Africa) in the beginning of Antoninus Pius' reign; he was active ca. 150 A.D. His family had long-standing relations with Kyzikos. H. lists a num-

ber of inscriptions that record kings, emperors, deities and foreign citizens as eponymous magistrates in Greek cities in general and in Kyzikos in particular. On 117 note 20 H. assigns *SEG* XL 1129 to Kyzikos rather than to Smyrna (as P.Weiss suggested). Both ἱππαρχοῦντος (τοῦ δεῖνα) and ἐπ' ἱππαρχέω point to Kyzikos.

1329. Kyzikos. Honorary inscription for Demetrios, ca. 15 B.C.-15 A.D. *IGR* IV 159 (cf. *SEG* XLII 1107). In *Citoyenneté* 214-222, E.Chiricat republishes the text, with French translation.

[- -]ΤΟΑΝΑ[- -]
[- -]ΕΝΕΠΙΣΧΕΔ[-]
ΔΩΝΑΑΝΑΙΙΙΜΕΙ[- -]
καὶ τοὺς ἄ[λλου]ς [π]ο[λίτας -]
αὐτῶν ΕΠΙ[....]ΑΦΗΣ[.....]ΥΔΙ[- - - - - - - - - - - - - ἀναγορεύοντος τοῦ]
κήρυκ[ος τ]ά[δε· ὁ] δῆμος κ[α]ὶ ο[ἱ] πρα[γματευόμενοι Ῥωμαῖοι στεφανοῦσιν Δη]-
μήτ[ρ]ιον Οἰνιάδ[ο]υ ἀρετ[ῆς ἕ]ν[εκεν καὶ εὐνοίας τῆς εἰς αὐτοὺς -]
στεφανοῦσθαι δὲ αὐτὸν καὶ ἐν τοῖς [κατ' ἐνιαυτὸν ἀγο]μένοις γυμ[νικοῖς ἀγῶσιν]
τῶν Ῥ[ω]μαίων [ἀ]ναγο[ρ]ε[ύ]οντος [τ]οῦ κ[ήρυκο]ς ὅτι [ὁ] δῆμος στεφανοῖ [Δημή]-
τριον Οἰνιάδο[υ π]ά[σ]ης ἀ[ρ]ετῆς ἕνε[κεν ὁμ]οίως δὲ στεφανοῦσθαι αὐτὸν καὶ
ἐν τοῖς κατ' ἐνιαυτὸν τιθεμ[έ]νο[ις εὐχ]αριστηρίοις ἀγῶσιν Ἡρῴοις τῷ πάπ-
πωι αὐτοῦ Ἀσκληπιάδηι τῶι οἰκ[ιστῆι καὶ τ]οῖς συναγωνισαμένοις αὐτῶι κατ' Ἀ-
λεξάνδρεια⟨ν⟩ ἐν τῶι [κα]τ[ὰ] Πτο[λεμ]α[ῖον πο]λ[έ]μῳ μετὰ τὰς τοῦ πατρὸς αὐτοῦ
καὶ τοῦ θείου στεφανώσε[ις ἀναγ]ο⟨ρ⟩ε[ύοντ]ος [τ]οῦ κήρυκος ὅτι ὁ δῆμος στεφανοῖ
Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου πάσης γενόμενον ἄξιον τιμῆς τῆι
πατρίδι· ἀνατεθῆναι δὲ αὐτῶι εἰκ[όνα τελείαν] γραπτὴν ἐν ὅπλωι
ἐπιχρύσωι καὶ [ἄγ]αλμα μαρ[μάριν]ον [ἐν τ]ῶι τοῦ Ἀσκληπιοῦ καὶ Ἀπόλλωνος ἱερῶ[ι],
ὑφ' ἃ ὑπογράψαι ὅτι ὁ δῆμος Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου διὰ τ⟨ῆ⟩ς
ἔκ τε αὐτοῦ καὶ τῶν προγόνων εἰς τὴν πόλιν εὐεργεσίας· ἀνατεθῆναι
δὲ καὶ στήλην [λε]υκὴ[ν λιθ]εία⟨ν⟩ πρὸ τοῦ γυμνασίου ἐν τῆι κατασκευ-
αζομένηι στοᾷ [τῷ δήμ]ωι ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ Διονυσίου τοῦ
Οἰνιάδου ἐκ τοῦ ἰδίου βίου, ἐφ' ἣν ἐν τῆι συντελουμένῃ ὑπὸ τοῦ δή-
μου καταδρομῆι τοῦ πατρὸς αὐτοῦ Οἰνιάδου τοῦ Ἀσκληπιάδου
[στεφανοῦσθαι αὐτὸν μετὰ τὸν πατέρα αὐτοῦ ἐν τοῖς ἀγῶσι τοῖς e.g.]
ἀγομένοις κατ' ἐνιαυτὸν ὑπὸ τῶν ἀρχόντων τοῦ γυμνασίου ἀπὸ τοῦ
Ἡρῴου, τοὺς δὲ νέους καὶ ἐφήβους καὶ παῖδας τὴν ἐσομένην στεφάνω-
σιν αὐτοῦ π⟨α⟩ρ⟨απ⟩έ⟨μ⟩[πει]ν (?) καὶ ἐπισημοῦσθαι (?) ἀναγορεύοντος τοῦ κήρυκος
ὅτι ὁ δῆμος στεφανοῖ Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου τῆς διὰ
προγόνων εὐ[ν]ο[ί]α[ς] εἰς τὸν δῆμον ἕνεκεν, ποιουμένου τὴν ἐπιμέλειαν
τῆς ἀναγορεύσεως τοῦ στεφάνου τοῦ κατ' ἐνιαυτὸν γυμνασιάρχου·
ἀναγραφῆναι δὲ εἰς τὴν στ[ήλην κα]ὶ ἀντίγραφον τοῦδε τοῦ ψηφίσ-
ματος· τὸ [δὲ] ψήφισμα [εἶναι ὑπὲρ τῆς σ]ωτηρίας τῆς πόλεως

1. [ὁ ἄ]να---, *IGR*; τὸ ἀνά[λωμα?], C. ‖ 4. ἐπὶ [διασ]άφησ[ιν], *IGR* ‖ 5-6. ..... | κήρυκ[ος δημοσίᾳ?] τὸ πρᾶ[γμα?]--, *IGR*; C. adopts the reading of M.Sève, *BCH* 103 (1979) 331 ‖ 8. ἐν τοῖς [? τιθεμένοις ἀγῶσιν? ὑπὸ] | τῶν 'Ρ[ω]μαίων, *IGR*; ἐν τοῖς [κατ' ἐνιαυτὸν ἀγο]μένοις γυμ[νικοῖς ἀγῶσιν], C. ‖ 11-13. Asklepiades, commander of a group of Kyzikene soldiers, participated in the campaign of Mithridates of Pergamon, who relieved Caesar, who was besieged in Alexandria in 46 B.C. ‖ 24. restored by C.; Ἀσκληπιάδου | [.......], *IGR* ‖ 27. [παραπ]έμπειν, *IGR*; C. prefers περιμέν[ει]ν, in accordance with F.W.Hasluck's copy (*JHS* 23 [1903] 89-91). C. translates LL. 22-27 as follows: '(une stèle) auprès de laquelle il sera couronné lors de la *katadromè* dite de son père Oiniadès, fils d'Asklépiadès, qui est organisée par le peuple lors des concours célebrés chaque année par les magistrats du gymnase en partant de *l'hérôon*; et que les *néoi*, les éphèbes et les *paides* accompagnent [παραπέμπειν; or, with περιμένειν: 'attendent (après la fin des concours) la cérémonie du couronnement'] la cérémonie de couronnement qui suivra et qu'ils manifestent leur vive approbation (?)'; the heroon (L. 26) probably was the tomb of Demetrios' grandfather Asklepiades and his fellow soldiers (see LL. 11-13); C. refers to the heroon built for Diodoros Pasparos in the agora.

1330. Kyzikos. Dedication to Poseidon and Aphrodite Pontia, 1st cent. B.C. Robert, *Hellenica* IX 94-97.

A) With reference to Διοκλῆς Ἀρχεβίου in *CIG* 6851 (cf. our lemma no. 1324 **A**) L. 8, C. Habicht, *EA* 38 (2005) 98 no. 7, argues that in L. 12 Ἀρχέβιος Ἀρχεβίου τοῦ Διοκλείους should indeed be the right name as read by G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* III (Constantinople 1914) 58/59 no. 849, and accepted by L.Robert (τοῦ Διονυσίου, ed.pr.).

B) Id., *art.cit.* 99 no. 9: the ἱππάρχης Μενεσθεὺς τοῦ Πολυΐδου, after whom the dedication is dated, is most likely the same as the Μενεσθεύς under whom Michel, *Recueil* 537 (see our lemma no. 1325) was proposed. Since the decree was passed under Ἡγησίας, Menestheus must be a predecessor of the latter, from which it follows that the dedication is to be dated to approximately the same time as the decree.

1331. Kyzikos. Dedication to Meter Tolypiane, 1st cent. B.C. Michel, *Recueil* 1226; G. Mendel, *Catalogue* --- III (see our lemma no. 1330) 60/61 no. 850. C.Habicht, *EA* 38 (2005) 98/99 no. 8, suggests identifying the ἱππάρχης Ἀρισταγόρας with his namesake in Plutarch, *Luc.* 10.2, and Iulius Obsequens 60, where he is called γραμματιστάς and *summus magistratus*, respectively. Μελέαγρος Ἀρισταγόρου and other men called Ἀρισταγόρας are on record in H.Lechat, G.Radet, *BCH* 12 (1888) 189 B L. 7 (Hellenistic period) and in *SEG* XL 1126 LL. 5/6 and 10/11 (early Imperial period). The name is reminiscent of the homonymous tyrant of Kyzikos at the end of the 6th cent. B.C. (Her. 4.138.1).

1331 bis. Miletoupolis. Fragment of a sacrificial calendar, 4th cent. B.C. *I.Miletoupolis* 1. *SEG* XLIX 1764. R.Parker, *Polytheism* 484/485, finds that 'the text does not fit wholly comfortably in an Attic context,' contra C.Habicht, *EA* 31 (1999) 26-29 (*SEG* XLIX 1764). In L. 7

τετρακαιδεκάτηι is a unicum for τέτραδι ἐπὶ δέκα. An offering to to Ἀπόλλων Κάρνειος (L. 11) would require a special explanation in an Attic calendar. 'The presumptive sacrifice to Peace falls on Skirophorion 17, whereas the attested Attic date is Hekatombaion 16 ... The choice finally of a bull as offering no less than three times in a fourteen-line text is wholly unexampled in Attica (though also, it must be conceded, elsewhere).'

1332. Pergamon. The Asklepieion. In *Pilgrimage* 198-206 (ph.). A.Petsalis-Diomidis presents the Greek text, with English translation, of *AvP* VIII.3.161 (*lex sacra* for the cult of Asklepios). On 213-217 she briefly discusses *AvP* VIII.3.91, 111 (b) and 139 (ph. of all three).

1333. Pergamon. The date of the Pergamon Altar. Cf. *SEG* LII 1190. F.Queyrel, *Studi Ellenistici* 16 (2005) 201-210, argues that the construction of the altar, dedicated to the Twelve Gods and to Eumenes II, was probably begun by the latter (i.e., before 158 B.C.), but that the iconographic program was changed by his successor, Attalos II (if indeed the altar was not begun in his reign). After an interruption in 156-154 B.C., caused by Prusias II's attack on Pergamon, work was resumed but ceased without the altar being finished, perhaps at the time of Attalos II's death. All dedications that were erected in front of it (for the inscriptions see *I.Pergamon* 189, 226, 232, 241/242, 371, 381 (?), 404, 408, 412, 416/417, 426, 430, 436; no. 219, dedicated to Attalos II, was most probably put up in the sanctuary of Athena) date from after the royal period and so cannot be used to date the altar.

1334. Pergamon. Epideictic epigrams concerning Homer, late Hellenistic. *I.Pergamon* 203; *SEG* XXVIII 968; *SGO* I 598/599 no. 06/02/18. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 88/89 and 137/138 no. T2, reprints the text (English translation) and discusses it as evidence for the dedication of statues of poets.

BITHYNIA

1335. Bithynia. Weights, Roman Imperial period. P.Weiss, *Chiron* 35 (2005) 422-430, discusses the specific features of Bithynian weights (from Trajan to ca. 260 A.D., with a peak under Septimius Severus), the similarities and differences with Thracian and Moesian weights, and the fundamental differences with weights from western Asia Minor. Whereas the latter in most cases have a recessed field on only one side, the other being flat (see our lemma no. 1964), the Bithynian counterparts have recessed fields on both sides; moreover, they have more elaborate inscriptions containing the following elements: 1) ἔτους --- Αὐτοκράτορος ---; 2) ὑπατεύοντος τῆς ἐπαρχείας ---; 3) λογιστεύοντος ---; 4) ἀγορανομοῦντος ---. The weight standard is nearly always that of the λίτρα ἀγοραία.

For a series of weights from Nikomedeia see our lemmata nos. 1369-1388. For two moulds for weights from Nikomedeia see our lemma no. 1389. On 425 brief discussion of *CIG* 8545 (*IG* XIV 2417, 1), on which see already *SEG* XLIV 810 app.cr.

1336. Adapazarı (modern). Inscriptions in the local museum. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 133-172 (ph.; German translations), publish a catalogue of the stone monuments in the museum at Adapazarı (east of Nikomedeia). We present the new inscriptions in our lemmata nos. 1343, 1347-1364, 1365 bis, and 1366/1367 and give here a *comparatio numerorum* for the published texts.

SEG XXXIII	*Gephyra*	*SEG* XXXIII	*Gephyra*	*I.Iznik*	*Gephyra*
1089	135/136 no. 1	1092	147/148 no. 15	1336	140/141 no. 6
1090	136/137 no. 2	1093	150/151 no. 18	1344	143/144 no. 10
1091	151/152 no. 19				

1337-1339. Nikaia (area of: Bilecik, Bayırköy). Dedications to Zeus Agathios, 3rd cent. A.D. Three altars with mouldings. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 85-90 nos. 5-7 (Turkish translation), on the basis of copies sent by the finder. For Zeus Agathios cf. *I.Iznik* 1061-1067.

1337: 87/88 no. 5. **Dedication of Auphidios.**

Διὶ Ἀγαθίῳ Αὐ[ρ]. Αὐφί-
διος Δημ̣η̣τ̣ρίου κατὰ
ἐ̣πιταγὴν ἀνέθηκα

Date: after 212 A.D. (L. 1: Aur.), ed.pr. || 1-2. Αὐφίδιος = Aufidius, ed.pr.

1338: 88/89 no. 6. **Dedication of Askles.**

Ἀγαθῇ τύχῃ·
Διὶ Ἀγαθίῳ
Ἀσκλῆς Διο-
4 νυσίο[υ] ὑπὲρ ἑ-
αυτοῦ καὶ τῶ-
ν ἰδίων κ[α]τὰ
εὐχὴν ἀνέθη-
8 κα

Date: close to the text in the preceding lemma, ed.pr.

1339: 89/90 no. 7. **Dedication of a statue (or bust?) of Zeus.**

Ἀγαθῇ τύχῃ·
Διὸς Ἀγαθίου ἐ-
πηκόου θεοῦ τὴν
4 εἰκόνα Α.Τ.ΤΑΜΗ-
Ṃ ΚΩΜΙ ἀνέσ-
τησα[ν?]

Date: close to the text in the preceding lemma, ed.pr. ‖ 2-3. for ἐπήκοος cf. e.g. H.S.Versnel in id. (ed.), *Faith, Hope and Worship. Aspects of Religious Mentality in the Ancient World* (Leiden 1981) 34-37, ed.pr. ‖ 4. dedications of εἰκόνες to Zeus Agathios also in *I.Iznik* 1061-1063, of other images to other gods *ibid.* 1129, 1503, ed.pr. ‖ 4-5. the name of a village, ed.pr. [However, this is not a dedication of an image *to* Zeus, but of an image *of* Zeus to a village the name of which is to be expected where the copy shows an incomprehensible sequence of letters, the last of which may conceal κώμη, Corsten.]

1340. Nikaia (area of: Ahmetler, Bilecik). Dedication to Apollon Gorzaios, Imperial period. White limestone altar with mouldings. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 91/92 no. 8 (ph.; Turkish translation); cf. T.Corsten, *EA* 39 (2006) 128.

Ἀπόλλωνι ❦
Γορζαίῳ ❦
εὐχὴν ❦
4 Π. Ἰούνιος Ἄνγελο[ς]

Date: 1st cent. A.D. (letter forms), ed.pr. ‖ 1-2. cf. *I.Iznik* 1034, also from the region of Bilecik where there was perhaps a temple, ed.pr. ‖ 4. Π. Ἰούνιος Ἄνγελο[ς], C.; Πιούνιος Ἀνγέλο[υ], ed.pr. [another Iunius in Bithynia in our lemma no. 1367, Corsten].

1341. Nikaia (area of: Kurtköy, Bilecik). Dedication to Hermes and Apollo, Imperial period. Round marble altar with mouldings; below the upper moulding a figure of Apollo in relief, surrounded by the inscription. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 92/93 no. 9 (ph.; Turkish translation).

Ἀγαθῇ τύ[χῃ]·
Ἑρμῇ καὶ Ἀπόλ-
λωνι Μαρκιανὸς
4 Δημητρήου εὐχὴ[ν]
ὑπὲρ ἡαυτοῦ, πάντων
ἰδίων καὶ τῇς κώμης

Date: 150-250 A.D. (letter forms), ed.pr. ‖ 4 and 5. read Δημητρίου and ἑαυτοῦ, ed.pr.

1342. Nikaia (area of: Keskin/Gölpazarı). Dedication to Apollo Lyk(e)ios, Imperial period. *I.Iznik* 1035. J.Nollé, in S.Mitchell, C.Katsari (edd.), *op.cit.* (our lemma no. 1999) 65, regards this dedication as evidence for Apollo as 'protector of the flocks', contra F.Graf, *Nordionische Kulte* (Rome 1985) 218-226.

1343. Nikaia (area of: Pamukova). Dedication?, Imperial period. Upper part of a gray limestone altar, found in Kusaka near Pamukova, now in the museum at Adapazarı. Edd.pr. M. Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 161 no. 30 (ph.).

ΘΕΩΛ̣..Ε...Α[- - - - -]
ΜΑ̣[- - - - - - - - - - -]
Ν̣ΙΑ[- - - - - - - - - - -]
[- - - - - - -]Π̣Ι̣Η̣[- - -]
[- - - - -]Ι[- - - - - - -]

1. Θεῷ?, which would suggest a dedication, edd.pr.

1344. Nikaia (area of: southern environs?). Funerary epigram for Onesimion, Imperial period. Grey limestone stele; pediment with large akroteria; underneath, an empty vaulted niche flanked by pilasters; inscription on the architrave. Findspot unknown, assigned to the area south of Nikaia by its style. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 77-79 no. 1 (ph.; Turkish translation).

Εἰκοστὸν καὶ πέμ̣π̣τον ἐγὼ τελέων ἐνιαυτὸν
ἔν̣θ' ὁ̣ τ̣ά̣λ̣ας κεῖμαι καλὸς Ὀνησιμίων,
πιστὸς μὲν θρέψασι, φιλόστοργος δὲ γονεῦσι,
ἡδὺς συ[ντ]ρ̣οφίη̣, τερπνὸς ὁμηλικίη̣,
λείπων̣ θ̣ρέψ̣ασιν καὶ γενέταις δάκρυα

Date: 3rd cent. A.D. (letter forms), ed.pr. [could well be earlier, Corsten] ‖ the epigram consists of two distichs (LL. 1-4) and one pentameter (L. 5), ed.pr. ‖ [2. καλός *metri causa* with long first syllable, Corsten].

1345. Nikaia (area of: Elbeyli). Epitaph of the family of Chrestos, Imperial period. Marble altar with mouldings and block-shaped upper element; on the front of the latter a gorgoneion. The inscription, on the shaft, has been incised at different times (after the death of each person), the letters becoming smaller and finer toward the end. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 81-83 no. 3 (ph.; Turkish translation).

Ἀνεξοδίαστο-
ν·
ζήσας ἔτη v να΄,
χαίριν·
Χρῆστος v Χρήστο[υ]
ζήσας ἔτη vv κα΄,
χαῖρε·
Βασιλὶς v Χρήστου v, γυνὴ δ̣ὲ
Ἀσκληπιοδότου, ζήσασ̣α
ἔτη vv λα΄ v, χαῖρε·
Ἀσκληπιόδοτος Ἀσκληπι-
οδότου ❦, ζήσας ἔτη ❦ ξγ΄,
χαῖρε

1-2. Very frequent in and around Nikaia, cf. *I.Iznik* 1231 with parallels; originally, the name of another person, presumably Χρῆστος, the father of Χρῆστος in L. 5, must have been inscribed here, as the age given in L. 3 shows, ed.pr. ‖ 4. χαίριν = χαίρειν, ed.pr. ‖ 8. Basilis was the daughter of the elder Chrestos and thus the sister of the younger Chrestos; the sigma of Χρήστου, originally omitted, was later added in smaller script, ed.pr.

1346. Nikaia (area of: Nasuflar). Epitaph of Longos and Tyrannis, Imperial period. Limestone altar with mouldings and block-shaped upper element; on the front of the latter a wreath, on its moulding an ivy-tendril. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 84/85 no. 4 (dr.; Turkish translation).

Λόνγος Ἀσκλη-
πιοδότου vac.
γερουσιαστὴς
4 κατεσκεύασεν
μνημεῖον ἑαυτῷ
καὶ τῇ ἑαυτοῦ γυναι-
κὶ Τυραννίδι, ζησά-
8 ❦ σῃ ἔτη ο´ ❦

Date: 2nd/3rd cent. A.D., ed.pr. || 3. members of the gerousia are frequently attested in Bithynia, cf. *I.Iznik* 1242, 1250, 1261, 1340, 1578; *I.Kios* 113; *I.Prusias* 107 a, ed.pr. [also perhaps *I.Prusa* 1066, Corsten].

1347-1363. Nikaia (area of). Epitaphs, Imperial period. Gravestones in the archaeological museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 141-162 nos. 7-9, 11-14, 16/17, 20-26, and 31 (ph.; German translations).

1347: 142/143 no. 8. **Epitaph of Pompeia, Imperial period.** Limestone stele with round niche below and, separated by a slim ledge, pediment in relief above; in the pediment a patera, below a tabula ansata with LL. 1-5 of the inscription; L. 6 is on the ledge below, L. 7 on the arch of the niche; on the background of the niche a folding mirror, wool basket, spindle and distaff, and two perfume flasks; found in Kemaliye near Pamukova.

Πομπεία
Σόλωνος θυ-
γάτηρ· Κάρπος
4 τῇ ἰδίᾳ γυναι-
κὶ μνήμης
vac. χάριν ζη(σάσῃ) (ἔτη) κε´·
vacat χαῖρε

1348: 141/142 no. 7. **Epitaph of Eia, 2nd cent. A.D.** Marble stele with round niche, in which the bust of a woman; underneath, inscription, wool basket, spindle and distaff, folding mirror; found in Paşalar, west of Pamukova.

Εἴα Μενάνδρου θυγάτηρ, γυνὴ δὲ Ἀσκ[λ]-
ηπιάδου, χέρετε πάροδοι· ἐπιδέξετ[αι]
(basket) τῆς τύχης ἔτη νθ´

1. Εἴα: Thracian name, edd.pr. [contra: C.Brixhe, *BE* (2007) no. 480: 'nom d'un type universel'].

1349: 147 no. 14. **Epitaph of Ia, 2nd cent. A.D. (?).** Marble door stele with pediment; in the pediment a rosette; in the lower part, round niche with door, in which spindle and distaff, wool basket, comb, and lock; above, ledge with LL. 1-2 of the inscrip-

tion (L. 3 is incised around the arch of the niche); between the ledge and the pediment two recessed fields, the left one with a box with two perfume flasks and an unidentified object, the right one with a grapevine and a wreath; found in the area of Geyve. Ἔτους ι΄· Ἀπολλώνιος | Ἰᾳ τῇ ἑαυτοῦ γυναικὶ μνήμης χά (arch) ριν

Date: this way of indicating a year is frequent in this area in the 2nd cent. A.D., cf. *I.Iznik* pp. 39-44, edd.pr. on 158 (on their no. 25 = our lemma no. 1355).

1350: 149/150 no. 17. **Epitaph of Diophanes, 2nd cent. A.D. (?).** White marble slab with engraved door stele comparable to our lemma no. 1349; the objects in the round niche are destroyed, the left square field below the pediment was apparently left empty, and instead of the right field there is a wreath; inscription on the ledge below the pediment; found probably in the area of Geyve or Taraklı (similarities to our lemmata nos. 1349 and 1351). Ἔτους δι΄· Διοφάνης | Νόσσου χαῖρε

1351: 148/149 no. 16. **Epitaph of a couple, undated [2nd cent. A.D.?].** White limestone door stele with pediment; in the pediment a rosette; in the lower part two round niches; in the left one a folding mirror, spindle and distaff, jewelry box with several flasks, wool basket; in the right one an axe, pruning hook and knife; underneath the niches, on the lower ledge of the stele, several drinking cups, and above the niches, a ledge with the inscription; above this, two square recessed fields with the busts of a man and a woman. Exact provenance unknown, but certainly from the region of Geyve or Taraklı. Ἔτους ια΄· [- - - -]ΣΟΣΙ[.]ΤΕΣΚΕ[- -]ΤΩ[- - -]ΙΗΣΤΙΑΤΩ[- - - - -]

[For the date see our lemma no. 1349 app.cr., Corsten]

1352: 156 no. 23. **Epitaph of Demetrios and his sons, 2nd cent. A.D. (?).** White limestone altar; found in Dumanköy, south of Taraklı.

Δημήτριος Δη-
μητρίου ζήσας
ἔτη ξ΄· τούτου
4 υἱοὶ Θεόδοτος
ζήσας ἔτη κε΄,
Ἡρᾶς ζήσας ἔ-
τη κα΄, Δημ(ή)τρι-
8 ος ζήσας ἔτη
vacat ιη΄, vacat
Χρῆστος ζή-
σας ἔτη κε΄,
12 Λούκιος ζή-
σας ἔτη λε΄,
Θεόφιλος Ῥουφίονος
ζήσας ἔτη ιη΄

14. Theophilos was a foster-child or a relative of Demetrios, edd.pr.

1353: 145/146 no. 12. **Epitaph of the father of Hostilios, 2nd/3rd cent. A.D.** White limestone block with engraved stele with round niche and pediment; inscription above the pediment; found in Erperek near Geyve.

ἐποίησα ζῶν μνήμ|ης χάριν Ὀστίλιος | vacat πατρηί

[Unusual word order, Corsten] || 3. πατρηί = πατρί, edd.pr.

1354: 157 no. 24. **Epitaph of Glykon, 2nd/3rd cent. A.D.** Upper part of a white limestone altar, found in the village of Hacıyakup near Taraklı.

vv ἔτους η΄· vac.
Δημήτριος Πυλ-
αιμένου τῷ ἀ-
δελφῷ Γλύκ-
ωνι ζήσαντι
ἔτη λα΄ ἀνέ-
[στ]η̣σ̣ε̣[ν]

1355: 157/158 no. 25. **Epitaph of Sosthenes, 2nd/3rd cent. A.D.** Upper part of a white limestone stele with carved pediment with akroteria; in the pediment a rosette; inscription on either side of the middle akroterion; found in the village of Hacıyakup near Taraklı.

Σωσθένης (akrot.) ἔτους αλ΄
(akroterion) Θεοδώρ[ου]

1\. The inscription cannot be dated by emperor (unlike our lemmata nos. 1349-1351, 1354, 1358, and 1360), since no emperor of the 2nd or 3rd cent. ruled long enough, and it is unlikely that it is a local era; perhaps the age of the deceased, edd.pr. || 2. Theodoros was either the deceased's father or a close relative, edd.pr.

1356: 158 no. 26. **Epitaph of Eia and her husband, undated [2nd/3rd cent. A.D.?].** Fragment of a white limestone stele or altar, found in the village of Hacıyakup near Taraklı.

vv Ἔτου[ς - - vv]
Εἴα Θε[- - - - -]
ἑαυτῇ [καὶ - - -]
νι γλυ[κυτάτῳ]
ἀνδρὶ̣ [ζήσασα]
ἔ̣τη ξ΄

5\. [ζήσας], edd.pr. [either ζήσασα or ζήσαντι, Pleket].

1357: 146/147 no. 13. **Epitaph of A. Kallistos, after 212 A.D.** Limestone stele with pediment and representation of a funerary banquet; inscription below; found in Akçakaya near Geyve.

Α. Τ̣ρύφαινα ἀνέσ-
τησεν τὸ μ̣ν̣η̣μεῖ-
ον τῷ ἑαυτ̣ῆ̣ς ἀνδρὶ
Α. Καλλίστῳ ζή-
σ̣αντι ἔτ̣η̣ μα΄· εἴ
τις δὲ ἰσκύλῃ μ̣ὴ̣ π̣ροσ-
ήκων, παραδεδόσ-
θω θεῦς καταχθο-
νίυς, χαῖρε

1 and 4. A. = A(ὑρήλιος), edd.pr. ‖ 4. a different (hardly the same) Aur. Kallistos in *I.Iznik* 1082, edd.pr. ‖ 6-7. for σκύλλειν (here with prothetic iota) and προσήκων cf. *OMS* V 729, and *I.Iznik* 117 and 1587, edd.pr. (who wrote ἰσκυλῇ, but see C.Brixhe, *BE* (2007) no. 480) [cf. *SEG* LIV 623, Chaniotis] ‖ 8-9. θεῦς καταχθονίυς = θεοῖς καταχθονίοις; the invocation of the gods of the underworld is rare in Bithynia, cf. *TAM* IV.1 174; *I.Iznik* 87, and for imprecations in Bithynia, Strubbe, *Arai Epitymbioi* 101-107, edd. pr.

1358: 155 no. 22. **Epitaph of Syriskos, 2nd cent. A.D.** White marble door stele with pediment; round niche with door, in the fields of which a rosette, a lock, a pruning knife, and a door knocker are represented; below the door three drinking vessels. Above the niche a field with a wreath, diptychon and writing implements, left of the pediment perhaps a book scroll. The inscription is engraved in the field with wreath and on the ledge below. Found in Dumanköy, south of Taraklı, where there must have been a rural settlement in the Roman period, given the fact that also our lemmata nos. 1352 and 1359/1360 were found there.

Ἔτους ιγʹ· | Συρίσκος Συρίσκου ἄλυπε, χαῖρε

1359: 152/153 no. 20. **Epitaph of Attikos, after 212 A.D.** Marble stele with pediment and relief of three standing figures, apparently the family mentioned in the inscription engraved below the relief; found in Dumanköy, south of Taraklı.

Αὐρ. Ἀττικὸς κὲ Γαϊανή
τὸ μνημῖον κατεσ-
κευ(ά)σαμεν τῷ υἱῷ Ἀττι-
κῷ ζήσαντι ἔτη ιθʹ

1. for Γαϊανή, derived from Γάϊος, edd.pr. refer to *IG* X.2.1.516; *MAMA* V 185; VI 274; X 89; *TAM* III 375; *LGPN* II s.v. [now also *LGPN* V.A s.v., including this example, Corsten].

1360: 153-155 no. 21. **Funerary epigram for Papias and Babou, 3rd cent. A.D.** Marble door stele with two round niches, flanked by columns and crowned with a pediment; in the pediments rosettes; between and above the pediments jewelry box, perfume flasks, comb, diptychon and writing implements; above, L. 1 of the inscription. In the left niche jewelry box, perfume flasks, folding mirror, and spindle and distaff, in the right double axe and plow. LL. 2-6 in the pediments and on the ledge below. Found in Dumanköy, south of Taraklı.

Ἔτους δʹ· |
υἱέες ἔσθλοι | ἀνφοτέροις γονέεσσι τόδ' ἔκτισαν, |
Παπίᾳ καὶ Βαβου πολλὰ πονησαμένοις·
ὡς ζῳοῖς δ' ἂν | [ζε]ῦ̣γος ἔην φιλίης ἀγαπῆσε,
οὕτως καὶ φθιμένοις συνφύτοι̣ς θαλάμη

The meter is not always correct: in LL. 2/3 no shortening in the hiatus, in L. 3 in fine one additional short syllable, edd.pr. || 4. Παπίᾳ must be read as two syllables ('Papja'), edd.pr. || 4. Βαβου: undeclined name, cf. Zgusta, *KP* 115 § 133-13; P.Frei in H.Otten (ed.), *Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp* (Ankara 1992) 185; M.Ricl, *EA* 29 (1997) 38, edd.pr.; dativ of Βαβου(ς), cf. Brixhe, *Essai*² 75/76, C.Brixhe, *BE* (2007) no. 480; for πολλὰ πονησαμένοις at the end of a pentameter cf. *Anthologia Graeca* IX 417, 2 and *GV* 1983 L. 8, edd.pr. || 5. ἀγαπῆσε = ἀγαπῆσαι, edd.pr. || 5-6. συνφύτοụς with long -υ-, edd.pr.

1361: 143 no. 9. **Epitaph of Domna, 3rd cent. A.D.** Bluish marble stele with round niche below and, separated by a slim ledge, pediment in relief above; the inscription is engraved on a tabula above the pediment (LL. 1-3) and on the ledge (LL. 4/5); found in the area of Pamukova.

[3-4]τη Καλλέ-
[ου] ζῶσα ἀνέστη-
[σε] τῇ αὐτῆς
4 θυγατρὶ Δόμνῃ ζη-
σάσῃ ἔτη θ'· τοῖς ἐπάνω χέρε[ιν]

5. For τοῖς ἐπάνω χαίρειν cf. *SEG* XLVIII [not XLIX] 931 (Perinthos); *I.Iznik* 1282, 1450, 1466, 1486, and 1582, edd.pr.

1362: 144/145 no. 11. **Epitaph of Pol(l)ion and Titha, 3rd cent. A.D. (?).** Limestone stele with a rounded niche above and a square recessed field below; in the niche the busts of a couple, pruning knife, wool basket, and mirror; inscription on the ledge between the fields and in the lower field; found in the area of Pamukova/Geyve.

[ὁ δεῖνα] Πωλίω-
νος κατεσκεύ-
ασε τὸ μνημεῖον
4 Πωλίωνι τῷ πατρὶ
καὶ Τίθᾳ τῇ μητρὶ ζή-
σαντι ἔτη ⟨ἑ⟩ζήκ-
οντα· χαῖρε·
8 εὐσεβίης ἕνεκεν

6-7. read ἑξήκοντα, edd.pr. || 8. εὐσεβίης = εὐσεβείας, edd.pr.

1363: 161/162 no. 31. **Epitaph of a man?, undated.** White limestone stele with pediment; in the pediment a patera; provenance unknown, probably from the area of Pamukova. Ζωΐλος Σω[- - -] | (five illegible lines)

1364. Nikaia (area of: Pamukova?). Fragment, 2nd/3rd cent. A.D. White marble block, provenance unknown, certainly from the area of Pamukova (Taraklı?), now in the museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 160 no. 29 (ph.).

[- - - - -]ΚΟΜΗ[- - - | - - -]ΚΤΩΚΑΙΠ[- - - - -]

Perhaps a tombstone for or erected by a man with the name [Νι]κομή[δης]; the age of the deceased would then have been 58 years ([ὀ]κτὼ καὶ π[εντήκοντα]), edd.pr. [or a building inscription or dedication (letter height: 6 cm) by the, e.g., [δῆμος ὁ Νι]κομη[δέων] for [- - -]κτῳ καὶ Π[- - -], Corsten].

1364 bis. Nikaia. Fragment, undated. Fragment of a block (material unspecified) re-used in the city wall, near the gate of Yenişehir; inscription on a protruding fascia; sistrum in relief above. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 471 no. 308/0501 (ph.).

ΝΟΥΜΗΝΙΕΡ[--]

[The reading of the last letter as P is not supported by the ph., which seems to show a Π; Νουμήνιε Π[--]?, Tybout].

1365. Nikomedeia. The cult of Demeter. Mainly on the basis of coins, literary sources, and *TAM* IV.1.53/54, H.Boyana, *JAC* 20 (2005) 99-112, gives an overview of the cult of Δημήτηρ in the city. She concludes that Demeter was 'the main goddess' who 'protected the harbour and the gulf as the representative of the city and facilitated the safety of the Nicomedeians, who ... expected her to bring along fertility and abundance'.

1365 bis. Nikomedeia (area of: Karaman (Ocağı)/Adapazarı). Dedication of a krater by Aur. Roufina, after 212 A.D. Fragments of a white marble krater with continuous relief representing the youthful Dionysos with thyrsos amidst vine tendrils. The inscriptions runs along the rim (L. 1) and on the upper part of the body (L. 2). Mentioned by S.Polat, S.Şahin, *EA* 5 (1985) 103 with note 4; M.Cremer, *MDAI(I)* 38 (1988) 180 (ph.). Edd.pr. M.Adak, N.E. Akyürek Şahin, *Gephyra* 2 (2005) 137/138 no. 3 (ph.; German translation).

Ἀγαθῇ τύχῃ· | Αὐρηλία Ῥουφῖνα Χρήστου ἐποίησα τὸν κρατῆρα κώμῃ Σαυ[- - -]

For another dedication of a stone krater, which was used during festivals, cf. *TAM* IV.1.20, edd.pr.

1366-1367. Nikomedeia (area of). Epitaphs, Imperial period. Two stelae in the archaeological museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 138-140 nos. 4/5 (ph.; German translations).

1366: 138/139 no. 4. **Epitaph of Pollion and his family, Imperial period.** Marble stele with pediment, in the pediment a rosette; found in the village of Karaçalılık (south of Akyazi); on the 'architrave' two lions seizing an ox; below in a niche, four stan-

ding figures (three men, two of whom embrace each other, and a woman), followed by the inscription; at the bottom of the stele, relief of man on horseback, followed by a servant with double axe, both on a base. Edd.pr. date the relief to the 2nd or 1st cent. B.C. and propose that the inscription (in letter forms of the Imperial period) may belong to a re-use of the stele.

Κοίλιος τὸ μνῆμα τοῖς γονῖσι ⟦- - - - - -⟧
⟦- - - -⟧ Πωλλίωνι ⟦- -⟧ καὶ Τίθα ⟦- - - -⟧
κ̣αὶ τοῖς ἀδελφοῖς Πωλλίωνι καὶ Ποπλίῳ

1. γονῖσι = γονεῖσι = γονεῦσι, cf. Brixhe, *Essai*² 64, edd.pr. || [2. or τίθα̣ for τίτθα/τίτθη (cf. *SEG* XXVIII 1018; XLV 1599), Chaniotis] || 3. the iota of τοῖς was added later in smaller script, edd.pr.

1367: 139/140 no. 5. **Epitaph of Phillys, Imperial period.** Gray limestone stele with pediment, in the pediment a large patera, found in the village of Yanık (near Sapanca).

Φίλλυς,
Μ. Ἰουνίου
Φαυστείνου
4 οἰκονόμος,
ζήσας ἔτη̣ ν'·
χαίρετε

1-4. Phillys was a slave-administrator of the estate owner M. Iunius Faustinus, edd.pr.

1368. **Nikomedeia? (area of?). Funerary epigram for Nomoniane, Roman Imperial period.** Undecorated marble sarcophagus with lid of unknown provenance; assigned to the area of Nikomedeia by its style; inscription on front. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 79/80 no. 2 (ph.; Turkish translation).

Νηπίαχον κούρην μὲ φίλοι θάψαντο τοκῆες,
τήθη δ' οὔνομ' ἔχω ταὐτὸ Νομωνιανῇ·
τις ἂν δ' ἀνύξει τὴν σορὸν ταύτ̣η̣ν, δότω ταμείῳ
4 Ἀττικὰ̣ς δισχειλίας καὶ τ̣ῇ̣ πόλει Ἀττικὰς χιλίας
χαίρετε

1-2. A distichon, ed.pr. || 1. θάψαντο = ἐθάψαντο, the augment missing *metri causa*, ed.pr. || 2. Νομωνιανή also in *I.Kalchedon* 68; cf. Νομωνιανός in *IG* II² 3990, ed.pr. || 3-4. this formula is frequent in Bithynia, ed.pr.

1369-1388. **Nikomedeia. Lead weights, Roman Imperial period.** R.Haensch, P.Weiss, *Chiron* 35 (2005) 443-498 nos. 1-13 (ph.; German translations), (re)publish 13 lead weights. These weights all have on both sides recessed fields framed by edges; on the front there is a mention of the regnal year of an emperor, with titulature; on the back the provincial governor,

the *curator rei publicae* (λογιστής), the urban agoranomos and the weight unit are mentioned. The texts have many ligatures. The weights are likely to come from the province of Pontus/Bithynia; one is said to have been found near Nikomedeia (our lemma no. 1377); the name of the agoranomos in our lemma no. 1376 (Statius Aelius Nicomedianus) may point to the same city. The basic unit seems to have been the λίτρα ἀγοραία of ca. 500 gr. As to the regnal year, edd. pr. point out that it is not always clear whether it is related to the annual transfer of the *trib. potestas* or to the *dies imperii*.

On 479-483 edd.pr. give a summary of what these weights contribute to our knowledge about governors of Pontus and Bithynia, the change of the status of the province, from *provincia populi Romani* to *provincia Caesaris* (probably between 156/157 and 159 A.D.; with an inverse change for Lycia-Pamphylia from Imperial to senatorial province: see 454 with note 46, and the app.cr. of **B** in our lemma no. 1370), the phenomenon of the *curator rei publicae*/ λογιστής (only three recorded in the whole series which implies that even in the first half of the 3rd cent. A.D. the *curator* was not a regular phenomenon) and about the various agoranomoi mentioned on these weights (most of them were Roman citizens).

For some of their names (our lemmata nos. 1373, 1378, and 1385) there are parallels in Nikomedeia and other Bithynian cities; however, H.-W. argue against too 'schnelle Identifikationen' (483). For Bithynian weights in general see our lemma no. 1335.

In *Chiron* 37 (2007) 183-217 nos. 14-16, R.Haensch, P.Weiss publish three more, similar weights from Pontus/Bithynia; we add these texts to the ones from 2005. In *Chiron* 38 (2008) 243-259 nos. 17-19, F.Dönmez-Öztürk, R.Haensch, H.Sami Öztürk, P.Weiss publish another set of weights from Nikomedeia; *ibidem* 261-265 no. 20 the same authors publish one more weight. Nos. 14 and 16 were offered for sale by Gorny and Mosch, *Auktionskatalog Giessener Münzhandlung* 151, 9 Okt. 2006, nos. 547/548 and are now in a private Collection in the USA. No. 15 was found by divers in the sea off the coast of Sicilian Kamarina (*SEG* L 1008), together with six other weights (*SEG* XLIV 760; XLIX 1294). These weights are likely to have been part of the cargo of a ship that was shipwrecked near Kamarina. On 200/201 reflections on the two systems of the λ(ε)ίτρα ἀγοραία and the λίτρα Ἰταλικά.

Nos. 17-19 originally were in two private Turkish collections and are now in the Pera Museum in Istanbul; no. 20 belongs to the collection and Museum Halûk Perk in the same city.

1369: **451 no. 1** = *SEG* XX 786. No new readings. Hexagonal weight, 2600 gr; probably a pentalitron; on the back a bust of Hermes; seen by L.Robert in Istanbul; in 1963 in the private Sammlung Breusch; 113/114 A.D. On 481/482 H.-W. suggest that the name of the agoranomos (Ἱέρωνος Χρήστου) was Hieron, son of Chrestos, instead of a double name; see also our lemma no. 1381 in fine.

1370: **452-454 no. 2.** Weight of pedimental shape; 2980 gr (six litrai); on the front (**A**) in the pediment, representation of a Tyche or city-goddess, on her head a kalathos; in her right hand a steering-wheel; with her left arm she leans on a scepter. Inscription on the back (**B**). In a private collection in America; 156/157 A.D.

A: Ἔτους κʹ · Αὐ-
τοκράτορος
τὸ βʹ Καίσαρος
Τ(ίτου) · Αἰλίου Ἀδρι-
ανοῦ Ἀντωνεί-
νου Σεβαστο-
ῦ Εὐσεβοῦς κ-
αὶ · Μ(άρκου) ·
Αὐρηλίο-
υ Καίσαρος

1. The last three letters engraved on a rectangular elevation; apparently the mould was deepened here in order to change the regnal year; the 20th year = 156/157 A.D. (on the basis of the awards of the *trib. potestas*), edd.pr. ‖ 2-3. the second acclamation as Imperator took place in 142 A.D. ‖ 8-9. M. Aurelius Caesar was co-ruler from 139 A.D.

B: Ταμιεύοντο-
ς · Λ(ουκίου) · Ἰουλίου Λο-
υπέρκου, ἀγ-
ορανομοῦν-
τος · Μ(άρκου) Ποντί-
ου Σαβεινια-
νοῦ Μενεκ-
ράτους, λεῖτ-
ρε ἓξ ἀγοραῖε

1-3. L. Iulius Lupercus, previously unattested, was the provincial *quaestor pro praetore* rather than an urban treasurer, edd.pr., who refer to *SEG* XLIX 495 (L. 472) for another weight with a *quaestor pro praetore*. A senator Q. Valerius Lupercus Iulius Frontinus, on record in *CIL* XII 1859/1860 (Vienna), may have belonged to the same family, edd.pr., who add that C.Marek, *EA* 6 (1985) 144-152, inferred from *CIG* 4152 (d) (*IGR* III 84) that in 159 A.D. Pontus/Bithynia was administered by an Imperial *legatus Augusti* instead of a proconsul and a *quaestor pro praetore*. The present weight shows that the change in the status of the province is likely to have been realized between 156/157 and 159 A.D. ‖ 5-8. Μενεκράτους: perhaps the patronymic of the agoranomos, edd.pr. (on 482).

1371: **454-456 no. 3.** Octagonal weight; 295 gr (hemilitron); inscribed on both sides (**A**, **B**); now in a private collection in America; 199/200 A.D.

A: Ἔτους ηʹ [Αὐτο]-
κράτορος τ̣ὸ αιʹ
Καίσαρος Λ̣. Σεπτι-
μίου Σεουήρο[υ Εὐ]σε-
βοῦς Περτί[νακ]ος
Σεβαστοῦ Ἀραβικοῦ
Ἀδιαβηνικοῦ Παρθικοῦ
μεγίστου καὶ Αὐτοκρά-
τορος Καίσαρος Μ. Αὐρηλί-
ου Ἀντωνείνου Εὐσεβοῦ<ς>
Σεβαστοῦ καὶ Π. Σεπτι-
μίου Γέτα Καίσαρος
υἱοῦ τῶν Σεβαστῶν

Many ligatures, especially for ΟΥ ‖ same text as in the next lemma under **A** (the only difference is that in LL. 10/11 we have Εὐσεβοῦς Σεβαστοῦ, whereas in *SEG* XLIV 1011 A L. 9, we read Αὐγουστου Σεβαστοῦ) ‖ 1. the 8th regnal year of Sept. Severus would be 199/200 A.D. (if we count according to the *trib. potestas*).

B: Ὑπατεύον-
τος τῆς ἐπαρχεί-
ας τοῦ λαμπροτά-
του ὑπατικοῦ Τιβερίου
Κλ(αυδίου Καλλ)ιππιανοῦ Ἰτα-
λικοῦ καὶ λογιστεύον-
τος τοῦ κρατίστου λογι-
στοῦ Μ. Οὐλπίου Τερτυλλι-
ανοῦ Ἀκύλα, ἀγορανομ-
οῦντος Οὐλπίου Ἀθη-
ναίου, ἡμίλειτρ-
ον ἀγοραῖον

5. ΚΑΥΑΛΠ, weight; edd.pr. propose that the mason was confused by the letters ΚΑΛΚΑΛ. They also point out that a governor Καλλιππιανός is on record in *I.Nikaia* 59 (honorary inscription for ⟦Φουλο⟧υίαν Πλαυτίλλα⟦ν⟧ Σεβαστήν, married to Caracalla until the demise of her father, the *praef. praetorio* Plautianus); the title Σεβαστή points to the period 202-205 A.D.; the texts together support the conclusion that Kallippianos was *leg. Augusti pro praetore* between 199-200 and 202 A.D. He is probably identical with the *leg. Augusti* Ti(berius) Cl(audius) Callippianus Italicus on record in *IG* II/III² 4215. K. was preceded as governor of Pontus/Bithynia by Q. Tineius Sacerdos and followed by M. Claudius Demetrius || 6-9. the *curator* M. Ulpius Tertullianus Aquila is related to two homonyms on record in *SEG* XXXI 634 (*proc. Macedoniae* in 212/213 A.D. [for attestations of this proconsul see now *I.Leukopetra* pp. 222/223 s.v., Sverkos; and cf. our lemma no. 2105, Corsten] and *IGR* III 474 (*consularis et curator rei publicae Attaleae*; unknown period [cf. *I.Pis. Cent.* 44 and P.Adam-Veleni, E.Sverkos in *Β′ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* (Thessaloniki 2008) 15 note 4, Sverkos]). Given the relatively long time span between ca. 200 (*curator* in Pontus/Bithynia) and 212/213 A.D., edd.pr. prefer to see in both men next of kin, possibly father and son || 9-11. on the weight in the next lemma, from the same regnal year of Septimius Severus, another agoranomos is mentioned; it is well known that in the Roman Imperial period annual magistracies were held by more than one person, each serving for a number of months || on **B** there are two control stamps: Ulpiu (Latin letters, Greek declination) and Ἀθηναίου.

1372: **456-459 no. 4** = *SEG* XLIV 1011 A, B. No new readings. The text on **A** is the same as that on **A** in the preceding lemma. On **B** the name of the provincial governor, on record in **B** of the preceding lemma, is compatible with the traces of letters.

1373: **459-462 no. 5.** Weight in the shape of an ivy-leaf, inscribed on both sides (**A**, **B**); 275.08 gr (hemilitron); on **B** a special line is inscribed parallel to the edge; inscription within this line; L. 15 of **B** between the line and the edge; many ligatures of ΟΥ; now in a private collection in Germany; 211/212 A.D.

A: Ἔ-
[τ]-
ους
ζι′ Αὐ-
τοκρά-
τορος
τὸ δεύτ-
ερον Καίσ-
αρος Μάρκου
Αὐρηλίου Ἀντ-
ωνείνου Εὐσεβο-
ῦς Σεβαστοῦ Βρετα-
ννικοῦ μεγίστου, δη-
μαρχικῆς ἐξουσίας
τὸ ει′, ὕπατος τὸ γ′
ἀνθύπατος

The 17th regnal year of Caracalla (LL. 1-4) does not square with his 13th *trib. potestas* (LL. 13-15); the latter dates to 211/212 A.D.; this date is consistent with the 2nd acclamation as *imperator* (LL. 4-8; the 3rd acclamation dates to Sept. 213 A.D.) and the 3rd consulship (L. 15; the 4th consulship was held by Caracalla in 213 A.D.); unless we consider ζι′ (L. 4) an error, the solution could be that we start counting from the moment Caracalla was promoted to Caesar (196 A.D.). – On **A** we have a control stamp: A[ὐρ]ηλίου (left) and [Τ]ειμοκράτου (right); for this person see **B** LL. 12/13, edd.pr.

B:
δ
ιἐ-
πον-
τος
τῆς ἐ-
παρχείου
τοῦ κρατί-
στου ἐπιτρό-
που Ἰουλίου
Πρό̣κ̣λ̣ο̣υ̣ (?), ἀγο-
ρανομοῦν-
τος Μ. Αὐ. Τει-
μοκράτου, ἡμί-
λειτρον
ἀγορε͂ον

1-10. The procurator of the province, an equestrian *vir egregius*, functioned as governor, because the regular, senatorial governor had dropped out (died?), edd.pr.; τῆς ἐπαρχείου, sc. χώρας or ἀρχῆς, edd.pr. ‖ 10-13. this agoranomos is previously unattested, edd.pr. [Iulius Proculus was no longer governor in the 19th year of Caracalla: see our lemma no. 1383].

1374: **462-466 no. 6.** Weight of pedimental shape; 494.06 gr (a litra); inscribed on both sides (**A**, **B**); many ligatures; found in Šapine (ca. 20 km. northwest of Viminacium) and now in the museum in Požarevac. Ed.pr. M.Mirkovič, *ZPE* 152 (2005) 295-298; republished by Haensch-Weiss, with various corrections; 235/236 A.D.

A:
[Ἔ]-
τους β′
Αὐτοκ-
[ρ]άτορος Κ-
αίσαρος Γ(αίου) Ἰουλί-
ου Οὐήρου Μαξιμεί-
νου Εὐσεβ(οῦς) · Εὐτυχοῦς
Σεβ(αστοῦ) · ἀρχιερέως μ-
εγίστου, δημαρχι-
κῆς ἐξουσίας τὸ β′, ὑ-
πάτου, πατρὸς πατ-
ρίδος, καὶ Γ(αίου) Ἰουλίου
Οὐήρου Μαξίμου Καί-
σαρ(ος), υἱοῦ τοῦ Σεβαστοῦ

1-8. The second regnal year of Maximinus Thrax squares with his 2nd *trib. pot.* (LL. 9/10): 235/236 A.D., H.-W. ‖ 10-11. Maximinus held the consulate in 236 A.D., edd.pr. ‖ 12-14. Maximinus' son was elevated to the position of Caesar in 236 A.D., H.-W.

B:
ὑ-
π̣ατεύο-
ν̣τ̣ο̣[ς] καὶ τ̣-
[ιμ]ητεύοντο-
[ς] τ̣ῆ̣ς̣ ἐπαρχ̣[είας]
τοῦ λανπρο̣τ̣άτου

ὑπατικοῦ Λ(ουκίου) Ῥ[α]νί-
ου Ὀπτάτου πρε-
σβευτοῦ καὶ ἀντι-
στρατήγου τῶν Σεβ-
αστῶν, [ἀγ]ορανο-
μοῦ(ντος) Φλαβίου [Ὀσ]τωρ-
ίου Ἑρμοδώρου

1-11. The governor (*legatus Augusti pro praetore*) Lucius (or Aulus) Ranius Optatus is also on record in *SEG* XLVIII 1502, in which Amastris honors him as λαμπρότατον ὑπατικόν (238 A.D.), M. and H.-W., who add that Ranius probably was governor for three years (236-238 A.D.); in 235 A.D. C. Furius Sabinius Timesitheus seems to have been deputy-governor of the province (*CIL* XIII 1807; *ILS* 1330); in LL. 1-3 M. suggested reading [ὑ]|πατεύο|[ντος] τ[οῦ] Καί[σ(αρος)]; for τ[ιμ]η-τεύοντο[ς] H.-W. refer to *I.Perinthos* 20 (*IGR* I 796; a governor who held a census in his province (τειμητής)) and *I.Prusias* 9 (*IGR* III 60; τιμητεύσαντα) ‖ 7. or Α(ὔλου), H.-W. ‖ 12-13. Flavius Ostorius, son of Hermodoros?, H.-W. (on 482) [but here the *tria nomina* formula seems preferable: Flavius Ostorius Hermodoros, Pleket].

1375: **466/467 no. 7** = *SEG* XLIV 1008; from the 7th regnal year of Gordian: end 243/beginning 244 A.D. Cf. also the brief discussion of the weight by P.Weiss in C. Howgego, V.Heuchert, A.Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 60/61; see also 66/67 for some reflections on the role of the functionaries mentioned on weights; the local dignitary, often the agoranomos, 'had a direct involvement with the manufacture and inspection of weights', and may well have underwritten the production costs of the weights.

1376: **467-469 no. 8.** Weight in the shape of an ivy-leaf; 271.33 gr (hemilitron); inscribed on both sides (**A**, **B**); many ligatures; seen on the antiquities market in 2001; since 2002 in the Bibliothèque Nationale de France; 244/245 A.D.

A:
Ἔ-
του-
ς β´ τ-
ῶν κ[υ]-
ρίων ἡ-
μῶν Αὐτο-
κρατόρων Μ.
Ἰουλίου Φιλίππ-
ου καὶ Μ. Ἰουλίου Φ[ι]-
λίππου Καίσαρ-
ος υἱοῦ τοῦ Σε-
βαστοῦ

Year 2 of Philippus Arabs and his son: 244/245 A.D.; however, since in the next lemma, dated to the same second regnal year of Philippus Arabs and his son, another governor is mentioned, edd.pr. assume that not only Gordian's last year (see preceding lemma) but also Philippus' first year may not have lasted twelve months; control stamp on this side: Στα(τίου) Αἰ(λίου) Νει(κομηδιανοῦ) and Ἀλκίμου (cf. **B** LL. 12-15).

B:
ὑ-
πα-
τεύο-
ντος Τ-
ιβε(ρίου) Κλα-
υδίου Ἀττά-

λου Πατερκ-
8 λιανοῦ καὶ λο-
γιστεύοντος Κ-
οΐντου Τινηίου Σε-
[ο]υήρου Πετρωνιανοῦ,
12 ἀγορανομοῦ(ν)τος
Στατίου Αἰλίου Νεικ-
ομηδιανοῦ Ἀλκ-
ίμου

The same governor and *curator rei publicae* as in the preceding lemma.

1377: **469/470 no. 9** = *SEG* XXXIX 1342. No new readings; 244/245 A.D.

1378: **470-472 no. 10.** Weight in the shape of a leaf; 1040 gr (dilitron); inscribed on both sides (**A**, **B**); now in the Römisch-Germanisches Museum in Cologne, which bought it on the antiquities market (*Auktionskatalog Kölner Münzkabinett Tyll Kroha* 72 [2000] 1532). Ed.pr. R.Haensch in B.Klein, X.Loriot, A.Vigourt (edd.), *Pouvoir et Religion dans le monde romain. Autour de l'oeuvre de Jean-Pierre Martin* (Paris 2005) 289-302; republished by R.Haensch, P.Weiss, *Chiron* 35 (2005) 470-472 no. 10; 249/250 A.D.

A: Ἔτου-
ς · α´ · τοῦ
κυρίου ἡμ-
4 ῶν Αὐτοκρά-
τορος Καίσαρ-
ος · Γ(αίου) · Μεσσίου Κυ-
ίντου Τραιανοῦ
8 Δεκίου Εὐσεβοῦς,
Εὐτυχοῦς Σε-
βαστοῦ

1-10. The first regnal year of the emperor Decius; probably 249/250 A.D. ‖ control stamp on A: Αὐρηλίου and Μαρκιανοῦ (cf. B LL. 11/12).

B: ὑ-
πατε-
ύοντος
4 τῆς ἐπαρχί-
ας τοῦ λαμπρο-
τάτου ὑπατικοῦ Λ(ουκίου)
Ἐγνατίου Βίκτορος Λ-
8 ολλιανοῦ, πρεσβευτοῦ κ-
αὶ ἀντιστρατήγου τοῦ Σε-
βαστοῦ, ἀγορανομοῦντος
Αὐρ. Μαρκιανοῦ παλ-
12 αιστρατιώτου

Many ligatures; in LL. 8/9 a Latin V instead of Y ‖ 1-10. for this governor see the above-mentioned study of ed.pr. R.Haensch, who argues that the governor of Pontus and Bithynia, mentioned on the present weight, may have been the son of the homonymous senator, who is on record in a large number of honorary inscriptions (see *SEG* LIII 1327/1328); the father was praetorian *leg. Aug. Galatiae* in 218, *proconsul* of Asia in 242/243-244/245 and *praef. urbi* in 254 A.D.; a governorship of Pontus and Bithynia would have to be dated to the late twenties or thirties of the 3rd cent. A.D., if we apply the criteria developed by prosopographical studies for the structure of senatorial careers [but if we allow for irregularities in career-patterns, introduced in a period in which emperors succeeded each other rapidly, Lollianus senior could easily have been governor of Pontus-Bithynia in 249 A.D.

Haensch allows for strategic considerations or financial crises as motives for disregarding career-patterns; however, given the dearth of information for the mid-3rd century A.D., absence of evidence is not necessarily evidence of absence, Pleket; see also F.Hurlet, *ZPE* 153 (2005) 271-279] || 11. the agoranomos was a veteran; on 482 H.-W. point out that Aur. Marcianus does not carry a patronymic; they suggest that as a veteran he did not belong to a leading family that for generations had been active in urban politics.

1379: **473/474 no. 11** = *SEG* XXXIX 1753 bis. H.-W. print in **B** Οὐλουσέννα, but the photo clearly shows Οὐολουσέννα (as in *SEG*); 253 A.D. On 482 H.-W. suggest that the name of the agoranomos (Αὐρηλίου Ἀβειτιανοῦ Ἀβείτου) may have been Aurelius Avitianus, son of Avitus (rather than the *tria nomina* formula).

1380: **474-476 no. 12.** Hexagonal lead weight inscribed on both sides (**A**, **B**) in different scripts; 489 gr (one litra); now in a private collection in Germany; 259/260 A.D.

A:
[Ἔ]τους η´ Ο-
ὐαλεριαν-
οῦ καὶ Γαλλ-
4 ιηνοῦ Σεββ(αστῶν) κ-
αὶ Σαλωνείνου
Οὐαλεριανοῦ
Καίσ(αρος), διέπ̣[ον]-
8 τ(ος τῆς ἐπαρχείας)
Σεν[ε]κίων̣(ος)

1-7. Eighth regnal year of Valerianus and Gallienus (and the Caesar Saloninus Valerianus): 259/260 A.D., edd.pr. || 7-8. a governor Senecio cannot be identified; the cognomen was widely used in the senatorial and equestrian order, edd.pr. ['la lecture Τ(ίτου) Σεν[ε]κίων̣(ος) est suspecte', since in 260 A.D. one expects an abbreviated gentilicium, not a praenomen, O.Salomies, *An.Ép.* (2005) [2008] no. 1435; we print the text as published by edd.pr., Corsten].

B: ἀγορα|νομο[ῦν]|τος Ποπλί|ου Αἰλίου Ἀσ||κληπιοδό|του

This agoranomos is previously unattested; control stamp on **B**: [---] Ἀσ and κληπιοδ(ό)το(υ).

1381: **476-479 no. 13** = *CIG* 8544 (*IG* XIV 2417, 2; *IGR* I 524; *SEG* XLIV 810). In **A** H.-W. now read Τι(βερίου) <Ὀ>κλατίου Σεουήρου (photo: · Τ · Ι ŏ Κ Λ Α). H.-W. point out that it is by no means certain whether this weight belongs to the Nikomedeian series nos. 1-12. As to the provincial governor Tiberius Oclatius Severus, Latin inscriptions show that he probably was *consul suffectus* by the end of 160 A.D. (*An.Ép.* 1999 no. 1191). The text mentions a regnal year 14, without the name of an emperor; calculated in terms of the *trib. potestas* the 14th year of M. Aurelius would be end 159-end 160 A.D. Antoninus Pius died March 7, 161 A.D. The 14th year of M. Aurelius may have lasted somewhat longer, i.e., until after March 7. In that case uncertainty as to who would succeed Antoninus (M. Aurelius alone?, M. Aurelius and Lucius Verus?) may explain why the name of an emperor was left out after ἔτους ιδ´. If Oclatius was governor in 161 A.D., he may have held the suffect

consulship in *absentia*, H.-W., who add that a definitive conclusion is not possible; they also consider the possibility that we have two Oclatii Severi: father and son.

On 481/482 H.-W. suggest that the agoranomos (ἀγορανομοῦντος Μενεσθέως Χρήστου) was called Menestheus, son of Chrestos; cf. our lemma no. 1369 (Ἱέρωνος Χρήστου).

In their commentary on no. 14 (below) they argue that no. 13 is likely to have originated in the same city as the other lead weights, viz. Nikomedeia (cf. also 204-206). They assign year 14 (no. 13) and 15 (no. 14) to the reign of M. Aurelius but now prefer to calculate these years in terms of the emperor's *dies imperii* (and no longer the *trib. potestas*), which yields 23.9.173-22.9.174 (14th year) and 23.9.174-22.9.175 A.D. (15th year). The correction of 14 into 15 in no. 14 (see app.cr. ad L. 1) is to be related to the fact that in the course of the 14th year Oclatius Severus was succeeded by the new governor P. Herennius, who held his function at least well into year 15. The exceptionally large chronological gap between Oclatius' suffect consulship in 160 A.D. and his governorship in 174/175 A.D. may have been due to the effects of the plague raging in the empire in the late 60s of the 2nd cent. A.D. Many obvious candidates may have died.

On 202/203 H.-W. offer some comment on dates on the basis of regnal years; on 214-218 tabular survey of such dates in Nikomedeia, Nikaia and other cities of Bithynia (cf. especially Bithynian epitaphs with ἔτους plus a number but without a reference to an emperor: *I.Iznik* II 1 pp. 39-44).

1382: **184-189** (*Chiron* 2007) **no. 14** (ph.). Square weight inscribed on both sides; 468 gr (somewhat less than the average weight of a litra agoraia; range from 466-506 gr); suspension-hole of later date. **A** front, **B** back.

A:
Ἔτους ει´, ὑπ(ατεύοντος)
τῆ[ς] ἐ{ρ}παρχ(είας)
Π(οπλίου) Ἑρεν̣νίου Νί-
γερο[ς] Ἀττικι-
αν[οῦ, π]ρεσβ(ευτοῦ)
καὶ [ἀν]τιστρ-
ατήγου Σεβα-
στοῦ· λεῖτρα

B:
καὶ λογιστεύ-
οντος τῆς̣ μη-
τροπ̣ό̣λεως,
ἀγορ̣[αν]ο̣μο-
ῦτο[ς Πο]π̣λί-
ου Μάρκου·
ἀγοραία

A 1. Epsilon of ει´ corrected from delta; horizontal stroke above ει´, edd.pr.; for the chronology cf. app.cr. of our lemma no. 1381 ‖ 3-5. P.Herennius Niger Atticianus is previously unattested as senator, edd.pr., who refer to *TAM* V.3.1473 (*SEG* L 1186), in which two πραιφέκτοι Ἑρέννιοι Νίγρος καὶ Ἀττικός honor an equestrian procurator of Antoninus Pius, and to a *diploma militaris* of 134 A.D. recording a *praefectus alae (milliariae)* P. Herennius Niger, originating in [Philad]el(phia) (restoration by edd.pr.); they suggest regarding our Bithynian governor as the son of the Philadelphian Herennius Niger; the *praefectus alae* may have belonged to an earlier generation of the family, since it is unlikely that the commander of a prestigious *ala milliaria* would have been satisfied with the

simple title πραίφεκτος in *TAM* V.3.1473. – **B** 1-3. μητροπόλεως: only Nikomedeia and Nikaia are known to have carried that title in Bithynia, edd.pr., who point out that in recent studies Nikaia is held to have had the title only during a short period under Hadrian (and perhaps Antoninus Pius). As a result the title carried in an inscription from 174/175 A.D. points to Nikomedeia; this is the first text that records a provincial governor doing the work of or perhaps even holding the function of a *curator rei publicae* || 5-6. Ποπλίου Μάρκου: 'Publius, son of Marcus' rather than Publius Marcus, edd.pr., who refer to the control stamp Ποπλίου on **B**.

1383: **189-195** (*Chiron* 2007) **no. 15** (ph.). *SEG* L 1008. Republished by H.-W. on the basis of an electronic version of a photo of the front. **A** front, **B** back.

A:
Ἔτους θ̣ι΄ Αὐτο-
κράτο̣ρ̣ο̣(ς) τ̣ὸ δ΄ Καί(σαρος) Μ̣(άρκου) Α̣[ὐ]-
ρ̣η̣λίου Ἀντωνείνου
Ε̣ὐ(σεβοῦς) Σεβαστοῦ Παρθι-
κ̣ο̣ῦ̣ μ̣ε̣γ̣ί̣σ̣τ̣ου Βρ̣ε̣τα-
ννι̣κ̣ο̣ῦ μεγίσ̣τ[ου]
Γ̣ε̣ρ̣μανικο̣ῦ̣ μ̣ε̣[γ]ί-
στο̣υ̣, ἀρχιερέ̣ως μ̣-
εγί̣σ̣τ̣ου, δημ̣αρχι-
κ̣ῆ̣ς ἐ̣ξ̣ο̣υ̣σ̣ί̣ας [--],
ὑ̣π̣ά̣τ̣ο̣υ̣ [τὸ] δ΄, ἀνθυ-
πάτου

B:
ὑπατ[εύο]ντος [τῆς]
ἐπαρ<χ>είας [- - - -]
[- - - - - - - - - - - -]
[- - - - - - - - - - - -]
[πρεσβευτοῦ] καὶ ἀντιστ-
[ρατήγου] Σεβαστοῦ, λο-
[γιστε]ύον[τ]ος το[ῦ]
[- - - - - - - - -] Αὐρ[ή]-
λίου Ἀντ̣[ι]όχου Κομμο-
δ̣ιανοῦ, ἀγορανομοῦντ-
ο̣ς Αὐρ(ηλίου) [Β]εγετιανοῦ,
[ἡμίλειτρον ἰταλικόν]

A. Many ligatures || 1. θι΄ or ηι΄; possibly *eta* corrected into *theta*; Caracalla assumed the name Germanicus Maximus (LL. 7/8) at the end of 213 A.D. and was imperator IV (LL. 1/2) from 214 A.D.; year 19 yields 23.9.213-22.9.214 A.D.; since the emperor is already consul IV (L. 11), the weight should be dated after Jan. 1 of 214 A.D., H.-W. – **B** 1-4. Iulius Proculus, governor in Caracalla's 17th year (see our lemma no. 1373), was no longer in office in the emperor's 19th year; at that time the governor was a senator (LL. 5/6), H.-W. || 6-10. in the gap in L. 8 something like [τοῦ κρατίστου λογιστοῦ Μ(άρκου)], H.-W., who comment on the rather rare name Κομμοδιανός, adopted by people or given to them in honor of Commodus; many may have dropped the name after Commodus' death [for the name Κομμοδιανός see, e.g., H.Solin, *Arctos* 35 (2001) 195; 38 (2004) 169; and 42 (2008) 218, Sverkos] || 12. ed.pr. considered the weight to be π 'pentounkion'; rejected by H.-W., who prefer the Italian hemilitron (cf. the ἰταλικὸν δίλειτρον in *SEG* XLIV 810).

1384: **195-199** (*Chiron* 2007) **no. 16** (ph.). Weight (263 gr) in the shape of an ivy-leaf, inscribed on both sides; suspension-hole above of later date. **A** front, **B** back.

A:

῎Ε-
το-
υς δ´
Αὐτο-
κράτο-
ρος Καί-
σαρος Μ(άρκου)
Αὐρηλίου Σ-
εουήρου Ἀ-
λεξάνδρου Εὐ-
σεβοῦ(ς) Εὐτυχοῦ(ς) Σε-
βαστοῦ, ἀρχιερέος
μεγίστου, δημαρ-
χικῆ<ς> ἐξουσίας,
ὑπάτου, πατρὸς
πατρίδος

B:

ὑ̣-
πα-
τεύο-
ντος
τῆς ἐπα-
ρχίας Γ(αίου)
Ποντίου
Ποντιαν-
οῦ Πουφικί-
ου Μαξίμου, π-
ρεσβευτοῦ Σε-
βαστοῦ καὶ ἀντι-
στρατήγου, ἀγορα-
νομοῦντος Μ(άρκου) Αὐ-
ρηλίου Ἀλεξάν-
δρου, ἡμίλι-
τρον

A. No ligatures; on the inner edge, at right and left, a control stamp: Αὐρηλίου and Ἀλεξάνδρου ‖ 1-12. 4th year of Severus Alexander: 23.9.224–22.9.225 A.D. ‖ 14. ΚΗΕ, weight. – **B.** Many ligatures ‖ 1-10. the governor G. Pontius Pontianus Puficius is previously unattested, edd.pr., who refer to various Pontii Pontiani from the period 200-230 A.D., and in particular to a coin from Nikopolis ad Istrum (217/218 A.D.) recording a consular governor Π. Φου. Ποντιανοῦ: Π(οντίου) Φου(φικίου) Ποντιανοῦ according to edd.pr., who suggest identifying this man with our Bithynian governor; on 212/213 a tabular survey of governors of the imperial province of Pontus/Bithynia ‖ 16-17. the weight is a ἡμίλειτρον ἀγοραῖον (and not italikon), edd.pr., who mention hemilitra of 271, 275 and 295 gr; cf. pp. 200/201 for some reflections on the 'market-litra' and the Italian litra.

1385: **244-247** (*Chiron* 2008) **no. 17** (ph.). Quadrangular weight; inscription in a slightly recessed, framed field; broken at left; found in Adapazarı. Weight 191.4 gr.

A (front):

[῎Ετους .] Α̣ὐ̣τ̣οκρ̣άτορ-
[ος Καί]σ̣α̣ρος Λ̣(ουκίου) Σε[πτ](ιμίου) Σε-
[ου]ήρο̣υ̣ Περ̣τίνακος
[--] π̣α̣[τρὸς] π̣α̣τ̣ρ̣ί̣(δος) ἀ̣ρ̣χ̣[ιερ]-
έως μ]ε̣γ̣(ίστου) δη[μ]αρ[χι]κῆς
[ἐξ]ο̣υ̣σ̣ί̣α̣ς̣ ὑ̣π̣ά̣τ(ου) Π̣Α̣/Δ̣
[--.........]Α̣[...]
[-- ....]Ν̣Ο̣Υ̣Κ̣ .
[--........] λ̣ε̣ί̣τρα

B (back):

ὑπατεύον[τος]
τῆς ἐπαρχεί[ας]
τοῦ λαμπροτά[του]
4 ὑπατικοῦ Σειλί[ου]
Μεσσάλα πρεσ[β]-
ευτοῦ καὶ ἀ[ν]τισ(τρατήγου) [τοῦ]
Σεβαστοῦ, ἀγο[ρ]α-
8 [νομ]οῦ[ν]τος [--]
ΛΕΤΡΑΤΟ[.]ΙΝ[--]

A. Date: under Sept. Severus, before 197 A.D.; in **B** the governor is the *legatus* of *one* Σεβαστός, edd.pr. ‖ 2. an alternative reading could be ΛΣΕ.ΤΣ: Σε[π]τ(ιμίου), W. ‖ 4-5. [--]ΠΑ[...]ΠΑ-ΤΡΙΑΡΧ[...|--....]ΕΓ, edd.pr. [suppl. Chaniotis] ‖ 6. ΥΠΑΤΑ, weight ‖ 7-9. probably a Caesar was mentioned here; perhaps in 8/9 ['Αντωνεί]νου Κ[αίσ]|[αρος, edd.pr. ‖ **B**. 3-7. the governor was *consul suffectus* in 193 A.D.; he may have been the successor of L. Fabius Cilo (193/194 A.D.).

1386: **247-251** (*Chiron* 2008) **no. 18** (ph.). Weight in the shape of an ivy-leaf; found in Adapazarı. Weight 1006.4 gr.

A (front): Ἔτου|ς β´ Αὐτ|οκράτορ||ος Καίσαρο|ς Γ(αίου) Μεσσίου Κουί|ντου Τραιανοῦ | Δεκκίου Σεβ(αστοῦ) | καὶ Μεσσίου Κ||ουίντου Ἑρεννίο|υ Ἐτρουσκ[ί]λλου Δεκκί|ου καὶ Γ(αίου) Ὀστιλλιανοῦ Μεσσί|ου Κουίντου Καισάρων υἱ|ῶν τοῦ Σεβαστοῦ

B (back): ὑ|πατ|εύοντ|ος τῆς ἐπα||ρχείας | τοῦ λ|ανπροτάτ|ου ὑπατικοῦ Γ(αίου) | Σαβουκίου Σεκούνδου Π|αύλου Μοδέστου πρεσ||βευτοῦ καὶ ἀντιστ[ρα]τήγου | τῶν Σεβαστῶν, ἀγορανομοῦν|τος Αἰλί(ου) Ἀσσκληπιοδότου τοῦ | καὶ Δροσινίου ὁμον|υάρχου

A. Year 2 of Decius = 23 Sept. 249-22 Sept. 250 A.D.; since Decius' sons are also mentioned, the weight is to be dated at the end of Decius' 2nd year, edd.pr. ‖ **B** 1-11. the governor is G. Sabucius Secundus Paulus Modestus; three Sabucii are known from Latin inscriptions: G. Sabucius Maior Caecilianus (*cos.suff.* in 186 A.D.), his grandson and a G. Sabucius Perpetuus; our Sabucius is likely to have belonged to that family, edd.pr., who add that on coins of Nikopolis in Moesia Inferior from ca. 241 A.D. a consular governor Sab(---) Modestus is mentioned; he may well be identical with our Sabucius ‖ 11-14. Aelius Asclepiodotos, whose *supernomen* was Δροσίνιος (related to δρόσος: 'Tau'), is not necessarily identical with the P. Aelius Asclepiodotus in our lemma no. 1380, edd.pr.; ὁμονυάρχης = ὁμονοιάρχης: previously unattested; a function in the context of shared religious festivals/sacrifices and special *theoroi* to such festivals, edd.pr., who add that Nikomedeia was a *homonoia*-partner of Pergamon, Smyrna and Perinthos and that the mysterious ἀνδοκιάρχης on the weight (*IG* XIV 2417 (1)) may have been an ὁμονυάρχης.

1387: **252-254** (*Chiron* 2008) **no. 19.** Heptagonal weight; inscription in a slightly recessed field; found in Adapazari; on **B** below the inscription two control stamps. Weight: 461.5 gr.

A (front):
Ἔτους δʹ
τῶν κυρίω-
ν Αὐτ̣ο̣κρατ-
όρω̣ν̣ Λ̣ικιννί-
ο̣υ̣ Οὐα̣λ̣ε̣ρ̣ι̣α̣ν̣-
οῦ κ̣αὶ Πο̣υ̣πλί-
ο̣υ̣ Γ̣α̣λ̣λιη̣ν̣οῦ
Σ̣εβασ̣-
τ̣ῶν

B (back):
[ὑ]πατ̣ε̣ύον-
τος τ̣ῆ̣ς ἐπαρ-
χίας · Μ(άρκου) Ἀν̣τ̣ωνίο̣υ̣
Ἱέρωνος · π̣ρ̣εσβευ̣(τοῦ)
καὶ ἀν̣τ̣ιστρατ̣ή̣γ̣-
ο̣υ̣ τῶν̣ Σ̣εβαστ-
ῶν, ἀγορανο-
μ̣ο̣ῦ̣ν̣τ̣ο̣ς̣ Α̣[....]
[.]ΜΑΝΤΙΟΝ̣ [..]Ε̣Ν[.]
[..]ΔΗΝ[....]
[--]Α̣Ρ̣Τ

A. Date: 4th year of Valerian and Gallienus (23 Sept. 255-22 Sept. 256 A.D.); just between the dates of the weights in our lemmata nos. 1379/1380 || B. the consular governor is M. Antonius Hiero: presumably identical with M. Antonius Memmius Hiero, who in 243/244-245/246 A.D. was consular governor of Cappadocia. In the two control stamps, Νεικομη and Δ̣Ο̣Ν[...], belonging to the name of the agoranomos (cf. our lemma no. 1376).

1388: **261-265** (*Chiron* 2008) **no. 20.** Triangular weight; inscription in a slightly recessed field; possibly found in Adapazari. Weight: 994.45 gr.

A (front): Ἔ|τουˌς αʹ το|ῦ κυρίου || ἡ̣μ̣ῶν Αὐ|τοκράτορος | Καίσα̣ρ̣ο̣ς Γ(αίου) Με|σσίου̣ Κ̣ο̣υ̣ΐντου | Δεκίου Ε̣ὐσε||βοῦς Εὐτυχοῦ|ς Σεβαστοῦ branch

B (back): ὑ|πατ|εύον|τος τῆ||ς ἐπαρ|χείας τοῦ λ|αμπροτάτ|ου ὑπατικοῦ | Λ(ουκίου) Ἐγνατίου Οὐ||λ̣ί̣κ̣τορος Λολλ|ιανοῦ πρεσβε|υτοῦ κ̣α̣ὶ̣ ἀντι|στρατήγο̣υ̣ τοῦ | Σεβαστοῦ̣, ἀγορα||νομοῦ̣[ντος] ⟨Μ(άρκου)⟩ Οὐλπίου | Ἰουβεντ[ί]ο̣υ̣ Σε-κουνδ|είνου Ῥούφου, δίλειτρον

A. Date: 1st year of Decius (summer 249-22 Sept. 249 A.D.); cf. our lemma no. 1376, which mentions the same governor; since the agoranomos on the latter weight is different from the one in the present lemma, in Nikomedeia several agoranomoi held the office simultaneously the whole year or in succession, edd.pr. || B. 15 Φ, weight; the agoranomos M. Ulpius Iuventius Secundinus Rufus is likely to have belonged to the same family as Iuventius Secundinus Gaurus, on record on the weight in our lemma no. 1375.

1389. Nikomedeia. Two inscribed moulds for weights, Roman Imperial period. *IGR* III 7/8 (*TAM* IV.1.37 and 43). Identified as moulds for weights by P.Weiss, *Chiron* 35 (2005) 424/425. No. 8 was described as a 'stèle arrondie en haut'. Weiss points out that this is to be interpreted as a reference to the pedimental shape of the weight.

PONTUS

1390. Amaseia. Epitaph of Tes and Egatheos, 2nd/1st cent. B.C. (1) and (2) *CIG* 8894; *Studia Pontica* III 115/116 no. 95; (2) *SEG* XIII 534. Rock-cut tomb north of Amaseia with two inscriptions, republished by R.Fleischer, *Chiron* 35 (2005) 273-284 (ph.; dr.). (1) is cut above, (2) below a window in the rock.

(1) Της | ἀρχι|ιερεύς (2) ⟦κα̣ὶ Ἡγάθ̣εος | Με[ν]ά̣ν̣δρου⟧

(1) Date: 2nd cent. B.C. || 1. F. confirms the reading of *Studia Pontica* against the previous reading Γης, and for the name refers to Zgusta, *KP* 512 § 1550 || 2-3. the office of high-priest was taken over from the Seleukids who established it between 209 and 193 B.C. (cf. *SEG* L 1736), F. || (2) later addition after a new burial in the tomb, F., who assumes that the erasure of the inscription was due to this re-use of the tomb being unauthorized by the tomb owners; perhaps 1st cent. B.C., Wörrle apud F. || 1. for the very rare name Ἡγάθ̣εος cf. *ILS* 1529, F. || 1-2. ΛΗ..ΘΕΟΣ| Λ vac. ΚΡΙΣΤΟ, *Studia Pontica*; ΚΛ.....ΟΕΟΣ|Χ....ΙΟΥ, *SEG*.

1391. Amisos. Mosaic inscription, 1st half of the 3rd cent. A.D. *SEG* LIII 1427; LIV 1255. Republished by D.Şahin in *La mosaïque gréco-romaine* IX (Rome 2005) 413-426 (ph.). The mosaic is now in the local Museum in Samsun. It consists of ten sections: in the central part representation of Achilles and Thetis (with inscriptions Ἀχιλλεύς and Θέτις); in the corners around the central panel busts of the four seasons; four sections along the sides depict Nereids; the bottom section displays a sacrificial scene; below the Achilles-Thetis mosaic the inscription Ὀρέντης ἐψηφοθέτησα. The mosaic is likely to have come from a Roman villa. On the basis of a comparison with mosaics from Zeugma Ş. suggests dating the Amisos mosaic to the period indicated in the heading. Ş. argues that the mosaic attests the cult of Achilles in Amisos ['this is far from certain', A.Chaniotis, *EBGR* (2005) [2008] 262 no. 137].

On 420-423 comment on the Achilles cult in the Black Sea area [for the cult of Achilles and Thetis see now also M.Oller Guzmán, *ZPE* 167 (2008) 75-80 and P.Cabanes, *REA* 109 (2007) 529-540; cf. also M. Sève, *BE* (2008) no. 84, Pleket].

1392. Laçin (modern; on the river Halys west of Amaseia). Epitaph of Hikesios, 2nd cent. B.C. *CIG* 4178; *Studia Pontica* III 186/187 no. 188. Rock-cut tomb, republished with commentary by R.Fleischer, *Chiron* 35 (2005) 278/279 (ph.; dr.): Ἱκέσιος

The tomb resembles very closely the unfinished tomb of Pharnakes I near Amaseia, and F. assumes the same workshop; Hikesios may have been the master of the castle on the hill. Ἱκεσίου, *CIG* and *Studia Pontica*.

PAPHLAGONIA

1393. Kaisareia. Funerary epigram for Priscus, sometime after 138 A.D. *SEG* XLIII 911 (Merkelbach-Stauber, *SGO* II 302/303 no. 10/02/28; cf. *SEG* LII 1164 app.cr. ad LL. 6/7). R. Haensch, *art.cit.* (our lemma no. 840) 261-263, argues that the honorand was a member of the urban elite rather than a simple farmer; the μεγάλη ἀρχή that Trajan gave to him (L. 8) is not the function of a standard-bearer but rather that of the commander of a special force (a *vexillatio* vel sim.), i.e., of an equestrian officer; ἐστεφάνωσε (L. 9) refers to the *corona* that the emperor awarded to Priscus for his victorious performance on the battlefield (see νεικηφόρον in L. 8). The σκῆπτρον (L. 10), which the emperor gave to Priscus, is the symbol of the 'Befehlsgewalt über eine der Formationen ..., die von ritterlichen Offizieren kommandiert wurde'. Finally, H. suggest interpreting L. 3 as an opaque reference to the honorand's *adlectio* into the senate. For σκῆπτρον see our lemma no. 840.

M.P.Speidel, in K.Vössing (ed.), *Biographie und Prosopographie* (Internationales Kolloquium zum 65. Geburtstag von Anthony R.Birley, 28. September 2002; Historia Einzelschriften 178; Stuttgart 2005) 80-86 (Greek text; German translation), argues that Priscus may have started his career in an *ala* and subsequently became a member of the imperial guard, i.e., of the *equites singulares Augusti*; the στρατιὰ σύγκλητος in L. 3 may have denoted the latter unit, as already suggested by O.Stoll, *Zwischen Integration und Abgrenzung. Die Religion des römischen Heeres im nahen Osten* (St. Katharinen 2001) 55. The σκῆπτρον (L. 9; a σημεῖον βασίλειον (L. 10)) may have been the scepter carried by a soldier of the imperial guard, when the emperor began a campaign. S. refers to a relief representing such a scene. The symbolic function of the scepter is referred to in L. 11: λαὸν δ'ἐφύλασσεν: 'he protected the entire army'. The μεγάλη ἀρχή, awarded to Priscus by the emperor (L. 8), may have been the function of decurio in the imperial guard.

In E.Winter (ed.), *Vom Euphrat bis zum Bosporus. Kleinasien in der Antike* (Festschrift für Elmar Schwertheim zum 65. Geburtstag; Bonn 2008) 423-430, C.Marek (ed.pr. of the text) returns to this inscription. He presents the Greek text, with a German translation. In L. 10 he sticks to the reading οἷο⟨ν⟩ (OIOI, lapis) and rejects both G.Petzl's proposition οἴωι (see *SEG* LII 1164 app.cr. ad LL. 6/7), pointing out that we have a cursive omega throughout this text, and *SGO's* οἰοῖ ('oho'!). M. discusses and rejects the theories of Haensch and Speidel and essentially sticks to the interpretation given by him in his ed.pr. (see *SEG* XLIII 911).

1394. Sebaste (area of: Eğerli near Şarkışla). Sculptor's signature, 2nd/3rd cent. A.D. Small marble base with the remains of a marble statue (pair of feet and lower part of the body of what presumably is a lion) inserted in a cutting, around which a snake curls; now in the Sivas Museum; inscription on the front face. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 176/177 no. 4 (ph.; English translation); see now also D.H.French, *EA* 40 (2007) 99/100 no. 44 (ph.; English translation); cf. also M.Sève, *BE* (2008) no. 66.

Σεκουνδίων Ἀσιαὶνὸς τεχνείτης ❦ | vac. ἐποίει ❦

1-2. Ἀσιανός: personal name, ed.pr. and *BE*; slave living in Asia but born elsewhere, F. || 2. for the standing of τεχνῖται cf. *SEG* L 1335, ed.pr.

1395. Sebaste (area of: Emlak Karacaören near Şarkışla). Epitaph of the mother of Germanos, 3rd cent. A.D.? Upper part of a marble stele with pediment; now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 176 no. 3 (ph.; English translation).

Γερμανὸς | τῇ χρηστῇ | καὶ ἀσυνκρί|τῳ μητρὶ [- -]|- - -

2-3. The same epithets in *Studia Pontica* III 112, ed.pr.

1396-1397. Sebaste (area of)? Epitaphs in the museum at Sivas, 3rd cent. A.D. Two epitaphs of unknown provenance, now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 173-175 nos. 1/2 (ph.; English translations). Both tombstones were set up by Ti. Kl. Apollos for his wife and son, and most probably produced by the same mason, given the similarities in style and lettering.

1396: 173-175 no. 1. **Epitaph of Arsinoe.** Marble stele with pediment; floral aktroteria; in the pediment a rosette; inscription on the shaft, below wreath and grapes.

Τι(βέριος) Κλ(αύδιος) Ἀπολλῶς
Κλ(αυδίᾳ) Ἀρσινόῃ τῇ σε-
μνοτάτῃ καὶ ἀσυν-
4 κρίτῳ καὶ φιλάν-
δρῳ γυναικὶ μνή-
μ{ν}ης ἕνεκα

2-4. The same epithets in *I.Stratonikeia* 1262, ed.pr.

1397: 175 no. 2. **Epitaph of Ti. Cl. Pomponius.** Marble stele, pediment presumably broken off; inscription on the shaft, below wreath and grapes.

Τι(βέριος Κλ(αύδιος) Ἀπολλῶς
Τι(βερίῳ) Κλ(αυδίῳ) Πομπωνίῳ
τῷ φρονίμῳ καὶ
4 ἀσυνκρίτῳ υἱῷ
μνήμης ἕνεκα

GALATIA

1398. Ankyra. Epitaph of the Montanist Trophimos from Pepuza, 5th/6th cent. A.D. Rectangular panel of white-grey limestone, broken in three pieces; re-used for an Ottoman fu-

nerary inscription on the reverse. Provenance unknown, but presumably from Ankyra. Ed.pr. S. Mitchell, *SCI* 24 (2005) 207-223 (ph.; English translation); cf. our lemma no. 2086.

† Τρόφιμος ἀπόσ-
τολος Πεπουζεὺς
καλέσας εἰς τὴν
ἁγιοσύνην ἐκοιμ[ί-]
θη ^{s} ἰνδ. γʹ ^{s}μινὶ
Φεβρουαρίου ^{s} κ
ἡμέρᾳ Σαβαθ·
ὑπὲρ εὐχῆς Σευήρ[ου]
προστάτου δεκα[νί-]
ας ^{s} γʹ καὶ παντ[ὸς]
τοῦ οἴκου αὐτοῦ
Α † Ω

Date: early 6th cent. A.D., most likely 510 A.D., ed.pr. ‖ 1. Τρόφιμος: one of the commonest Phrygian names, ed.pr. ‖ 1-2. ἀπόστολος occurs 'nowhere else in the epigraphic or literary documentation of the Montanists'; the term denotes 'inspired envoys, who transmitted the message of the gospel to new churches', ed.pr. ‖ 2. first epigraphic attestation for the Montanist center Pepuza, ed.pr. ‖ 4. ἅγιοι: members of the Montanist community, whose 'conduct in life had earned them entry into the realm of the New Jerusalem at the second coming', ed.pr. ‖ 5. punctuation mark before and a sign of abbreviation after ἰνδ.; punctuation mark before μινί (= μηνί), ed.pr. ‖ 6. punctuation mark before numeral, ed.pr. ‖ 7. Σαβαθ: undeclinable Jewish form (in contrast to the Hellenized Σάββατον), ed.pr. ‖ 9-10. the term δεκανία ('burial society') also occurs in the Jewish foundation inscription from Aphrodisias (cf. *SEG* XXXVI 970), ed.pr. [cf. also *SEG* LII 1416, Sverkos] ‖ 10. punctuation marks before and after the numeral, ed.pr. ‖ 12. '*alpha* and *omega*': traditional Christ symbol (cf. Revelation 1.6; 21.6; 22.13), ed.pr.

1399. Pessinous. Corpus. J.Strubbe, with the assistance of F.Schuddeboom, publishes a corpus of *The inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005 [abbreviated *I.Pessinous*]), comprising a short introduction to the history of Pessinous, the texts of the inscriptions with translations and commentaries, ancient (literary and non-literary) testimonia, bibliography, concordances, indexes, and photographs [for new texts see our lemma no. 1401 and J.Devreker, H. Verreth, *Anatolia Antiqua* 14 (2006) 143-151, for comments on several inscriptions see our lemmata nos. 1400 and 1402/1403]. The corpus is divided into 13 chapters, most of them with an introduction, and contains 162 inscriptions (1-162) plus 28 fragments (F1-F28) from the city itself, 30 (163-192) from the territory of Pessinous, eight letters on marble architectural blocks (B1-B8), 49 inscriptions on ceramic vessels and the like (C1-C49), and two inscriptions on stucco (S1/2). Among these 279 texts there are one Greek-Latin bilingual and four Latin inscriptions; 30 items are inedita.

Hellenistic period: letters of Attalid kings (1-7), amphora stamp (C28), inscriptions on ceramic vessels (C9/10, C19, C21); *Imperial period*: letters of Roman emperors (8-11, 164), honorary inscriptions (12-19, 170), dedications (20-34, 167, 171, 174), building inscriptions (35-39), milestones (41, 183), boundary stone (166?), inscriptions of various character (42/43, 45/46), epitaphs (47-127, 129-163, 165, 168/169, 172/173, 175-182, 184, 185?, 186-192), letters on architectural blocks (B1-8), inscriptions on ceramic vessels (C6-8, C11-18, C20, C22, C24-27), tiles (C43?, C44-46), graffito (C47), inscriptions on stucco (S1/2), fragments (F1-8, F10-26, F28); *Byzantine period*: building inscription (40), prohibition against requisitioning animals

(44), epitaphs (95?, 108?, 128, 146?), inscriptions on ceramic vessels (C1-5, C23), eulogy ampullae (C29-41), tile (C42), graffiti (C48/49), fragments (F9, F27).

On p. xi, note 10, S. lists five inscriptions which have been wrongly assigned to Pessinous: Merkelbach-Stauber, *SGO* III 147 no. 15/03/01 (from near Iouliopolis, see *RECAM* II 74A), 148 no. 15/03/02 (*SEG* LI 1747) and 150 no. 15/03/06 (both from Kadıncık, belonging most probably to Germia, see J.Devreker, H.Verreth, *EA* 33 [2001] 61 note 16), 149 no. 15/03/05 (*SEG* XLI 1166; from Zeyköy, certainly in the territory of the colony Germa), and *SEG* XLII 1183 (from Koçaş Köyü, belonging to Germia, see S.Mitchell, *Anatolia* [Oxford 1993] II 129 note 48).

Cf. A.Chaniotis, *EBGR* 2005 [2008] 265/266 no. 153; C.Brixhe, *BE* (2006) no. 401.

[Remarks on various inscriptions: **12**, **14**, and **17**: Chaniotis tentatively suggests that the ἀρχιερεῖς served as ἀγωνοθέται when contests took place during their term; **19**: Chaniotis argues that the terms γαλατάρχης and ἀρχιερεὺς Γαλατίας designate two separate aspects of the same office, cf. ἀσιάρχης/ἀρχιερεὺς Ἀσίας; **29**: dedication for the salvation of Vespasian and his sons, not to the emperor, Chaniotis; **47**: in L. 3 perhaps ἱέρεα for ἱέρεια, Brixhe; **56**: for κά instead of καί cf. C.Brixhe, *Bulletin de la Société de linguistique de Paris* 94 (1999) 289, Brixhe; **60**: Brixhe doubts the existence of an undeclined name Σουσου and suggests as possible nominative, besides Σουσος and Σουσας (mentioned by Strubbe), also Σουσους; **64**: the phrase ὁς ἂν ἐνεχίρησε is a mixture of ὃς ἂν ἐγχειρησήσῃ and ὃς ἐνεχείρησε, Brixhe; **110**: cf. *IJO* II p. 336 with note 5 (not Jewish), Corsten; **132**: see our lemma no. 1402; **159** comm.: read *I.Prusias*.]

Administration et sim.: γραμ(μ)ή (166), γραμματοφύλαξ? (153), δημόσιος (not a slave, 86), παιδονόμος (130), φυλὴ Σεβαστή (21).

Onomastics: Ἀμβιας (123), Ἀπόλλων (73), Ἀργέος (= Ἀργαῖος, 99, 163), Ἀσκληπία (61/62, 97, 179), Ἀσκληπιός (63/64, 75, 112, 172), Ἀτατ(α)ις (64), Ἀφρῖνος (176), Βάσιλος (71), Βελλα (163), Βέλλων (54), Βρικκων (163), Εἰλαράς (92), Ειμεν (96; rather a form of Ιμαν, Brixhe), Εἰσκύμνος (= Σκύμνος [cf. our lemma no. 1357], 181), Ἐρεμαστης (110), Ἥλιος (99/100, 105), Θαδευς (123), Ἰσκύμνος (= Σκύμνος, 125), Ιτρος? (50), Καπυρᾶς? (48), Κερπατης (97), Κόκκος (42), Κουλας? (156; perhaps going back to an anthroponym of the Hittite period, Brixhe, with reference to E.Laroche, *Les noms des Hittites* [Paris 1966] 96/97), Λιμνῆς (= Λιμναῖος, 100; cf. Brixhe: Λιμναῖος > Λιμναῖς > Λιμνῆς?), Λουσία (84), Μανδνις? (105), Ματατας (106), Μομμων (110), Μομνων (63), Παιθος (110), Πλατουνίς (= Πλατωνίς, 113), Προυκέντιος? (156), Σαγαρία (172), Σαγάριος (81, 120, 175), Τρος? (50), Τύχιος (173).

Religion and mythology: Ἀτταβοκαοί (17/18), Ἄττις (21), Ἄττις ἱερεύς (18, 36), μέγας θεὸς Ὕψιστος (23), Μήτηρ θεῶν Σατυρειναία ἐπήκοος (24), Μήτηρ Μάγνη (171), προπάτωρ (of the city? 27), ὑποκείσεται τῷ ἔθι τῷ πρὸς τὸν Δία (93).

Christianity: διάκονος καὶ οἰκονόμος (40), δούλη τοῦ Θεοῦ (113), δώσι Θεῷ λόγον vel sim. (69, 85, 141 ['not necessarily Christian', Chaniotis]), ἔχῃ πρὸς τὸν Θεόν (50 ['not necessarily Christian', Chaniotis]), ἡμέρα κρίσεως (85), Θεοῦ προνοία (40), πρεσβύτερος (66), πρωτοπρεσβύτερος καὶ περιοδευτής (40).

Military: βιξιλλάριος (124), ἔπαρχος σπείρης Ἰτουραίων (17), θεῖον ἀρμάμεντον (44 comm.), τετειμημένος δόρατι καθαρῷ καὶ στεφάνῳ τειχικῷ (17), χειλίαρχος λεγεῶνος δωδεκάτης Κεραυνοφόρου (17), χειλίαρχος λεγεῶνος τρίτης Κυρηναϊκῆς (17).

Topography: Ἀτυηνοί (171).

Special terms and vocabulary: ἀμέθυστος (164), δίπλωμα (153), ἡλοκόπος (95), ἱμφειβλατώριον (= Latin *infibulatorium*, 8), καπυρᾶς? (48), οἰκοδεσπόται (171), Παρίη κίων (60), περίφραγμα (105), σαρδονύχιον (164), σύγκρου(σ)τον (71), σύστημα κηπουρῶν (22), τρίμιτος (11), τύποι στηθιαῖοι (43), φλ(ε)ιός (= φλ(ε)ιά? 24).

Varia: τέκνος for τέκνον (79).

Comparatio numerorum with corpora and major collections:

SEG		*I.Pessinous*
XXVIII	1072	131
	1073	115
	1074	50
	1075	132
	1076	71, 84, 123
XXIX	1369	96
	1370	54
	1371	56
	1372	105
XXXI	1081	190
	1082	187
	1083	186
	1084	188
	1085	189
	1086	191
	1088	1-5
	1089	73
	1090	133
	1091	59
	1092	80
	1093	85
	1094	71
	1095	113
	1096	146
XXXVIII	1283	66
	1284	87
	1285	169
	1286	126
	1287	112
	1288	170
	1289	178
	1290	180
	1291	177

SEG		*I.Pessinous*
	1292	174
	1293	184
	1294	185
XLI	1147	94
	1148	74
	1149	52
	1150	60
	1151	79
	1152	89
	1153	142
	1154	137
	1155	151
	1156	150
	1157	152
	1159	F17/18
	1160	F24
	1161	C1
	1162	C5
	1163	C2
	1164	C3
	1165	C24
XLII	1164	164
	1165	90
	1166	136
	1167	69
	1168	80
	1169	93
	1170	58
	1171	88
	1172	118
	1173	149
	1174	157
	1175	86
	1176	111

SEG		*I.Pessinous*
	1177	114
	1178	145
	1179	168
	1181	138
	1182	95
	1183 app.cr.	165
	1184	C22
XLV	1702	F2
	1703	23
	1704	163
	1705	172
	1706	175
	1706 app.cr.	161/162
	1707	C31, 33, 34-41, S1/2
	1707 (1)	C25
	1707 (2)	C27
	1707 (3)	C6
	1707 (4)	C7
	1707 (5)	C14
	1707 (6)	C15
	1707 (7)	C8
	1707 (8)	C9
	1707 (9)	C16
	1707 (10)	C17
	1707 (11)	C18
	1707 (12)	C30
XLVI	1627	12
	1628	16
	1629	38
	1630	35
	1631	43
	1632	44
	1633	31
	1634	21
	1635	171
	1636	28
	1637	45
	1638	F1
	1639	147
XLVII	1699	25

SEG		*I.Pessinous*
	1700	104
	1701	117
	1702	C43
	1703	B8
XLIX	1804	43
LI	1739	39
	1740	F3
	1741	98
	1742	26
	1743	53
	1744	160
	1745	173
	1749	F4
	1750	F19
	1751	C28
	1752	F26
	1753	C42
	1754	C13
	1755 A	C10
	1755 B	C19
	1755 C	C11
	1755 D	C4

CIG		
III	3822c	63
	4081	19
	4082 (with add. 1111)	22
	4083	120
	4084	37
	4085 (with add. 1111)	13
	4086	55
	4087	110
	4088	106
	4089 (with add. 1111)	105
	4090	109
	4091	59
	4092	123
	4093 (with add. 1111)	124

CIG		*I.Pessinous*
	4094	153
	4095	144
	Add. 4082b	20
IV	8822	40

IGR		
III	223	29
	224	30
	225	18
	226	13
	227	124
	228A	8
	228B	9
	228C	10
	228D	11
	229	32
	230	17
	231	19
	232	14
	233	27
	234	129

RECAM		
II	122	181
	123	179
	124	176
	125	182

OGIS	
315	1-5
537	13
540	17
541	18

GV	
296	91

Merkelbach-Stauber, *SGO* III		
149	no. 15/03/03	60
	no. 15/03/04	91
150	no. 15/03/99	144

RC	*I.Pessinous*
55	1
56	2
57	3
58	4
59	5
60	6
61	7

Michel, *Recueil*	
45	1-5

CIJ^2		
II	797	110

Waelkens, *Türsteine*		
	724	120
	726	96
	728	115
	729	130
	730	154
	735	101
	736	134
	738	82
	739	155
	742	F25
	746	148
	753	64
	763	103
	764	81
	765	97
	766	125
	768	127
	772	85
	773	84
	774	176

CIL		
III Suppl. 1	6771	129

An.Ép.		
1897	no. 123	17
1901	no. 160	18

An.Ép.	*I.Pessinous*	*An.Ép.*	*I.Pessinous*
1992 no. 1658	69	no. 1488	31
1995 no. 1532	23	no. 1490	21
no. 1535	172	no. 1491	171
1996 no. 1486	12	no. 1492	35
no. 1487	16	no. 1494	44

1400. Pessinous. Various inscriptions, Imperial period. P.Gatsioufa, *EA* 38 (2005) 140-142, republishes four inscriptions from publications of the 19th cent. with modifications. Partly the same restorations and readings are now suggested in *I.Pessinous* (see our lemma no. 1399) which appeared at the same time as G.'s article.

No. 1. G. restores εἰδ<ί>ῳ (the same in *I.Pessinous* 76); ΕΙΔΩ, ed.pr. (A.D.Mordtmann, *Sitz.Ber.München* 1860, 193 no. 5). – **No. 2.** See our lemma no. 1402. – **No. 3.** Almost identical to the restoration in *I.Pessinous* 141, except L. 2: in fine CAKTO (<ἑ>α<υ>τ<ῷ>, *I.Pessinous*); LL. 3-4: vac. [σ]υνβίῳ Α[- - -] ([κὲ τῇ σ]υνβίῳ α|[ὐτοῦ], *I.Pessinous*); LL. 4-5: τέκ̣|[νοις] ἑαυτοῦ (τέκ̣|[νοι]<ς> αὐτοῦ, *I.Pessinous*); L. 8: [ἐ]π̣ενβαλε<ῖ>ν ([ἐ]π̣ενβαλεῖν, *I.Pessinous*). – **No. 4.** See our lemma no. 1403.

1401. Pessinous. Letter of Attalos II, 170-159/8 B.C. In their reports on the excavations in Pessinous, J.Devreker et al., *KST* 26.1 (2005) 89, and iid., *Anatolia Antiqua* 13 (2005) 159, announce the discovery of a letter of Attalos II concerning Ariba(d)zos, general of the Galatians of Κλειοννάειον (new toponym) and the colonists of Amorion, who is being authorized to collect the tax on land in the possession of mercenaries; cf. *I.Pessinous* p. 1 note 1.

1402. Pessinous. Epitaph of Venustus (?) and Hagia, Imperial period. *SEG* XXVIII 1075; now also *I.Pessinous* 132. P.Gatsioufa, *EA* 38 (2005) 140/141 no. 2, republishes the inscription with two alternative restorations. Cf. M. Sève, *An.Ép.* (2005) [2008] no. 1477.

Μᾶρκος Θυ̣ένους καὶ Ἁγία γονεῦσι μνήμης χάριν	or	Μᾶρκος Θυ̣ένους καὶ Ἁγίᾳ, γονεῦσι, μνήμης χάριν

1. ΟΥΕΝΟΥΣ, ed.pr. (A.v.Domaszewski, *Archäologisch-epigraphische Mittheilungen aus Österreich* 7 [1883] 181 no. 41), who restored Οὐενοῦσ[τος]; Οὐενους, Strubbe, *BN* 13 (1978) 376 (*SEG*); Οὐενούσ[τῳ], Strubbe, *Talanta* 10-11 (1978-1979) 140 note 133 (*SEG*) and in *I.Pessinous*; Θ̣υένους: genitive (for dative) of Θυένης, G., who explains this as a variant, previously unattested, of the indigenous name Θυῆς or Θυεας || 3. Ἁγίᾳ, edd.pr. and *I.Pessinous* [G.'s alternative restorations are unnecessarily complicated, especially through the supposition of an unattested name/variant of a name; given that ed.pr.'s remark '[a]m Ende der ersten Zeile schien nichts zu fehlen' can well mean that the stone was weathered (not that there was no more space), Strubbe's restoration in *Talanta* and *I.Pessinous* is preferable, Corsten; cf. similarly Sève].

1403. Pessinous. Fragmentary epitaph, Imperial period. *MDAI(A)* 22 (1897) 51/52 no. 37; now also *I.Pessinous* 143. P.Gatsioufa, *EA* 38 (2005) 142 no. 4, republishes the inscription from the copy of ed.pr. (majuscules only).

Gatsioufa		*I.Pessinous*
[- - - - -]ν Ἀνδροσθένου κὲ [- -]		[- - - - -]ν Ἀνδροσθένου κ̣ὲ̣ [- -]
[- - - - -]αν κὲ Ἀνδροσθέ̣[νην]		[- - - - -]αν κ̣ὲ̣ Ἀνδροσθέ̣[νης - -]
[- - - - -]νος ἀνέστησεν [κὲ - - -]		[- - - - -]νος ἀνέστησεν [- - - - -]
[- ἑαυτ]οῦ γυναικὶ γλυκυ[τάτῃ]	4	[τῇ αὐτ]οῦ γυναικὶ γλυκυ[τάτῃ]
[μνήμης] χάριν		[μνήμης] χάριν vacat

Epitaph for three persons (in the accusative, LL. 1/2) and the wife (in the dative, L. 4) of -νος (L. 3) who built the tomb, G.; according to *I.Pessinous*, the three persons in LL. 1/2 erected the tomb for the woman in L. 4.

PHRYGIA

1404. Phrygia. For the name Βέβρυξ see our lemma no. 1315.

1405-1406. Southern Phrygia? Epitaphs. Two white marble stelae, provenance unknown, confiscated and reported to come from the region of Denizli (near Laodikeia on the Lykos), which is consistent with the style of the reliefs [however, Denizli is not in the 'lydisch-ionischen Raum', Corsten], now in the museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 158-160 nos. 27/28 (ph.; German translations).

1405: 158/159 no. 27. **Epitaph of the son of Pl(e)istarchos, 1st/2nd cent. A.D.** Stele in the shape of a naiskos; in the pediment a patera; the relief represents a man leading a horse and holding in his left arm a palm branch; above, three wreaths (to be related to ἱερον[ίκης?] in L. 3); inscription below the relief.

[- 4-5 -]ας Πλιστά̣ρχου Ν̣-
[(ε)ικ?]ολ̣ά̣ου ὁ καλού̣[μενος]
[- - -]ε̣αστος, ἱερον[ίκης?],
4 vacat ἥρως χρησ[τέ],
vacat χαῖρε vacat

3. Presumably a victor in hippic contests, edd.pr. || [the restorations do not seem to take account of the space available, and the first preserved letter in L. 3 is certainly not an epsilon; rather something like [- 4-5 -]ας Πλιστ̣ά̣ρχου [1-2|3-4]ολάου ὁ καλού[μενος Ἀ]γ̣αστὸς (?) κτλ.; Ἀγαστός 'The Admirable' would be a fitting nickname for a successful athlete (ὁ καλού[μενο]ς Ἄστος would match the traces as well, but the name Ἄστος is rare, in most cases much earlier, and attested almost exclusively in other regions, cf. our lemma no. 1132 (3) and *LGPN* I, III.A/B, and IV), Corsten].

1406: 159/160 no. 28. **Epitaph of Attalos, 3rd cent. A.D.?** Stele in the shape of a naiskos with an arched niche, in which the relief of a standing man; in the pediment a rosette. The (original) inscription started in the pediment and continued in the relief to either side of the figure; another inscription [not read by edd.pr.] was carved later in the lower half of the niche.

Ἄτταλος (rosette) ἐνθάδε
κεῖται ...ΝΟΣ[- - - - - - -]
ΝΕΟΣ[- - - - -]-
ος καὶ Τ... ἀ-
δελφῷ Ν[- - -]
ΔΙΟΝ (figure) [- - -]Δ
ΑΚ..Σ (figure) . . .Ν
ΣΕΝ (figure)

1-2. The beginning could point to the inscription being an epigram, edd.pr.

1407. Aizanoi. Letter of the governor Avidius Quietus to the city, 125/126 A.D. *IGR* IV 571; *OGIS* 502 (cf. *MAMA* IX 178 P 1). M.Christol, T.Drew-Bear in *Le monde romain* 199/200, suggest identifying the ἐπίτροπος τοῦ Σεβαστοῦ Ἕσπερος (LL. 10/11), whom the governor asks to send γεομέτραι to Aizanoi, with Hesperus, Aug. lib., procurator, on record on a marble block from Lepcis Magna (*IRT* 794 (d) 1-2). They argue that Hesperus, as procurator Phrygiae, administered all imperial property in Phrygia, both the estates and the Dokimeion quarries. He resided in Synnada, with other freedmen procurators, and was subordinate to the equestrian procurator of Asia resident at Ephesos. There was no central administration in Rome responsible for all imperial quarries. The *procurator marmorum* at Rome (*CIL* III 348; *ILS* 1477) had strictly local responsibilities. [For other freedmen-*procuratores Augusti* in Phrygia see now T. Drew-Bear, G. Sacco, *Annali di Archaeologia e Storia antica*. N.S. 13/14 (2006/2007) 270-273; see also our lemma no. 2004, Pleket.]

1408-1409. Attouda. Honorary inscriptions for members of the family of the Carminii, 2nd cent. A.D. Statue bases, reportedly found in the village of Kuyucak in the lower Maeander valley, but certainly from Attouda; now in the Aydın Museum. Edd.pr. P.J.Thonemann, F.Ertuğrul, *EA* 38 (2005) 75-86 (ph.; English translation), who examine the connections of the family with the neighboring city of Aphrodisias, the career of several members in their home town and in the Emperor cult, and give an overview and a stemma of the family. Texts and French translations in *An.Ép.* (2005) [2008] no. 1457/1458.

1408: 74 no. 1. **Honorary inscription for M. Ulpius Carminius Claudianus.** Rectangular statue base with channel on the upper surface.

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν Μᾶρκον
Οὔλπιον Καρμίνιον
Κλαυδιανὸν τὸν υἱὸν
❦ τῆς πόλεως ❦

2-4. The honorand is not otherwise known, but can be identified either with the honorand of the following text, with the latter's son (*CIG* 2782 LL. 2 and 13-16; *MAMA* VI 74 and 75 LL. 5/6; cf. *PIR*[2] C 433) or his grandson (*MAMA* VI 74 LL. 1/2), edd.pr.

1409: 75/76 no. 2. **Honorary inscription for M. Carminius Polydeuces Claudianus.** Rectangular statue base with cattings for a bronze statue.

Ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γερουσία
ἐτείμησεν Μᾶρκον Καρμίνιον Πο-
λυδεύκην Κλαυδιανὸν ἀρχιερέα
Ἀσίας, τὸν υἱὸν τῆς πόλεως, στε-
φανηφορήσαντα καὶ ἱερατεύσαντα
καὶ πολλὰ καὶ μεγάλα ἀεὶ εὐεργε- (leaf)
τοῦντα τὴν πόλιν καὶ ἀναθέντα σει-
τωνικὰ χρήματα vacat

2-3. The honorand is to be identified with the man in *CIG* 2782 LL. 2/3 and 10/11, edd.pr.; the cognomen Πολυδεύκης is here attested for the first time ‖ 4. the title υἱὸς τῆς πόλεως appears also on coins (F.Imhoof-Blumer, *Kleinasiatische Münzen* I [Vienna 1901] 124/125 nos. 7-11; *SNG von Aulock* 2500), edd.pr. [see now also F.Canali de Rossi, *Filius Publicus - ΥΙΟΣ ΤΗΣ ΠΟΛΕΩΣ e titoli affini in iscrizioni greche di età imperiale* (Rome 2007), Sverkos] ‖ 5. the honorand was most probably priest of Μήτηρ Ἄδραστος, one of the most important deities of Attouda, edd.pr. [in a forthcoming article, R. van Bremen points out that the correct designation of this deity is Μήτηρ Ἀδράστου; this is confirmed by an unpublished inscription, discovered during the Aphrodisias survey (Μ̣ητρὶ Ἀδράστου), Chaniotis].

1410. Attouda. Epigram for an athlete, Imperial period. Upper profile of a round altar with a rectangular base on top, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli; LL. 1/2 on the base, L. 3 on the upper, LL. 4-5 on the lower part of the profile. Ed.pr. E.Miranda, *PP* 60 (2005) 388/389 (ph.) [now also ead. in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 60 (ph.; Italian translation)].

[- - - - - - - -]ΥΠΟ[- - ca. 8 - -]
[- -]ΔΕΟΣΟΣΡΑΠΑΛ[- ca. 6 -]
vac. Παιᾶνος στέφομαι Ποί-
vacat θι' ἐμῆς π̣[α]- vacat
vacat τρίδος vacat

3-4. Ποί|θι' for Πύθι(α); these games are known as Πύθια Ἀνδριάνθεια, later perhaps with the additional epithet Νέα Ἀδράστεια, from *MAMA* VI 76 and 82, ed.pr.

1411. Attouda. Agonistic inscription of Alexandros (?), Imperial period. Fragment of a octagonal marble pilaster or base, formerly in Hisarköy (the site of ancient Attouda), now in

the museum at Denizli; the inscription is engraved on two consecutive faces. Ed.pr. E.Miranda, *PP* 60 (2005) 389/390 (ph.) [now also ead. in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 61 (ph.; Italian translation)]. [- - - - ?Ἀλέξαν]|δρος γʹ Ἀττικοῦ | νεικήσας ἀν|δρῶν πανκρ(άτιον)

1-2. The honorand is probably related to M. Αὐρήλιος Ἀττικὸς Ἀλέξανδρος in *SEG* XXXI 1103, ed.pr.

1412. Attouda. Epitaph of Andronikos, Enas, and Peritas, Hellenistic period. Marble slab, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli. Ed.pr. E.Miranda, *PP* 60 (2005) 387/388 (ph.) [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 12 (ph.; Italian translation)].

Περίτας
Ἀνδρόνικος Ενας Μενίππου
Περίτου Ἀπολλωνίου
χαίρετε

1413. Eumeneia (area of: Sarıbeyli Höyük). Epitaph, undated. E.Abay, F.Dedeoğlu, *AST* 22.2 (2005) 43 (ph.), mention an inscribed fragment of a block, found in the ruins of a Hellenistic-Roman settlement on Sarıbeyli Höyük (southwest of Eumeneia). No text, we read from the photograph.

- -
[- - - - -]ΜΩΝΟΣΟ . . . . . [- - - - - -]
[- - - - -]ΚΛΗΣ.ΑΣ τὸν βωμὸν [- -]
[- - - - -]εν ·Αὐρ.· Πυθωνίδι Γ[- - -]
[- - - - -]ου ἐπισκόπῳ, καθὼ[ς - - -]
[ἐπηγγεί]λατο, καὶ ·Αὐρ.· Τρυ[.]ω.[-]
[τῷ ἀδελ]φῷ αὐτοῦ ⊤ ΑΙ Αὐ[ρ.] Ἀφφίᾳ (?)
[τῇ ἀ]δελφῇ αὐτοῦ· ⊤ εἰ δέ τις ἕτε-
[ρος] ἐπιχειρήσει ἄλλον τινα [- - -]
[- - -]αι, θήσει προστ[είμου] ✳ . [-]
[εἰς τ]ὸν Καίσαρος φίσκον [or vacat?]
vacat?

[Date: after 212 A.D. (Aurelii) || the tomb was erected by a man for his 'guardian' (L. 4) and his siblings; this, together with fact that he mentions no parents, possibly means that he was an orphan (cf. ad L. 1); for a similar text, but set up by the guardian, cf. *I.Kibyra* 254 || 1. probably the genitive ending of the father's name of the man who erected the tomb followed by ὀ[ρφανός], or the article ὁ to indicate a profession, an office or the like || 3. the name Πυθωνίς seems new || 4. the context and letter forms suggest that ἐπίσκοπος designates a guardian, more frequently called ἐπίτροπος, rather than a bishop; if Πυθωνίδι in L. 3 is read correctly, the guardian was a woman || 4. in fine perhaps [αὐτός]? || 5. a dot in the center of the line before and after Αὐρ.; followed by Τρύ[φ]ων[ι]? || 6-7. ⊤ seems to be a dividing mark between phrases; the upper part of the sign in L. 6 resembles the lower part of

an omikron; however, instead of a division marker and the following AI one expects καί || 8-9. e.g., ἐπι|βάλαι, ἐν|θεῖναι vel sim. || 9. in fine the numeral for the fine is no longer legible, Corsten.]

1414. Hierapolis. Dedication to Tiberius and the demos, 14-37 A.D. *SEG* XLVI 1655. B. Söğüt, *AST* 22.1 (2005) 302, mentions this text as an ineditum (ph.; Turkish translation).

1415-1416. Hierapolis. Letters of Hadrian, 117/130 A.D. Marble block from the orchestra of the theater, now in the museum at Pamukkale/Hierapolis; the two inscriptions are separated by an uninscribed surface of about a line's height. Ed.pr. T.Ritti, in *L'Hellénisme* 297-340 (ph.), who assumes that the inscribing of the texts was initiated (and perhaps also financed) by Ti. Iulius Myndius (cf. *SEG* LI 1783) to his own and the city's glory. Text and French translation in *An.Ép.* (2004) [2007] nos. 1423/1424 (B.Puech); cf. also C.P.Jones, *JRA* 19 (2006) 651.

1415: First letter, 117 A.D. Ritti 302-336.

[Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραϊανο]ῦ Παρθικοῦ [υἱός, θεοῦ Νέρουα]
[υἱωνός, Τραϊανὸς Ἁδριανὸς Σε]βαστός, δημαρχικῆς [ἐξουσίας]
[Ἱεραπολειτῶ]ν τοῖς ἄρχουσ[ι] καὶ τῇ βουλῇ καὶ τῷ δήμῳ [χαίρειν]·
[τὴν ?τῶν προγ]όνων ἐζηλώσ[ατ]ε πρὸς θεοὺς εὐσέβειάν τ[ε καὶ]
[. . . . .]ν διὰ τῶν ἐψηφισμένων ἐπιδείκνυσθε προσθέ[ντες τὸ]
[κα]ὶ ἐπὶ τῷ περιήκειν εἰς ἐμὲ τὴν πατρῴαν ἀρχὴν ἐξαιρέ[τους]
[εὐ]χάς τε καὶ θυσίας τοῖς θεοῖς προσαγειωκχέναι· τὰ μὲν οὖν
[το]σαῦτα ἐγένετό μοι προσηνῆ, τὸν δὲ πεμφθέντα ὑφ' ὑμῶν
[χ]ρυσοῦν στέφανον, ἀρκεσθεὶς τῇ τειμῇ, ἀνέπεμψα ὑμῖν· ὅσα δὲ
[δί]καια τοῖς τε πατρίοις ὑμῶν θεοῖς ὑπὸ βασιλέων καὶ αὐτοκ[ρατό]-
[ρ]ων καὶ τῆς συνκλήτου, ἐπικυρωθέντα δὲ καὶ ὑπὸ τοῦ θ[εοῦ πατρός]
[μο]υ, περὶ τῆς ἀσυλίας ἐδόθη, ταῦτα καὶ [ἐγὼ βεβαιῶ]·
[διελέ]γησαν Ἰούλιος Μύνδιος φιλο[σέβαστος? - - - - - - - - - -]·
εὐτυχεῖτε· πρὸ δ' [- - - - - - - - - - - - - -, ἀπὸ - - - - - - - - - - - -]

The letter is Hadrian's answer to an embassy of the Hierapolitans, who congratulated the emperor on his accession, offered him a golden crown and asked for the confirmation of privileges, ed.pr. || 1-2. the office of *pontifex maximus* is not mentioned (cf. Oliver, *Greek Constitutions* 58 A and B) since Hadrian preferred to await his official investiture in Rome; as the second consulate is missing as well, the letter must date from before 1st January 118, ed.pr. || 4-5. εὐσέβειαν τ[- - - | καὶ ταύτη]ν διὰ τῶν ἐψηφισμένων ἐπιδείκνυσθε πρὸς θε[οὺς?], ed.pr.; εὐσέβειάν τ[ε καὶ | . . . . .]ν διὰ τῶν ἐψηφισμένων ἐπιδείκνυσθε, προσθέ[ντες τὸ], Jones, who tentatively suggests at the beginning of L. 5 [τειμή]ν or [πίστι]ν || 8-9. Hadrian, like several other emperors, sent the golden crown back to lessen the burden on the Hierapolitans, ed.pr. || 9-12. the usual confirmation of the city's rights that were conferred by previous authorities, ed.pr. || 10. Jones wonders whether something like καὶ ὑμεῖν αὐτοῖς may have dropped out between θεοῖς and ὑπό, since a solitary τε would be odd || 11-

12. ed.pr. prints ὑπὸ θεοῦ Τραϊανοῦ (also in *An.Ép.*), but states in the commentary (307): 'Nella lacuna va inserita l'espressione ὑπὸ τοῦ θ[εοῦ πατρός | μο]υ, piuttosto che ὑπὸ τοῦ θ[εοῦ Τραϊα|νο]ῦ [the photo confirms the existence of τοῦ, Corsten] ‖ 12. Hierapolis must have enjoyed asylia already in the Hellenistic period, although the city is not mentioned by Tacitus, where its delegation may be subsumed under *aliarum quoque civitatium legationes* (*Ann.* 3.63.1), ed.pr. ‖ 13. initio, [δι|ελέ]γησαν is not otherwise used in this context in the Imperial period, when a form of πρεσβεύω is common instead, ed.pr.; instead of φιλο[σέβαστος], other adjectives beginning with φιλο- is possible, e.g., φιλόκαισαρ, φιλότιμος, φιλόπατρις, or the name of a second (perhaps even followed by a third) ambassador, ed.pr. ‖ 14. initio, Hadrian introduced εὐτυχεῖτε instead of ἔρρωσθε vel sim., ed.pr. [for εὐτυχεῖτε see now G.A.Souris in *B' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* (Thessaloniki 2008) 226, Sverkos]; given the date of Hadrian's accession and the necessary preparations on the part of Hierapolis, only October, November, or December are possible, perhaps 10 Nov., a day before the emperor responded (from Iouliopolis) to the letter of the νέοι of Pergamon (Oliver, *Greek Constitutions* 58 B), ed.pr.

1416: Second letter, 130 A.D. Ritti 336-340.

[Αὐτοκράτωρ Καῖσαρ, θ]εοῦ Τραϊανοῦ [Παρθικο]ῦ υἱός, θεοῦ Ν[έρουα]
[υἱωνός, Τραϊανὸς Ἀδ]ριανὸς Σεβαστός, ἀ[ρχι]ερ[εὺ]ς μέγιστος, δημαρ-
[χικῆς ἐξουσίας] τεσσαρεσκαιδεκά[της], ὕπατος τὸ τρίτο[ν, πατὴρ]
[πατρίδος], Ἱεραπολειτ[ῶν] τ̣ο̣ῖ̣ς̣ ἄρχουσι καὶ τῇ βουλῇ καὶ τῷ δή-
[μῳ χαίρειν· .]ΛΛΑ ἐπαινῶν ἐπέστειλα ΤΗΣΙΙ . ΙΙΤΩΝΙΙΣΙ Ι..ΤΙ[- - -]
[- - - - - - - -]Ι ΤΙ . ΙΛΟΣ..ΚΑΙΟΝΤΙΙΛΙΙΙΑΓνοησαι ὑμ[ῖν? .]ΛΛ[- - -]
[- - - - - - - - -]ΛΙΟΣ..ΒΡΟ.Σ ΛΙΕνοησατε καὶ παραπεμψαΙΙΛ[- - - - -]
[- - - - - - - - - - - - - - - - - - -]ΝΕΝΤΑΛΛΛΙΙΠ[- - - -]ΙΕΙ[- - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]ΤΑτων ΦΟΙ . . ΙΙ . ΙΙΟΥ . . ΤΟ[- - - - - -]
[- - - - - - - - - - - - - - - - - - -]ΤΑ . . . ΚΑΙ . . . . ΙΚΛΙΜΕΙ[- - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]Ο . ΙΙ ΛΛΛΟΡ . Ι ΙΙΛΙΖΙ[- - - - - - - - - -]
[- -] . Λ . Ο . ΟΙΙ . . ΤΚΙΙ[- - - - - - - - - - -]
[- -] ἐν Ἱεροσολύμ[οις]

The letter was sent from Jerusalem (L. 13) and is thus to be dated between late spring, when Hadrian continued on to Egypt, and his arrival in Egypt in July/August 130, ed.pr., who adds that the preposition ἐν is unusual for indicating where the letter is sent from, and quotes Oliver, *Greek Constitutions* 18 (L. 42) and 24 B as exceptions; it may have been prompted here by the fact that Jerusalem no longer existed as a city and nor yet as a colony (as the form of the name indicates) so that Hadrian may have sent the letter from the military camp that was situated *in* Jerusalem. The content of the letter might have been a privilege, perhaps the τράπεζα τῶν φόρων, which was confirmed by Antoninus Pius (*SEG* XLIX 1813) ‖ [6. ἀγνοῆσαι ὑμ[ᾶς]?, Chaniotis].

1417. Hierapolis. Honorary epitaph for Dionysios, late Hellenistic to Imperial period. *SEG* XXXI 1106. G.Labarre, *EA* 38 (2005) 116-124 (French translation), republishes the in-

scription. He comments on the office of γραμματοφύλαξ (useful list of attestations; this text is the only one where it is related to the νέοι), the role of archives (also in villages) and the νέοι, and argues that the findspot (between Denizli and the village of Çal) belonged to the territory of ancient Hierapolis. – P.Gauthier, *BE* (2006) no. 357, tentatively suggests that, in view of the definite ('possessive') article (τὸν γραμματοφύλακα) and the absence of any further indication, the deceased may have been the secretary of the νέοι.

1418. Kotiaion (area of: Yaylababa Köyü). Dedication to Hosios (and) Dikaios, 3rd cent. A.D. *SEG* XXXI 1130; *EA* 18 (1991) 24/25 no. 48. H.Malay, *EA* 38 (2005) 42, republishes the text (ph.; English translation). In LL. 3/4 he reads φιλανπέλων συνβίω|σις instead of φιλανγέλων συνβίωσις and compares this association with its namesake in our lemma no. 1291. There is, then, no evidence for the φιλάνγελοι and they are not be restored in *SEG* XLI 1210.

1419-1424. Kotiaion (and surroundings). Dedications, ca. 150-250 A.D. Ten dedications, six of them with inscriptions, found in the surroundings of Kütahya, now in the local museum. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 177-197 (ph.; Turkish translation) [no. 1 (our lemma no. 1419) has been published before, Corsten].

1419: **178-182 no. 1. Dedication to Zeus Ampelites, early 3rd cent. A.D.** *SEG* LIII 1520. White marble stele with pediment, found possibly in Altıntaş. In the pediment a bust of Zeus with his right hand on his chest; on the shaft three reliefs one below the other: at top, man standing between two wide pilasters; below, a pair of oxen with plow; at bottom, two cows with suckling calves. **A** on the frame of the pediment: L. 1 on the left, L. 2 on the right diagonal frame, L. 3 on the horizontal cornice with the last two letters on the right pilaster of the uppermost relief; **B** to the left of the two oxen in the middle relief.

A [Αὐρ.?] Φιλουμ̣ε̣νὸς
[Αὐρ.?] Λ̣αιτωρ̣ίου
Ζε̣μ̣εανὸς Διὶ Ἀνπ̣ε̣λείτῃ εὐχ-
4 ήν̣

B Ἀπ̣π̣ας λατύ-
πος Ἀττα-
πινευς
4 ἐποί-
ει

A 1-2. [- - -]Λ̣ . Ν̣ΥΝΟ[- - - - -]ΑΡ̣Ι̣ΩΝΟΥ [?], *SEG* ‖ 2. Laetorius is a Roman *nomen*, ed.pr. ‖ 3. [- - -] . εανός, *SEG*; Ζεμεανός = Ζεμμεανός, cf. *SEG* XLIX 1845, ed.pr., who adds that the name of the village is preserved in the modern village's older name Zemme (now Çayırbaşı), near Altıntaş, where some ancient remains were found, cf. *MAMA* X pp. 61-66 ‖ **B** 2-3. cf. Ζήλας Τειμέου καὶ Ἀλέξανδρος Ἀττάπινις in Waelkens, *Türsteine* 97 no. 228 (*IGR* IV 538): ethnic (Ἀτταπιν(ε)ῖς, *IGR*; cf. Zgusta, *KON* 106 § 113-7) or father's name (cf. Zgusta, *KP* 109 § 119-16), ed.pr. ‖ 4-5. ἐπ vv οἰε̣|σει, *SEG*.

1420: **182/183 no. 2. Dedication to Zeus Thallos, ca. 200 A.D.** Marble bust of Zeus, found in Aslanapa (?); inscription on a ledge below the bust.

[Μ]ọ́σχος Διὶ Θ[άλ]|λ̣ῳ εὐχὴ̣ν

1421: **183/184 no. 3. Dedication to Zeus.** Marble bust of Zeus, found in Güzüngülü (Gediz/Kütahya); inscription on a ledge below the bust.

Σωκράτης | Δαμᾶ εὐχὴ|ν̣ ἀνέθ(ηκ)αν

3. ΑΝΕΘΑΝ, lapis.

1422: **186 no. 6. Dedication to Zeus Alsenos, ca. 150-225 A.D. (?).** Marble stele with tenon, pediment and akroteria; provenance unknown, perhaps Kurudere (Emirdağ/Afyon), given the frequency of dedications to this god in the region. In the pediment a rosette; in the relief below, three donkeys (two at top, one at bottom); inscription on either side of the single donkey and below the lower border of the relief: Σώ|φιλ|ος | Δεὶ Ἀ(λ)|σηνῷ εὐχὴ|ν

4. Read Διί, ed.pr.

1423: **187 no. 7. Dedication.** Fragment of a marble stele with representation of a donkey (or a dog?), found probably in the region of Kütahya; inscription above the animal.

[- - -] | εὐχὴ̣ν

1424: **188/189 no. 9. Dedication.** Small marble altar, found in the region of Kütahya. On the front, bust of Zeus and inscription (L. 1 on the upper, LL. 2-3 on the lower moulding); on the other sides an ox head, a sheaf of wheat, and a grape.

Παπίας | θεοῖς εὐ̣|χὴν

1. Παπίας is very frequent in Phrygia, cf. Zgusta, *KP* 409/410 § 1199-5, ed.pr. || 2. ed.pr. attempts to explain the surprising plural by suggesting that the dedication was addressed to gods worshipped together with Zeus.

1425. Laodikeia on the Lykos. Dedication to Septimius Severus, 193-211 A.D. Fragment of an architrave block of the Nymphaion, mentioned by C.Şimşek, *KST* 26.1 (2005) 310/311 (ph.). No text; we read from the photograph: [- - -] Καίσαρι · Λ(ουκίῳ) · Σεπτιμ[ίῳ - - -]

[Possibly part of *I.Laodikeia am Lykos* 17, given the apparently identical architectural decoration, Corsten].

1426. Laodikeia on the Lykos. Honorary inscription for Antonia, 1st cent. A.D. *I.Laodikeia am Lykos* 53; *SEG* LIV 1346. The stone has been moved to the museum at Denizli. E.Miranda, *PP* 60 (2005) 382-385, suggests reading in LL. 1-3 Α. Ἀν[τωνίου | Ζή]νωνος Μέγ[α ἀρχ|ιερ]έως μὲν τῆς [Ἀσίας κτλ.] (μεγ[ίστου ἀρχ|ιερ]έως, *I.Laodikeia*; μεγ[άλου ἀρχ|ιερ]έως, *SEG*) and identifying the man with the honorand of our lemma no. 1109. [For Μέγας as a personal name, B.Puech, *An.Ép.* (2005) [2008] no. 1464, refers to Bechtel, *HPN* 300.]

1427. Synnada. Epigram for the boxer Andronikos, Imperial period. Fragment of a statue base, found in Şuhut (ancient Synnada), mentioned by T.Drew-Bear, *AST* 22.2 (2005) 213 (ph.). No text; we read from the photograph.

πυγμαχίην ΕḲ
ΚΩΝΤΑ πατρ . [- ἔ]-
στεψεν με ΒΙΑ̣
[vac.?] βειῳ· vacat
οὔνομα ταὐτὸν
[ἔ]χοντα ἐμῷ πατ-
[ρί]· γείνατο γάρ με
Ἀνδρόνεικος ἀγα̣-
θ̣ός, δι' ὃν ἐξεπό-
νουν τόδε ἔργον·
εἰκόνα ΔΕ[2-3]ΗΓΕΝ
.υαγρος πανυπ̣[εί]-
[ρ]ο̣χος ἄλλων [vac.?]
- - - - - - - ? - - - - - - -

[The restorations are based on the assumption that the margins on both sides are more or less preserved, as can be deduced at least from LL. 5-8; the epigram would then consist of three or four hexameters: LL. 1-4 (?), 5-7, 8-10, and 11-13, Corsten || 1-4. perhaps πυγμαχίην ν|ικῶντα πατρὶς ἔ|στεψέν με βρα|βείῳ, Chaniotis] || 5-6. the boxer and his father were homonymous, D.-B. || [9-10. if correct, the subject of the clause 'through whom (Androneikos sen.) they constructed this monument' (implying that A. commissioned and financed the monument) is not expressed || 11-13. perhaps the sculptor of the boxer's statue was mentioned, whose name (L. 12 initio) may have been Εὔ/Μύ/Σύαγρος; for πανυπείροχος cf. *MAMA* I 306, Corsten || 11. perhaps εἰκόνα δ' ἐ[ποί]ηcεν, Chaniotis || 13. the epigram may have ended with this line, Corsten.]

1428. Toriaion (Mahmuthisar). Letters of Eumenes II to Toriaion, 187-159 B.C. (probably very soon after 188 B.C.). *I.Sultan Dağı* I 393 (*SEG* XLVII 1745; LIII 1504*). In *Citoyenneté* 10-15, I.Savalli-Lestrade offers brief reflections on the transformation of the original settlement into a πόλις.

H.Müller, *Chiron* 35 (2005) 355-384, argues that the term ἡμιόλιος (L. 44), the origin of which is not clear, is neither a nickname for Ἡρωΐδης (edd.pr.) nor does it indicate a 50% higher salary (P.Gauthier, *BE* [1999] no. 509); it is rather the title of the financial administrator of the Attalid kingdom. The office goes back to Alexander's organization of his empire and was, like that of the ἀρχιερεύς, inherited by the Attalids from the Seleukids, where it presumably pertained to a part of the kingdom (cf., again, the ἀρχιερεύς). In the same line, M. reads ἑτέραν (scil. πρόσοδον: Herodes shall allocate the city another source of income from which to buy oil for the gymnasium than the ἀπὸ τῆς ἀγορανομίας πρόσοδος; ἑτέρων, edd.pr.).

On the basis of this inscription, N.M.Kennell, *JJS* 56 (2005) 10-24, sheds new light on 2 *Macc.* 4.7-15, which deals with the high priest Jason's foundation of a gymnasium in Jerusalem in ca. 174 B.C. He explores the historical and linguistic parallels between this passage and *SEG* XLVII 1745 (text; English translation) as well as some other civic and diplomatic texts from the Hellenistic period (e.g., *I.Priene* 17, 47, 71, 113; *RC* 3; *IG* V.1.1208; XII.9.234; *MAMA* VIII 484; *I.Iasos* 88; *I.Sestos* 1; *I.Mylasa* 137). K. argues that 'no doubt remains that Jason's intention was to transform Jerusalem into a *polis* along Greek lines' (23). With the help of the epigraphic material, he situates some of the details of 2 *Macc.* 4.7-15 into their socio-cultural context and discusses the procedures that must have followed after Jason had received permission by the king to convert Jerusalem into a *polis*. [In a similar sense already *SEG* LIII 1504.]

1429. Vacat.

1430-1431. Unknown provenance. Epitaphs, Imperial period. Two stelae of unknown provenance in private collections; assigned to Phrygia on the grounds of the style of the relief (no. 10; C.Brixhe, *BE* (2006) no. 351, alternatively suggests Lydian provenance) or the contents of the inscription (no. 11). Ed.pr. G.Petzl, *EA* 38 (2005) 30-33 nos. 10/11 (ph.; German translation).

1430: 30/31 no. 10. **Epitaph of Artemidoros and Eutychis, 138/139 A.D.** White marble stele with pediment and tenon; in the pediment an eagle (right) and a smaller bird on an unidentifiable object (left); on the shaft, two wreaths, unguentarium, comb, plow, and pruning knife; L. 1 of the inscription on the ledge of the pediment, LL. 2-5 underneath the relief. From Münz-Zentrum Rheinland, *Auktion 112 vom 4. bis 6. 9. 2002* p. 54 no. 1242 [non vidimus].

[Ἔ]τ̣ο̣υ̣ς σκγʹ, μη(νὸς) Περει[τίου ...]·
Ἑρμῆς τῷ πατρὶ Ἀρτεμιδώ̣-
[ρ]ῳ κὲ Ἑρμῆς τῇ γυναικὶ Εὐ-
4 τυχίδι· ἐτείμησαν̣ μνή-
vv μης χάριν vacat

Date: year 223 (Sullan era) = 138/139 A.D., ed.pr. ‖ 2-5. if Hermes in LL. 2 and 3 is the same man - a reasonable assumption - the plural ἐτείμησαν in L. 4 is surprising; it may either be direct speech with a 'parasitic' ny (cf. Brixhe, *Essai*[2] 34/35) or a confusion of active and passive, i.e. ἐτείμησαν instead of ἐτειμήθησαν, ed.pr.

1431: 31-33 no. 11. **Epitaph of Aur. Artemidoros Iason, 252/253 A.D. (?).** White marble stele with pediment, akroteria, and tenon.

Ἔτους σπ̣γʹ, μηνὸς ̣[- - -]·

Αὐρηλίου Ἀρτεμιδώ[ρου]
Εἰάσονος ἐγένετο κο[ι]μ-
ητήριον· μηδένα τίθ[εσ]-
θαι βούλομαι μετὰ ἐμο[ῦ]
ἐνταῦθα, ἐκτὸς εἴ {CI} τίς μο-
υ τῶν οἰκείων πιστεύ-
σει· ὃς ἂν δὲ παρὰ τὴν
ἐντολήν μου ποι[ήσ]-
ει, ἔσται αὐτῷ πρὸς τὸ-
ν Θεὸν ΚΘΙΑΦΛΥΚΕΤΟΝ[ ]
αὐτοῦ τὸ μέρος τὸ
vv ἐπουράνιον [ ] [ ]

Date: probably Aktian era (the Sullan era would yield a date too early for an Aurelius): year 283 = 252/253 A.D., unless one reads σξγ' (263 = 232/233 A.D.), ed.pr. ‖ 3. Iason: second cognomen rather than father's name; perhaps haplography ἐγένετο ⟨τὸ⟩ κ.?, ed.pr. ‖ 3-4. κοιμητήριον as 'burial place' is, first as a Christian term, subsequently also as a Jewish term, attested only after the mid-3rd cent. A.D., cf. D.Feissel, *BE* (1993) no. 771, ed.pr. ‖ 6. CI: presumably (incomplete) dittography for εἴ, ed.pr. ‖ 6-8. for burial rights only under the condition of Christian faith cf., e.g., Ramsay, *CB* I.2 p. 530/531 no. 380 (Eumeneia), ed.pr. ‖ 9-10. ποι[ήσ]ει = ποι[ήσ]η, ed.pr. ‖ 10-11. the 'Eumeneia Formula', which was used mostly by Christians, rarely by Jews, and never by pagans, is attested from shortly before the mid-3rd cent. A.D., cf. Robert, *Hellenica* XI-XII 381-413, ed.pr. ‖ 11-13. several 'supplements' to the 'Eumeneia Formula' are known; the meaning of the present one is, however, concealed behind the unintelligible letters in L. 11, ed.pr. [A.Chaniotis, *EBGR* 2005 [2008] 258 no. 120, suggests reading ⟨κ⟩αὶ ἀφαιρετὸν | αὐτοῦ τὸ μέρος τὸ | ἐπουράνιον ('and let his share in heaven be taken away from him'; 'epitaph of a Christian (a Montanist?)'; cf. C. Brixhe, *BE* (2006) no. 351].

1432. Unknown provenance. Honorary inscription for Aur. Laomedontiane Misaïs (?), Imperial period. Statue base, LL. 1-2 on the upper moulding, 3-9 on the shaft, 10-11 on the lower moulding; findspot unknown, now in the museum at Isparta; mentioned by T.Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation); no text. [Already published by J.R.Sitlington Sterrett, *The Wolfe Expedition to Asia Minor* (*Papers of the American School of Classical Studies at Athens* III; Boston 1888) 294 no. 415, with the provenance 'Kara Baulo', Sverkos.]

Βουλῆς καὶ δήμου
vacat δόγματι· vacat
vacat
Αὐρ. Λαομεδον-
τιανὴν Μισαΐδαν
τὴν ἀξιολογω-
τάτην Αὐρ. Ὀλυμ-
πιανὸς Ὀλυμπι-
κὸς ὁ ἀξιολογώ-
[τ]ατος τὴν ἑαυτοῦ
vacat γυναῖκα vacat
[2-3].N v ΚΟΛΟΦΩ[2-3]

[3-4. The name is derived from the male name Λαομέδων (seven examples in *LGPN* I-IV; see also, e.g., Ramsay, *CB* I.1 p. 146 no. 34; *I.Iasos* 269 L. 10; Marek, *Stadt* 201 no. 56, Sverkos) and is apparently otherwise unattested || 4. Μισαΐδαν seems to be another name (supernomen?) of the honored woman (not in D.-B.'s translation), otherwise unattested; cf. Zgusta, *KP* 319 § 928-1, who cautiously considers also a nominative Μισαΐδα, Corsten || 11. [....]ν Κολοφῶ[νι? ....], Sterrett.]

1433. Unknown provenance. Epitaph for Laïs, Imperial period. Upper part of a column with bust on top (head missing), inscription below the bust; provenance unknown, now in the museum at Isparta; mentioned by T.Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; we try to reconstruct the inscription from the photograph and the translation. Στράτων Λαΐδι μνήμης χάριν

PISIDIA

1433 bis. Pisidia. Cities in the Imperial period. G.Arena, *Città di Panfilia e Pisidia sotto il dominio romano* (Catania 2005), publishes a study of the two indicated regions with chapters on each city, including a short summary of their history and a useful list of literary, epigraphic, and numismatic sources as well as modern literature. [This overview seems thorough and is, in most cases, fairly complete. Some minor omissions are inevitable; see, e.g., 258 s.v. 'Alastos': the correct reading of this place name is 'Alassos', cf. *SEG* XLVIII 1601 and 1605, Corsten.]

1434. Pisidia. Macedonian presence in the Hellenistic period. E.Kosmetatou, *Historia* 54 (2005) 216-221, examines the presence of Macedonians in Hellenistic Pisidia, discussing the evidence of 'Macedonian shields' (217-219) as well as Macedonian personal names in Pisidian inscriptions from the Hellenistic and Roman periods (219/220); she concludes that 'Macedonians did settle at or near certain Pisidian cities, like Sagalassos, but they probably never claimed to have refounded old Pisidian cities' (221).

1435. Adada. Honorary inscription for Attalos, Imperial period. Fluted column with inscription in a tabula, found in Sütçüler near Adada; mentioned by T.Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; the photograph shows only a part of the inscription, dealing with the erection of a statue of Ἄτταλος by another Ἄτταλος, son of Ὀρέστης; Κότης, son of Παμμένης and grandson of Μάρων; and Ὅπλων, son of Ὅπλων and grandson of Οὔλιος.

1436. Antiochia (area of: Elegi). Dedication of a building, mid-6th cent. A.D. Fragments of a white marble arch with inscription on the upper moulding, in the museum at Yalvaç. Ed. pr. V.Ruggieri, *AST* 22.1 (2005) 12/13 (ph.).

† Εὐχῇ χωρίου Πίδρων ἐστὴ τὸ ἔργον ἐπὶ Δωρουέου (?) ἡγουμένου καὶ Ἀσκληπιο[- - -]

The cross is inscribed above the first letter; the village Pidron/Pidra cannot be identical with the homonymous village visited by Theodore of Sykeon, ed.pr.; [the name of the abbot is apparently misprinted (photo unintelligible) since ed.pr. calls him 'Dorothaeus', hence Δωροθέου, Corsten]; in fine a form of either Ἀσκληπιόδοτος or Ἀσκληπιός, ed.pr.

1437. Antiochia. Christian epitaph, 5th cent. A.D.? Part of a marble architrave (?), in the museum at Yalvaç. Ed.pr. V.Ruggieri, *AST* 22.1 (2005) 15 (ph.). [- - -]ΤΑΟΝΟΜΑΤΑΥΔΕΝ †

[part of the Christian formula ὧν (ὁ) Θεὸς οἶδεν τὰ ὀνόματα vel sim., Pleket].

1438. Antiochia. Monograms on late antique and early Byzantine unguentaria. E.Laflı, *AST* 22.2 (2005) 175-188 (dr.), publishes several unguentaria in the museum at Yalcaç, some with complicated monograms.

1439. Kağılcık. Two epitaphs. *SEG* XLVIII 1541/1542. In a report on their survey in Pisidia, M.Özsait, G.Labarre, N.Özsait, *Adalya* 8 (2005) 171/172, republish these two epitaphs (ph.; French translation), found in Kağılcık, a village northwest of Olbasa. In 1541 they read Λευκίου | Ἀστρανίου | Τειμοθέου (rightly, cf. photo; Λεύκιος, *SEG*). Timotheos was a (descendant of a) freedman of Astranius, the latter being probably a *negotiator*; the *nomen* Astranius is attested several times in the region (Kormasa: Milner, *Survey* 70/71 no. 155; Hadrianoi: *SEG* XLVIII 1525; Kibyra: *I.Kibyra* 48; Laodikeia on the Lykos: *IGR* IV 1587 L. 13). Ö.-L.-Ö. provide a detailed description of 1542 and explain the astral motifs on the tombstone in the context of the eschatological beliefs prevailing in the region, in which the Sun and the Moon played an important role. From this inscription and several dedications they deduce that the indigenous religion did not become hellenized and remained alive until the end of paganism.

1440. Keretapa? Honorary inscription for Panagoas, ca. 150-1 B.C. White marble stele with pediment; on the shaft the inscription, below which there are four wreaths; seen in the town of Yeşilova, provenance unknown. Ed.pr. T.Corsten, *Gephyra* 2 (2005) 115-125 (ph. of squeeze; German translation). Now also *I.BurdurMus* 327 (ph. of stone; English and Turkish translations).

vacat Ἔτους v ζξʹ ἱεροῦ Ξανδικοῦ· vv
οἱ ἐν Ιεραζῃ κατοικοῦντες ἐστεφάνω-

σαν Παναγόαν Ὀσαγέτου χρυσῷ vac.
στεφάνῳ καὶ εἰκόνι γραπτῇ καλοκαγ-
αθίας ἕνεκεν· vac. ὁμοίως δὲ καὶ τῶν παρα-
κειμένων τόπων οἱ ὑπογεγραμμένοι·
Κησαεῖς, v Ναννακωμῆται, Νεαυλῖται, vv
Ατταπολῖται, v Κρ[1-2]λλεῖς, [1-2]οαπολῖται, v
Παφιοκωμῆται, v Πασνιτεῖς

1. Year 67, but the era is uncertain, perhaps one starting in 189 or 188 B.C. (cf. Ariassos: W.Leschhorn, *Antike Ären* [Stuttgart 1993] 390-392; *I.Pisid.Cen.* 110 and 116) or the Sullan era, thus yielding 123/122, 122/121 or, less likely (letter forms), 19/18 B.C.; an unknown local era is not to be excluded either, ed.pr.; Sullan era, 'which suits the letter shapes well', *I.BurdurMus*; ἱεροῦ most probably belongs to Ξανδικοῦ, but it is unparalleled in connection with a month's name, ed.pr. || 2. the place name Ιεραζη (Ieraze/Hieraze) is previously unattested, ed.pr.; οἱ ἐν ἱερᾷ Ζῃ, *I.BurdurMus* || 3. the personal names Παναγόας and Ὀσαγέτας/ης occur here for the first time; for the first cf. Ἰλαγόας/Εἰλαγόας (Zgusta, *KP* 157/158 § 321-1; H.Devijver–M.Waelkens in M.Waelkens, J.Poblome, *Sagalassos* IV [Leuven 1997] 300 no. 2.2; *SEG* LII 1397), Ἰαγόας (Zgusta, *KP* 189 § 448-1), and Ῥαγόας (*ibid.* 443 § 1319a), as well as Παναμύας/Παναμύης, Πανάβλημις, and the female name Παναθιατις (*ibid.* 405 § 1197-3–1197-6), for the second cf. Μοαγέτης (C.F.Eilers, N.P.Milner, *AS* 45 [1995] 85-86; *La Carie* pp. 77 and 381 no. 193; *I.Erythrai* 111 (c), LL. 9 and 23) and Οσαεις (Zgusta, *KP* 383/4 § 1117-1–1117-3), ed.pr., who adds that Panagoas, given his name and the lack of a title, was certainly not an Attalid or Seleukid official; 'local aristocrat', *I.BurdurMus* || 3-5. the language is derived from Greek honorary inscriptions, which shows the 'Hellenization' of the rural region, ed.pr. || 5-9. a hierarchical order between the places mentioned or between them and (H)Ieraze is not recognizable; the different endings -πολῖται and -κωμῆται do not point to a difference in status, ed.pr. || 7-9. three names are plain ethnics the origins of which are unknown: Κησαεῖς, Κρ[-]λλεῖς (Κραυλλεῖς, *I.BurdurMus*), Πασνιτεῖς (Πασμιτεῖς, *I.BurdurMus*). Ναννακωμῆται, Ατταπολῖται, [-]οαπολῖται (vv Ὀαπολῖται, *I.BurdurMus*): the first parts are either indigenous place names or derived from indigenous personal names, ed.pr.; for Ναννακωμῆται cf. Νονοκοκώμη northeast of Ikonion (Zgusta, *KON* 426 §900), *I.BurdurMus*; for Νεαυλῖται, 'New Court', cf. Ζεὺς Σαουάζιος Νεαυλίτης near Philadelpheia in Lydia (*TAM* V.3.1540); Παφιοκωμῆται: apparently the 'Village of people from Paphos', perhaps descendants of soldiers in Ptolemaic service; this could indicate that the Ptolemies, presumably in the early Hellenistic period when they tried to conquer parts of southwestern Asia Minor, may have advanced more to the north than hitherto assumed, ed.pr.

1441-1443. Parlais-Prostanna (area of). Boundary markers, undated. Several roughly cut inscriptions on rocks on the Katran Dağ (mentioned in N.Mersich, *Tabula Imperii Byzantini* 7. *Phrygien und Pisidien* [Vienna 1990] 209/210 s.v. Bedre). Edd.pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 13 (2005) 252-254 (ph.), who for similar [or the same?] inscriptions refer to *OMS* III 1451 and 1455.

1441: 252 no. 1. At Karakuş Taşı mevkii, northwest of Bedre.

ΠPLAIS
PAR

1. The first three letters in ligature, edd.pr.

1442: 252/253 no. 2. At Küçük Katran Başı mevkii, west of Bedre. The Greek name is written retrograde, and the two parts of the inscription are about 60 cm apart. Θεοβουλ(- - -) vacat PARLAIS

1443: 253 no. 4. At Koca Katranın Başı, west of Bedre. Θεοβουλ(- - -)

Θεόβουλ(ος), Mersich; Θεοβουλ(ούπολις), edd.pr., which they suggest identifying with a Hellenistic and Roman settlement site at Kapıcak.

1444. Sagalassos. The imperial cult. On the basis of archaeological, numismatic and epigraphic evidence, P.Talloen and M.Waelkens, *AncSoc* 35 (2005) 217-249, continue their study of emperor worship in Sagalassos (for part I see *SEG* LIV 1376), outlining the establishment and development of the imperial cult in Sagalassos from the early principate to the later Roman Empire.

1445-1446. Sagalassos. Dedications to Asklepios with votives of body parts, Imperial period. Two statues found in the Nymphaion on the Upper Agora, possibly originally set up in the sanctuary of Apollo Klarios [doubts expressed by M.Sève, *BE* (2006) no. 41]. Ed.pr. S.Mägele, *MDAI(I)* 55 (2005) 289-307 (majuscule texts; ph. of the statues only).

1445: 291/292. **Signature of Glykon, reign of Trajan or early in the reign of Hadrian.** Statue of Asklepios (head missing) of Dokimean marble; on the plinth a miniature bronze foot. The inscription is carved on the scrinium next to the god's left leg.

Γλύκων | Ἀλκίμου | Δοκιμεὺς | ἐποίει

1446: 295/296. **Dedication to Asklepios epekoos, Severan period.** Statue of a woman (head missing), two miniature bronze feet to the right of the woman's left foot; inscription on the front of the plinth.

Ἀσκληπιῷ ἐπηκόῳ | τὴν Κορωνίδα | Αὐρέλιος Νέων

1. ΑΣΚΛΑΠΙΩ, ed.pr. (per err.?) || 2. Κορωνίς: Asklepios' mother, ed.pr. || [3. i.e. Αὐρήλιος, Corsten].

1447-1449. Tymbriada (area of: Zindan Mağarası). Inscriptions in the sanctuary of the Mother of Gods Veg(e)inos, ca. 150-180 A.D. During the excavations at Zindan Mağarası ('Zindan Cave'), directed by J. Dedeoğlu (cf. *Gephyra* 2 [2005] 95-102), 17 inscriptions were found; three of these that are directly connected with the sanctuary are published by B.Takmer,

N.Gökalp, *Gephyra* 2 (2005) 103-113 (ph.; English translation). For other inscriptions of the sanctuary see *SEG* XXXV 1407/1408 and 1410/1411.

1447: 105-107 no. 1. **Dedication of the temple and the triclinium, 169-180 A.D.** Limestone block with moulded tabula ansata.

❦ Ἀγαθῇ vac. τύχῃ· ❦
Μέμνων Βιάνορος ἱερεὺς Μητρὸ[ς]
θεῶν Οὐεγεινου, θεᾶς ἐπιφανοῦς,
φιλόπατρις, ❦ ἀρχιερεὺς τῶν
Σεβαστῶν, τὸν ναὸν καὶ τὸν
ἐπ' αὐτῷ τρίκλεινον σὺν τῷ παντὶ
αὐτῶν κόσμῳ κατασκευάσας
ἀνέθηκεν ❦ τῇ θεῷ ❦ καὶ τῇ
vacat ❦ πατρίδι ❦ vacat

Dated by edd.pr. to the same time as the following inscription || 2-3. the cult of Kybele/Meter Theon is known from coins of Tymbriada, edd.pr. (with references); they suggest a relation of Μήτηρ Θεῶν Οὐεγεινος with Μήτηρ Ουεγνα from Kolkorum (a village a few km north of Amblada; A.S.Hall, *AS* 18 [1968] 75 no. 19) and with Μήτηρ Ὀρεία in the village of Bağılı in the territory of Tymbriada (J.R.Sitlington Sterrett, *The Wolfe Expedition to Asia Minor* (*Papers of the American School of Classical Studies at Athens* III; Boston 1888) 280/281 no. 400) and deduce from the latter that the epithet Veg(e)inos may have been derived from the name of a mountain [however, this would have to end in -ηνή or, with iotacism, -(ε)ινή for a goddess; moreover, the epithets Οὐεγεινος and Ουεγνα are not that close, and every village had its own gods, Corsten].

1448: 107-109 no. 2. **Dedication of further parts of the sanctuary, 169-180 A.D.** Limestone block with tabula ansata, re-used in a later wall.

❦ Ἀγαθῇ vac. τύχῃ· [❦]
Αὐτοκ(ράτορι) Καίσαρι Μ. Αὐρηλίῳ
[Ἀντωνίνῳ Σ]ε[βα]σ̣τ̣ῷ καὶ
Μητρὶ θεῶν Οὐεγεινῳ ἡ πόλις
τόν τε κατάγειον οἶκον, δει-
πνιστήριον καὶ vac. τὸν κατ' αὐ-
το̣ῦ τρίκλεινον ἔκ τε προσόδων
τ̣ῶν δεδομένων ὑπὸ Μέμνονος
Β̣ιάνορος καὶ ἐξ ἄ̣λ̣λ̣ων κατασκευ-
[ά̣σ̣ασα], προνοητῶν ἡ Διοδώρου Νεάρχου
[καὶ?] Ἀπίου Οὐάλωνος νέου τῶν καὶ ἀρξαμέ-
νων καὶ τ[ῶ]ν̣ πάντων, ἀνέθηκεν

Dated by edd.pr. to the sole reign of Marcus Aurelius (not Caracalla given the absence of Aurelii in all three texts), which corresponds well with the other datable finds from the cave and its surroundings || 4. the πόλις is Tymbriada, cf. the following lemma, and the findspot was a rural sanctuary controlled by the city, edd.pr. || [4/5. rather οἶκον δειπνιστήριον, Chaniotis] || 5. the subterranean room may have been used for storage and activities of work personnel, edd.pr. || 5-6. the deipnisterion may have been used for meals during festivals frequented also by visitors from neighboring cities, edd.pr. [however, a deipnisterion with a triclinium was probably not large enough to accommodate masses of people; moreover, edd.pr. refer for the visitors to the inscription from Bağıllı, on which see our lemma no. 1447 app.cr. || 6. from the photo, traces of letters or of an ivy leaf within the vacat?, Corsten] || 10-12. the προνοηταί (L. 10) were most probably civic magistrates, edd.pr. [or just supervisors of the construction works? Edd.pr. translate προνοητῶν ... τῶν καὶ ἀρξαμένων καὶ τ[ῶ]ν πάντων as 'supervisors of both the subjects and the whole', but LL. 10-12 may have tried to convey the message that the men have taken care, from the beginning, of everything concerning the construction, Corsten; cf. C.Brixhe, *BE* (2007) no. 489: 'Les trois dernières lignes et leur traduction ne laissent pas d'inquiéter'.] || 11. 'Apios?, son of Valon the Junior', edd.pr. [or is Apius the *nomen gentile* Ap(p)ius, thus 'Ap(p)ius Valon the Younger?'

1449: 109-112 no. 3. **Honorary inscription for Samos and Abas, mid-2nd cent. A.D.** Round limestone base.

Τιμ[βριαδέων ὁ δῆμος]
Σάμον, Ἄβαντα
Πανέλληνας
4 παρὰ Ῥείῃ

1. The city name is attested as Τυμβρίαδα, Τιμβρίαδα, and Τιμβρίας, edd.pr. || 3. Samos and Abas were the representatives of Timbriada at the Panhellenion, edd.pr. || 4. Ῥείῃ = Ῥέῃ, edd.pr., who add that the Panhellenes naturally called the Mother of Gods Veg(e)inos by her Greek name Rhea.

PAMPHYLIA

1449 bis. Pamphylia. Cities in the Imperial period. Cf. our lemma no. 1433 bis.

1450. Perge. Bienus Longus, late 1st cent. A.D. *I.Perge* 56 (*SEG* XXXIX 1388); *SEG* LIII 1627. Cf. our lemma no. 2059.

1450 bis. Perge. Statue and inscriptions of Plancia Magna, 2nd cent. A.D. *I.Perge* 86, 89-100. C.de Grazia Vanderpool, in J.Pollini (ed.), *Terra marique* (Oxford 2005) 12-29, compares the statue of Plancia Magna with the evidence of the inscriptions. Given the 'gentle, sere-

ne, almost childlike' face and her 'modestly draped, almost matronly figure' on the one hand and, on the other, the 'imposing personality described in the words of the ... inscriptions', she states that there is an 'apparent disjunction between the epigraphic information and that conveyed by the statue'. [No reference to *I.Perge*, Corsten.]

1451. Side. Dedication of doors in a watch-tower, Imperial period. *I.Side* 375. F.Hild, *AAWW* 140 (2005) 82 fig. 30, publishes a photograph and remarks that the tower could also have been the center of a village.

LYCIA

1452. Lycia. Treaty between Rome and the Lycian League, 46 B.C. Bronze plaque of unknown provenance in the collection of M.Schøyen (MS 2070). Ed.pr. S.Mitchell, in R.Pintaudi (ed.), *Papyri Graecae Schøyen* (*PSchøyen* I). *Papyrologica Florentina* XXXV (Florence 2005) 165-258 (ph.; English translation). M. places the text in the context of Rome's treaties with other states, discusses their standard clauses, and examines the clauses specific to this treaty, which was probably arranged in 48 B.C. during Caesar's journey from Pharsalos to Egypt. Cf. J.-L.Ferrary and D.Rousset, *BE* (2006) no. 143; G.Kantor, *VDI* 259.4 (2006) 50-77 (esp. 60-66 on the legal aspects of LL. 26-43); C.Schuler, in id. (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 51-79; P.Sanchez, *Chiron* 37 (2007) 363-381 (on the legal aspects in LL. 32-45, Greek text and French translation); *An.Ép.* (2005) [2008] no. 1487 (text, French translation, brief commentary); T.P.Wiseman, *Remembering the Roman People: Essays on Late-Republican Politics and Literature* (Oxford 2009) 198/199 (discussion of political context). [C.Habicht points out (per litt.), that the inscription, found in Peiraieus (P.Foucart, *BCH* 6 [1882] 278; quoted by M. on 227/228), has been republished several times, and that the honorand is not an 'anonymous Lycian admiral', but the Athenian nauarch of 103/102 B.C., Kephisodoros; see C.Habicht, *Athens from Alexander to Antony* (Cambridge/Mass.-London 1997) 284/285.]

[Ὅρκο]ς

[Ἐπὶ Γαΐου Ἰουλίου Καίσαρος δικτάτορος] τὸ τρίτον καὶ Μάρκου Λεπέδου ἱππάρχου, Λε-

[υκίου Οὐολκακίου Τύλλου στρατηγο]ῦ καθεσταμένου ἐπὶ τῶν πολειτῶν καὶ Λευκίου Ῥωσ-

4 [κίου - - - - στρατηγοῦ καθεσταμ]ένου ἐπὶ τῶν πολειτῶν καὶ ξένων πρὸ θ´ καλάνδων Σεξ-

[τιλίων τοῦτο τὸ ὁρκω]μόσιον συνετελέσθη κατὰ τὸν νόμον τὸν Καίσαρος ἐν τῷ κομετί-

[ῳ ὑπὸ τῶν Ῥωμαί]ων καὶ Λυκίων· τῷ δήμῳ τῷ Ῥωμαίων καὶ τῷ κοινῷ τῶν Λυκίων φι⟨λ⟩ί-

[α καὶ συμμαχία κ]α̣ὶ κοινωνία τὸν ἅπαντα χρόνον ἀσφαλὴς καὶ ἀμετάθετος ἔστωι ἄ-
8 [νευ δόλου πο]νηροῦ· εἰρήνη τε κατὰ γῆν καὶ κατὰ θ(ά)λασσαν αἰώνιος ἔστω τῷ τε δήμῳ τῷ Ῥω-
[μαίων καὶ] τῶι κοινῶι τῶν Λυκίων· τήν τε ἐξουσίαν καὶ ὑπεροχὴν τὴν Ῥωμαίων
[βεβαί]ας καθ̣ὼς πρέπον ἐστιν διατηρείτωσαν Λύκιοι διὰ παντὸς ἀξίως ἑαυτῶν τε
[καὶ τ]ο̣ῦ δήμου τοῦ Ῥωμαίων· τούς τε πολεμίους καὶ ὑπεναντί(ου)ς τοῦ δήμου τοῦ Ῥωμαίων
12 Λ̣ύκιοι διὰ τῆς ἰδί(α)ς χώρας ἔτι (δ)ὲ καὶ τῶν ὁρίων πρὸς ἐπὶ τούτοις δὲ καὶ ἧς ἂν αὐτοὶ χώ-
ρας ἄρχωσι μήι παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν μηδὲ ποιείτωσαν δημοσίαι
βουλῆι μηδὲ{ν} δόλωι πονηρῶι, ὥστε τὸν δῆμον τὸν Ῥωμαίων καὶ τοὺς ὑποτεταγμέ-
νους αὐτῶι πάντας ἔτι δὲ καὶ τοὺς συμμάχους πολεμηθῆναι, καὶ μήτε χρήμασιν μήτε
16 ἐφοδίοις μήτε ὅπλοις μήτε πλοίοις μήτε ἄλλωι μ(η)δενὶ συνυπ(η)ρετείτωσαν Λύκιοι δη-
μοσίαι βουλῆι δόλωι πονηρῶι· ὁ δῆμος ὁ Ῥωμαίων τοὺς πολεμίους κ(α)ὶ ὑπεναντίους τοῦ
κοινοῦ τῶν (Λ)υκίων διὰ τῆς ἰδίας χώρας καὶ τῶν ὁρίων ἧς τε ἂν αὐτοὶ χώρας κρατῶσι καὶ
ἄρχωσι μὴ παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν δημοσίαι βουλῆι μηδὲ δόλωι πονηρῶι,
20 ὥστε τὸ κοινὸν τὸ Λυκίων καὶ τοὺς ὑποτεταγμένους τούτωι πο(λ)εμηθῆναι, καὶ μήτε χρή-
μασιν μήτε ἐφοδίοις μήτε ὅπλοις μήτε πλοίοις συνυπηρετείτωσαν δημοσίαι βουλῆι
δόλῳ πονηρῷ· ἐάν τις τῷ δήμῳ τῷ Ῥωμαίων ἢ τοῖς ὑ(π)οτασσομένοις τούτωι ἢ τοῖς συμ-
μάχοις αὐτοῦ πολέμου προκατάρξηται, τὸ κοινὸν τὸ Λυκίων βοηθείτω τῶι δήμωι τῷ
24 Ῥωμαίων κατὰ τὸ ἐνδεχόμενον· ἐάν τις τῶι κοινῶι τῶν Λυκίων ἢ τοῖς ὑποτασσομέ-
νοις τούτωι καὶ τοῖς συμμάχοις τοῖς τούτων πολέμου προκατάρξηται, ὁ δῆμος ὁ Ῥω-
μαίων τῶι κοινῶι τῶν Λυκίων βοηθείτωι κατὰ τὸ ἐνδεχόμενον· ὃ ἂν παρ' ἑκατέρων
αὐτῶ(ν) κοινῆι ἀπηγορευμένων ὑπάρχῃ, τοῦτο μήτε κατὰ γῆν μήτε κατὰ (θά)λασσαν
28 ἐξαγέτωι μηδὲ εἰσαγέτωι μηδείς· ἐὰν δέ τις ἐπιλήμφθῃ τούτων τι πεποιηκὼς
ἐπ' αὐτοφώρωι, τοῦτον ὁ εὐθύνων ἐπὶ τὸν στρατηγὸν ἀγέτωι τὸν τοῖς ξένοις καὶ πο-
λείταις δικα(ι)οδοτοῦντα· ἐὰν δέ τις ἐν Λυκίαι ἐφάψηταί τινος ἐπὶ τὸν τὴν μεγίστην
ἀρχὴν ἔχοντα τὸν εὐθυνόμενον ἀγαγέτω πρὸς ἕτερον δὲ μηδένα· ὃ ἂν ᾖ ἅγιον κατὰ
32 τοὺς νόμους τοῦτο ἅγιον ἔστωι, τὰ δὲ λοιπὰ χρήμ(α)τα μὴ ἔστωι· ἐάν τις τὸν ἐλ(ε)ύθερον
ἀποκτείνῃ ἢ καὶ ἑκὼν ἀποδῶται ἢ κα(ί) τις δόλ(ῳ) πονηρῷ τούτων τι ποιήσηι, εἴ τε καὶ
πρᾶγμα κεφαλικὸν ἐπιτελέσηται, τοῦτο κεφαλικὸν ἔστω· περὶ τούτων τῶν πραγμάτων
ἐὰν πολείτης Ῥωμαῖος εὐθύνηται ἐν Λυκίᾳ, κατὰ τοὺς ἰδίους νόμους ἐν Ῥώμῃ κρινέσθω, ἀ(λ)-
36 λαχῇ δὲ μὴ κρινέσθω· ἐὰν δὲ Λύκιος πολίτης εὐθύνηται, κατὰ τοὺς ἰδίους νόμους

κρινέσθω,
ἀλλαχῆ δὲ μὴ κρινέσθω· ἐὰν δέ τις περὶ ἑτέρων πρ(αγ)μάτων Ῥωμαῖος (παρ)ὰ Λυκίου
μετα-
πορεύηται, κα(τὰ) τοὺς Λυκίων νόμους ἐν Λυκίᾳ κρεινέσθω, ἀλλ(α)χῆι δὲ μὴ κρεινέ-
σθω· ἐὰν
δὲ Λύκ(ι)ος παρὰ Ῥωμ(α)ίου μεταπορεύηται, ὃς (ἂ)ν ἄρχων ἢ (ἀ)ντάρχων τυγχάνῃ δι-
καιοδοτῶν
πρὸς ὃν (ἂ)ν αὐτῶν προσέλθωσιν οἱ ἀμφισβητοῦντες, οὗτος αὐτοῖς δικαιοδοτείτωι
κ(ρ)ιτή-
ριον συνιστανέτω, διδότω τε τὴν πᾶσαν ἐργασίαν ὅπως περὶ τούτου τοῦ πράγμ(α)τος
ὡς ὅτι τάχιστ(α) τὸ κρ(ιτ)ήριον καθὼς ἂν αὐτῶι φαίνηται δίκ(α)ιον εἶναι καὶ καλῶς
ἔ-
χον συντελέσθηι· ῥύσιον λαβεῖν μὴι ἐξέστωι· ἐὰν δέ τις λαβῇ, ἐπιτεί-
μιον ἔστω ἑκάστης ἡμέρας ἕως ἂν ἀποδῶι τὸ ῥύσιον σηστερτίους νόμους πεν-
τακοσίους· ἐὰν Ῥωμαῖος Λύκιον ἢ Λύκιος Ῥωμαῖον ἐκ πολεμίων λυτρώσηται, τὸ κε-
φάλαιον
τοῦ χρήματος ἀποδιδότωι· ἐ(ὰ)ν Ῥωμαῖον πολέμιο(ι) λαβῶσιν καὶ μετὰ ταῦτα Λύ-
κιοι τούτου ἐνκρατεῖς γενηθῶσιν, ἀποδιδότωσαν Ῥωμαίοις τοῦτον, ὡς ὁμοίως
δὲ καὶ Ῥωμαῖοι Λυκίοις ἀποδιδότωσαν, ἐάν τι τοιούτων συμβῆι· ἐάν τις ἐκ πο-
λεμίων ἀνασώσηι ἵππον ἄνθρωπον πλοῖον, ἀποκαθιστάτωι καὶ διδότωι, τὰ δὲ
λοιπὰ χρήματα αὐτὸς ἐχέτωι· ἐὰν Λύκιος ἐκ πολεμίων ἀνασωθεὶς εἰς Ῥώ-
μην παραγένηται, ἐλεύθερος ἔστω, ὡς ὁμοίως δὲ καὶ Ῥωμαίωι τὸ αὐτὸ δίκαιον
ἐν Λυκίαι ἔστωι· αἱ πόλεις, κῶμαι, ὀχυρώματα, φρούρια ἤτε χῶραι καὶ οἱ λιμένες
οἱ ἐν τοῖς τῆς Λυκίας ὁρίοις ὑπάρχοντες· ὅσα τε μετὰ ταῦτα Λυκίοις δεδομένα
τε καὶ ἀποκαθεσταμένα ἐστιν· Τελμησσός, Χῶμα, Φάσηλις, Σίλουα Σερρα, Λίσ-
σα, οἵ τε τόποι καὶ αἱ οἰκοδομαὶ ἤτε χῶρ(α)ι καὶ οἱ λιμένες οἱ ἐν τοῖς τούτων
τῶν πολειτειῶν (ὁρίοις) ὄντες μετὰ Λυκίων ἔστωσαν· Ὀλιν(α)σσός, Ὀξύλιθος, Ἔρε-
μνα, Ἀστραγάλου κώμη{ι}, Μομλανδα χωρία τε ἐν Ναυλισσῶι, Κιλλαρα{ι}, Μορμυ-
ρα,
Τυμημα, Μασα Ὄρος, Μαρακανδα, Ουαυτα, Τετραπυργία, Ἐλβησσός, Ἀκαρασσός,
Φι-
λεττα, Τερπονέλλα, Τερπις, Κοδοππα, Μεικρὸν Ὄρος, Ἀκαρασσός, οἵ τε τόποι καὶ
αἱ τούτων οἰκοδομαὶ ἤ{ι}τε χῶραι ὅσα τε ἐντὸς τούτων τῶν ὁρίων ἐστιν Λυκί-
ων ἔστωσαν· Λύκιοι τε ταῦτα κατεχέτωσαν κρατείτωσαν καρπιζέσθω-
σαν διὰ παντὸς καθὼς Γάϊος Καῖσαρ ὁ αὐτοκράτωρ ἔκρεινεν ἥ τε σύνκλητος
δογματίσασα συνεπεκύρωσεν τῷ τε νόμωι τῶι Καίσαρος πεφυ-
λαγμένον καὶ κατησφαλισμένον ἐστιν· ὁ δῆμος ὁ Ῥωμαίων
ἄρχοντες ἧι καὶ ἀντάρχοντες ὡς ὁμοίως Ῥωμαῖοι τό τε κοινὸν
τὸ Λυκίων ἄρχοντες τε καὶ ἀντάρχοντες τοῦ κοινοῦ τῶν Λυκί-
ων τοῦτο τὸ ὁρκωμόσιον καὶ τὴν συνθήκην χεῖρον μὴ ποιείτω-
σαν δόλωι πονηρῶι μηδενὶ μηδὲ παρ(ε)υρ(έ)σει μηδεμίαι· τού-
τωι τῶι ὁρκωμοσίωι ἐάν τι κατὰ τὴν ἑκατέρων γνώμην φαί-
νηται προσθεῖναι ἀφελεῖν ἐντάξαι περιγράψαι ἐξέστωι, ἐ-

ἄν τι προστεθῆι γραφῆι ἐνταγῆι πρὸς τοῦτο τὸ ὁρκωμόσιον ἐξέστωι· ἐάν τι πάλιν ἐξαιρεθῆι ἢ περιγραφῆι ἐκ τούτου τοῦ ὁρκωμοσίου καὶ τοῦτο ἐξέστωι· τούτωι τῶι ὁρκωμοσίωι καὶ τῇ συνθήκηι δόλος πονηρὸς ἀπέστωι· ὑπὲρ τοῦ δήμου τοῦ Ῥωμαίων τοῦτο τὸ ὁρκωμόσιον ἔτεμεν Λεύκιος Βιλλιῆνος Γαΐου υἱὸς φυλῆς Οὐελεῖν(α), ἐτελείωσεν Λεύκιος Φαβρίκιος Λευκίου υἱὸς Μενηνία Λικινός· περί τοῦ κοινοῦ τοῦ Λυκίων ἔτεμεν Ἀρίστιππος Φιλεταίρου υἱὸς πρεσβευτής, ἐτελείωσεν Ἀδείμαντος Ἀδειμάντου υἱὸς πρεσβευτής, συνπαρῆν Ναυκράτης Ναυκράτου υἱὸς πρεσβευτής

An inscription on a bronze plaque was the usual form of publishing official documents in the Roman, but not in the Greek, world [but cf. the treaty between the Aitolian and the Akarnanian leagues of the 3rd cent. B.C. (*Staatsverträge* III 480) which is preserved in a fragmentary state on bronze, Corsten]. However, the circumstances of its discovery make it unlikely that this was the plaque that was put up on the Capitol in Rome; it may rather have been exhibited in Lycia, probably in the Letoon near Xanthos, the federal sanctuary of the Lycian League, ed.pr.; Rousset, *BE*, expresses some doubts by pointing out that there is no clause as to the place of publication nor a date according to the Lycian calendar; Schuler 56/57 thinks it possible that two copies of the treaty were put up in Lycia, one in the Letoon, a second in Patara || careless engraving with numerous mistakes: 6. in fine ΦΙΔΙ for ΦΙΛΙ; 8. CΙΡΗΝΗ for ΕΙΡΗΝΗ; ΘΛΑ for ΘΑΛ; 11. ΥΠΕΝΑΝΤΙΩΣ for ΥΠΕΝΑΝΤΙΟΥΣ; 12. ΙΔΙΑΣ for ΙΔΙΑΣ; ΛΕΚΑΙ for ΔΕΚΑΙ; 14. ΜΗΔΕΝ for ΜΗΔΕ; 15. ΑΥΤΩΙ: horizontal bars of omega missing; 16. ΜΕΔΕΝΙ, ΣΥΝΥΠΕΡΕΤΕΙΤΩΣΑΝ for ΜΗΔΕΝΙ, ΣΥΝΥΠΗΡΕΤΕΙΤΩΣΑΝ; 17. ΚΛΙ for ΚΑΙ; 18. ΑΥΚΙΩΝ for ΛΥΚΙΩΝ; 20. ΠΟΔΕΜΗΘΗΝΑΙ for ΠΟΛΕΜΗΘΗΝΑΙ; 24. in fine ΥΤΟΤΑΣΣΟΜΕ for ΥΠΟΤΑΣΣΟΜΕ; 27. ΚΑΤΑΟΛΑΑΣΣΑΝ for ΚΑΤΑΘΑΛΑΣΣΑΝ; 30. iota missing; 31. ΕΧΟΝΤΑ for ΕΧΟΝΤΑ; CΑΝ for ΟΑΝ; 32. ΕΣΤΩΙ: horizontal bars of omega missing; ΧΡΗΜΑΤΑ for ΧΡΗΜΑΤΑ; in fine ΕΛΞΥΘΕΡΟΝ for ΕΛΕΥΘΕΡΟΝ; 33. ΚΑ ΤΙΣ ΔΟΛΟ for ΚΑΙ ΤΙΣ ΔΟΛΩ; 35. in fine ΑΑ for ΑΛ; 37. ΠΡΑΤΜΑΤΩΝ for ΠΡΑΓΜΑΤΩΝ; 38. ΚΑΤΟΥΣ, ΑΛΛΔΧΗΙ for ΚΑΤΑΤΟΥΣ, ΑΛΛΑΧΗΙ; 39. ΛΥΚΟΣ, ΡΩΜΑΙΟΥ, ΟΣΑΝ, ΔΝΤΑΡΧΩΝ for ΛΥΚΙΟΣ, ΡΩΜΑΙΟΥ, ΟΣΑΝ, ΑΝΤΑΡΧΩΝ; 40. ΟΝΔΝ for ΟΝΑΝ; in fine ΚΟΙΤΗ for ΚΡΙΤΗ; 41. in fine ΠΡΑΓΜΔΤΟΣ for ΠΡΑΓΜΑΤΟΣ; 42. ΤΑΧΙΣΤΔΤΟΚΡΠΗΡΙΟΝ for ΤΑΧΙΣΤΑΤΟΚΡΙΤΗΡΙΟΝ; ΔΙΚΛΙΟΝ for ΔΙΚΑΙΟΝ; 43. μὴι with parasitic iota; 46. ΕΔΝ for ΕΑΝ; ΠΟΛΕΜΙΟΝ for ΠΟΛΕΜΙΟΙ; 55. ΧΩΡΛΙ for ΧΩΡΑΙ; 56. ΟΛΙΝΔΣΣΟΣ for ΟΛΙΝΑΣΣΟΣ; 57. κώμηι and Κιλλαραι with parasitic iota; 68. ΠΑΡCΥΡΗΣΕΙ for ΠΑΡΕΥΡΗΣΕΙ, ed.pr. || 1. the available space requires a short restoration such as ὅρκος, ed.pr., who refers to numerous parallels in *Staatsverträge* III || 2. Caesar's third dictatorship rather than his third consulate since the former fits better the following mention of Lepidus' office, cf. *An.Ép.* (1972) no. 14 and *ILS* 6375; M. Aemilius M. f. Lepidus, *magister equitum* in 46 B.C., ed.pr.; Kantor 60/61 note 36 points out that if the restoration is correct, it disproves the hypothesis of A.E.Raubitschek, *JRS* 44 (1954) 70/71, that between his election *in absentia* on 13 April 46 BC and return to Rome on 25 July Caesar was officially only a *dictator designatus* (the title is restored by Raubitschek in *IG* VII 1835 from Thespiai) || 2-3. the name can be restored on the basis of the date of the treaty in combination with Cicero, *ad fam.* 13.14 (*Volcacius qui Romae ius dicit*; he can be identified with L. Volcacius L. f. Tullus, cos. 33 B.C.; cf. the same spelling of his name in *RGDE* 65 D 42); στρατηγὸς καθεσταμένος ἐπὶ τῶν πολειτῶν = *praetor urbanus*, ed.pr. || 3-4. στρατηγὸς καθεσταμένος ἐπὶ τῶν πολειτῶν καὶ ξένων = *praetor peregrinus*; L. Roscius is not otherwise attested, ed.pr., who rules out identifying him with L. Roscius Fabatus, *praetor* in 49 B.C. || 4-5. the ninth day before the kalends of the month Sextilis = 24 July (46 B.C.), ed.pr. || 5. cf. LL. 67, 69, 71, 73, 75; ὁρκωμόσιον, equivalent of the Latin *iusiurandum*, designates the treaty as a 'sworn oath', which is in LL. 67 and 74 further specified

by the addition of συνθήκη, the usual term for a Greek treaty, the Roman *foedus*, ed.pr., who refers for the use of both words to *I.Kibyra* 1 L. 3, *IG* XII.2.510 L. 15 (Canali de Rossi, *Ambascerie* [our lemma 1121] 321), and *IG* XII.3.173 L. 43 (*RGDE* 16; Canali de Rossi, *Ambascerie* [our lemma 1121] 320 b), whereas *Syll.*³ 694 L. 29 (*ISE* III 135) has αἱ συνθῆκαι, and *I.Knidos* 33 (Canali de Rossi, *Ambascerie* [our lemma no. 1121] 442) and *IG* XII. 2.35 (Canali de Rossi, *Ambascerie* [our lemma 1121] 440) have only ὅρκιον ‖ 9-11. the 'Maiestätsklausel' (E. Täubler, *Imperium Romanum* [Berlin 1913] 64) with which Rome's superiority is recognized, ed.pr., who refers to the few other treaties with this clause: *I.Knidos* 33 (cf. our lemma no. 1121), and Polybios 21.32 (Livy 38.11); he rejects the hypothesis that it occurred only in treaties that contained privileges for Rome's ally, and that it implied that the allied community lay within the boundaries of Roman provinces (J.-L.Ferrary, in L.Canfora, M. Liverani, C.Zaccagnini [edd.], *I trattati nel mondo antico* [Rome 1990] 226-235); cf. also Sanchez 378/379 ‖ 11-13. the seemingly redundant definition of the Lycians' territory alludes to the newly acquired regions mentioned in LL. 53-61, ed.pr.; however, Rousset, *BE*, pointing out that this is a normal clause in such a treaty, refers to *I.Thrac.Aeg.* E168 (*SEG* XXXV 823) LL. 14/15 and 23/24 (Maroneia) ‖ 13-19. μηδέ{ν}, ed.pr., who refers to the same expression in L. 19; Schuler 75 sees in μηδέν the required object of ποιείτωσαν and, on the basis of the otherwise perfect parallelism, suggests reading in L. 19 μηδὲ ἐπιδεχέσθωσαν ⟨μηδὲ ποιείτωσαν⟩ δημοσίαι βουλῆι μηδὲ⟨ν⟩ δόλωι πονηρῶι ‖ 26-32. a clause concerning the import and export of forbidden goods, which does not exist in the other extant treaties of this kind, but was, according to the wording, a common detail. Its aim is most probably to prevent the avoidance of paying taxes rather than to prevent the im- and export of banned goods (although the phrasing would point to the latter meaning), cf. the Customs Law from Ephesos (*SEG* XXXIX 1180 [see now M. Cottier et al. (edd.), *The Customs Law of Asia* (Oxford 2008)]) LL. 53-56; this interpretation is supported by LL. 31/32 where imports for religious purposes are exempted, ed.pr.; 'il est difficile de déterminer l'objet précis de cette clause', Rousset, *BE*; Kantor 61/62 stresses that (unlike LL. 32-43) this clause does not make any distinction between Romans and Lycians and strictly follows the *forum delicti* principle, which shows the importance accorded to the issue ‖ 26-27. παρ' ἑκατέρων | αὐτῶι, ed.pr.; παρ' ἑκατέρων | αὐτῶ⟨ν⟩, Rousset, *BE*, and Schuler 75 ‖ 32-43. ed.pr. considers the treaty 'as defining the normal legal relationship between Rome and her free allies', which is doubted by Ferrary, *BE*, because there was no law that defined the privileges connected with liberty ‖ 32-37. administration of criminal law: Romans and Lycians were to be tried according to their own laws in their respective country, which differs in some way from the practice prescribed in the honorary inscription for Menippos from Kolophon (*SEG* XXXIX 1244 col. I LL. 27-31; see also our lemma no. 1247), ed.pr.; Kantor 62/63 discusses differences with Colophonian and Chian (*RDGE* 70 LL. 17/18) privileges in some detail; εὐθύνω has here the meaning of κατηγορέω and not that of the Classical period; both terms translate the Latin *accusare* in the context of private law, cf. Oliver, *Greek Constitutions* 8 LL. 9/10 and 11 LL. 67/68, Sanchez 365-368, who points out that the rules apply only to disputes between Romans and Lycians that originated in Lycia and that, owing to Rome's superior power, Roman citizens have the privilege of being tried in Rome; the treaty partners were thus not on equal footing (375-379); Kantor 66-68 discusses the possibility that the annexation of Lycia by Rome in 43 A.D. was provoked by a violation of this clause of the treaty (ed.pr. 201) and comes to a skeptical conclusion ‖ 32-34. Kantor 62 discusses the difficulties with the definition of the *res capitales* made in the treaty and suggests a possibility of mistranslation from Latin, providing parallel texts from Roman legal sources ‖ 37-43. legal action in a civil dispute, brought forward by a Roman against a Lycian, should be dealt with in Lycia according to Lycian law; in the opposite case, a Roman (pro)magistrate was to be in charge; μεταπορεύεσθαι (LL. 38-40) means 'bringing a legal action in a civil suit' (*petere, petitio*), cf. the *SC de Asclepiade* (*RDGE* 22) LL. 11-13 and 17-19, ed.pr.; Kantor 63 and Sanchez 368-372 argue that the procedure should be the opposite, as is usually the case: μεταπορεύεσθαι παρά corresponds to Latin *petere ab* ('réclamer

quelque chose en justice à quelqu'un'), which entails that the official in charge and the law applied conforms to the accused || 37-38. μετὰ Λυκίου lapis; Sanchez 371 suggests that μεταπορεύομαι μετά is used to translate *agere cum*; Ferrary and Kantor (63 note 46) believe that μετά may be a scribal error for παρά under the influence of μεταπορεύηται later in the same line || 38. κα(τὰ) τοὺς, ed.pr; 'on peut garder l'apocope κα(τὰ) τοὺς', Ferrary || 42. τάχιστα: for later Roman provisions for speedy provision of justice cf. *C.Th.* 1.12.1 (313 A.D.), Kantor || 43-45. seizure of goods or persons (in the context of a war) to secure claims is forbidden and will be fined 500 sesterces per day; ῥύσιον λαβεῖν translates the legal phrase *pignus capere*, ed.pr.; Sanchez 372-374 denies any connection with a state of war and places this clause in the context of the preceding paragraph on private legal disputes || 45-48. ransoming of captives and slaves. Since Rome and the Lycians are supposed to be friends and allies, this can only refer to the ransoming of cap-tured members of the respective allied community from enemies, for which the buyer will be reimbursed. In the case of buying a person who was enslaved by enemies, the freed person should pay back his ransom (τὸ κεφάλαιον, i.e. the capital cost only, without any other costs that may have accrued in the meantime), ed.pr. || 48-50. objects of military importance (horses, slaves, ships), recovered from the enemy, had to be returned to their original owners, whereas other items could be kept, ed.pr., who sees behind this clause the aim of particularly protecting Roman *publicani*, who in the Customs Law from Ephesos (*SEG* XXXIX 1180 [see now M.Cottier et al. (edd.), *The Customs Law of Asia* (Oxford 2008)]) L. 76 were likewise exempted from paying dues on ships and slaves || 50-52. this seemingly unnecessary phrase is owed to a difference in the status of slaves between Greek and Roman law; it states that Roman law will be applied, according to which an enslaved Roman or Lycian had to be regarded as free as soon as he entered allied territory, ed.pr. || 52-64. territorial clauses with two lists of places (including their respective subsidiary settlements, cf., e.g., the *SC de Stratonicensibus* [*RDGE* 18] L. 53; cf. LL. 98 and 105) which were attached to Lycia as a result of the treaty: the cities Telmessos, Choma, Phaselis, which from then on constituted Lycia's northern boundary (L. 54), two hitherto contested places (Silva Serra, Lissa; LL. 54/55), cities and minor settlements (LL. 55-59), ed.pr., who for the known names refers particularly to the *Stadiasmus provinciae Lyciae* (*SEG* LI 1832), and discusses frontier disputes as well as the question of Lycia's northern boundary on 227-230; it appears from the list that neither Balbura and Boubon nor Oinoanda belonged to Lycia before 46 B.C., as is generally believed on the widely held assumption that the three cities were detached by Murena from the Kibyratan tetrapolis around 84 B.C. and assigned to Lycia || 53-55. the settlements of the first list, except Silva Serra (if not 'Silvaserra' or 'Silva' and 'Serra'), are known: Telmessos (Fethiye, western frontier of Lycia), Choma (Hacımusalar near Elmalı), Phaselis (eastern frontier of Lycia), Lissa (a minor place, known only through Pliny, *NH* 5.101, and identified with a site south of Kalynda, cf. *TAM* II 158-160), ed.pr. He prefers to read 'Silva Serra', meaning 'Serra forest' (cf. a similar toponym in Livy 37.56.2, where *Regiae Silvae* in Mysia are mentioned as being given to Eumenes II) and suggests identifying it with the forested range between Kaunos and Telmessos, which was in turn probably identical with the *ager Ptolemaei Telmessii* in Livy 38.39.3 (assigned to Pergamon after 188 B.C.); Rousset, *BE*, compares the toponym Συλεῖον near Kibyra (Polybius 21.34.11); Schuler (77) excludes the possibility of a Latin term and argues for one or two indigenous toponym(s), i.e. Σιλουασερρα or Σιλουα and Σερρα || 55-61. thirteen of the smaller places are known from other sources: Eremna, Killara, Mormyra, Tymema, Masa Oros, Marakanda, Ouauta, Elbessos, Akarassos, Philetta, Terponella, Terpis, and Kodoppa; the remaining seven are here attested for the first time, ed.pr., who recognizes three groups, arranged from west to east: west of Oinoanda (LL. 56-58), south of Oinoanda (L. 58), and around Elmalı (LL. 58/59) || 56. ⟨ὁρίοις⟩, Rousset, *BE*, and Schuler 77 || 56-58. west of Oinoanda (for three reasons: a) the two other, adjacent, groups are more or less securely located and they are ordered from west to east; b) none of the toponyms is known from eastern Lycia; c) Killara can be identified with a place west of Oinoanda, see infra); Ὀλιναςσός is, as is shown

by the ending –ασσός, an indigenous place name. – The name Ὀξύλιθος, 'Sharp Stone', was certainly derived from the physical appearance of the place. – Ἔρεμνα is most probably the Lycian Ἐρυμναί in Steph. Byz. s.v.; cf. the Cilician city of Erymna (W.Ruge, *RE* VI [1909] 570 s.vv. Erymnai and Erymna). – Ἀστραγάλου κώμη is unknown; its name 'Village of the Knuckle Bone' alludes to the dice oracles, popular in this region of Asia Minor [see now J.Nollé, *Kleinasiatische Losorakel* (Munich 2007)]. – Μομλανδα χωρία τε ἐν Ναυλισσῶι probably translates Latin *Momlanda agrique in Naulisso* and designates 'the houses and lands of the residents of Momlanda located in a neighbourhood called Naulissos'; for χωρία cf. Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich 1988) 139 and 142, and Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1998) 49-53 and index s.v. (p. 322). – The place name Κιλλαρα is derived from an Anatolian root (cf., e.g., the Κιλλάνιον πεδίον in Pisidia), but cannot refer here to the Carian city of this name (also spelled Κιλδαρα; cf. *I.Mylasa* 961; *SEG* XLII 994 and LI 1496 L. 13; Zgusta, *KON* 259 § 510); the adjectival form of Κιλλαρα can confidently be restored in an inscription found at Dereköy between Kadyanda and Araxa (see our lemma no. 1457), where there are remains of a Hellenistic fortified settlement, so that Killara is most probably to be sought there. – Μορμυρα is previously unattested, but could designate the region or settlement of the Μαρμαρεῖς, who attacked Alexander the Great (Diodorus 17.28.1); they lived in a rock stronghold near the borders of Lycia, which matches the situation represented in the present treaty. Mormyra may have to be located to the east in the direction of Masa Oros, if the list displays a geographical order, whereas it has formerly been searched for in the surroundings of Phaselis, especially on the evidence of Arrian, *Anab.* 1.24.3-6. – Τυμημα is taken by ed.pr. to be identical with Τύμην(ν)α, κώμη Λυκίας (Steph. Byz. s.v.); comparing place names such as Τυμέναιον (Zgusta, *KON* 641 § 1384-2) and (Μήτηρ) Τυμενηνή, he suggests regarding the spelling with ny the right one, ed.pr.; Rousset, *BE*, doubts the identification since Tymena is located near Patara and thus too far away from the frontier || 58. south of Oinoanda: Μασα Ὄρος is the mountainous region between Tlos and Termessos, 'Masa' presumably meaning 'mountain' in Anatolian languages, cf. an inscription found in the Letoon (cf. C.Le Roy, *CRAI* 1996, 971), in which an agreement was reached concerning possession and use of the area; as the present treaty shows, the area was again disputed in the mid-1st cent. B.C. – Μαρακανδα and Ουαυτα (neither located) are mentioned in *SEG* XXXVIII 1462 L. 75 (125 A.D.) as an administrative unit (in reverse order). – Τετραπυργία: a toponym with several occurrences in Asia Minor, designating a fortified settlement with towers, cf. C. Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1996) 69/70 and 300 B.46. – The name Ἐλβησσός, also named in *SEG* XXXVIII 1462 L. 75 and in G.E.Bean, *Journeys in Northern Lycia 1965-1967* (Vienna 1971) 48, apparently survives in the modern toponym 'Elbis Dağ' in the territory of Oinoanda, ed.pr. || 58-59. around Elmalı: Ἀκαρασσός (strangely listed twice [unless Ἀκα(λι)σσός is to be read in L. 59, Rousset, *BE*]) and Κοδοππα are also mentioned in the *Stadiasmus* (*SEG* LI 1832 B LL. 37-39), which shows that Akarassos was situated between Kodoppa and Sokla (perhaps at modern Elmalı); otherwise, Akarassos occurs only in Byzantine sources (J.Darrouzès, *Notitiae Episcopatuum Ecclesiae Constantinopolitanae* [Paris 1981] I 262, II 324, III 374 etc. (between Kaunos and Xanthos); E.Schwartz, *Acta Conciliorum Oecumenicorum* II. 6 [Berlin, Leipzig 1938] Index V pp. 81 ff.; Steph. Byz. s.v.; G.Anrich, *Hagios Nikolaos* [Leipzig, Berlin 1913-1917] I 18 and II 533/534); in the latter it is placed in the Kabalitis, a region hard to define; Schuler (77/78) points to the fact that in the *Stadiasmus* only *poleis* are mentioned, so that the two settlements must have achieved this status between the treaty and the *Stadiasmus*; the same applies to the following Τερπονέλλα and Τερπις, which are attested in an epitaph of the 2nd cent. A.D. (*SEG* XLI 1364; cf. below). – Φιλεττα was a neighbor of Terponella, as the boundary marker *SEG* LII 1430 shows, and may be located near the modern village of Macun on the north slope of the Elmalı Dağ (G.E.Bean, *Lycian Turkey* [London 1978] 157); it still existed in the Byzantine period (Const. Porph., *De Thematibus* 14.38; J.Darrouzès, *op.cit.* VII 343, IX 225, X 274, and XIII

278). – Τερπονέλλα is mentioned in *SEG* XLI 1365 and, together with Τερπις, in *SEG* XLI 1364 (both as ethnics); they were most probably situated north of Elmalı (for their status see above). – Κοδοππα, according to the *Stadiasmus* (see above; there spelled with only one pi) a settlement in the Milyas and between six and seven km north of Choma, may have been near the modern village of Mürsallar; Lycian interest in the region is evident already in the 4th cent. B.C. as is proven by a Lycian inscription mentioning the dynast Pericles of Limyra and two Lycian-type rock-cut tombs at Kızılca (Bean, *op.cit.* 156 [cf. now also K.A.Gay, T.Corsten, *AS* 56 (2006) 57/58]). – Κοδοπ(π)α is also attested in an inscription from Arykanda (see our lemma no. 1456), in which a woman has the ethnic of both Kodopa and Arykanda (equally a settlement of the Milyadeis, according to Pliny, *NH* 5.95). – Μ(ε)ικρὸν Ὄρος is previously unattested; it may have been 'the late hellenistic stronghold of Gilevgi Kale at the north end of the Elmalı plain' which, given its situation on a hill, was well suited to guard Lycia's northern frontier, ed.pr. ‖ 62-64. Caesar made sure that his decision was sanctioned by the senate and the people (Caesar's decree, ratification by the senate, *lex Iulia*, mentioned in chronological order), although this was, strictly speaking, not necessary because of Caesar's powers, Ferrary, *BE*; cf. Schuler 75/76 ‖ 68-69. τούlτωι τῶι ὁρκωμοσίωι· ἐάν τι κτλ., ed.pr.; Schuler 75, argues that τούlτωι τῶι ὁρκωμοσίωι belongs to the following phrase, the dative replacing the usual πρός (cf. *I.Knidos* 33 B L. 6) ‖ 73-78. conclusion of the treaty through an oath and animal sacrifices by representatives of both parties, none of which is attested otherwise, ed.pr., who for the formula refers to *I.Knidos* 33 ‖ 74-76. L. Billienus C. f. Vel. and L. Fabricius L. f. Men. Licinus were presumably senators holding priesthoods, thus *fetiales*, who usually seem to have been senators of second rank; only two members of the *gens Billiena* are known as praetors, in 107 and 105 B.C. (T.P.Wiseman, *New Men in the Roman Senate* [Oxford 1971] 217 nos. 66 and 69); the Fabricii are not attested as senators at all, but L. Fabricius Licinus may be identical to the Licinus who was promoted to the senate by Caesar (T.P.Wiseman, *CQ* 14 [1964] 132/133), ed.pr. ‖ 76-77. (ὑ)πὲlρ{Ι}?, Rousset ‖ 76-79. the nomenclature of the Lycian representatives follows Roman practice with the addition of υἱός after their father's name; they were probably leading men in the Lycian League, the first one perhaps even the lyciarch of 46 B.C.; Naukrates, who accompanied the two other men in an unofficial capacity (συνπαρῆν), is certainly identical to his namesake in Plutarch, *Brutus* 30.3-5, on whose initiative the Lycians resisted Brutus in 43 B.C., and may have played a leading part in the negotiations for the treaty, ed.pr., who also refers to a list of donations with a Ναυκράτης Ναυκράτου (*SEG* XLIV 1219 B L. 28; ca. 150 B.C.); Schuler (78) suggests that they belong to the same family since the name is not frequent in Lycia; similarly, Ἀδείμαντος Ἀδειμάντου υἱός may be the father of his namesake in *TAM* II 550 L. 28 (early Imperial period).

1453. Vacat.

1454. Akalissos. Epitaph of Aneiketos and his family, Imperial period. *TAM* II 896. S. Akat, *EA* 38 (2005) 54, points out that Παρθενοῦντι is the dative either of Παρθενώ or Παρθενοῦς (not Παρθενοῦν as in the index).

1455. Aperlai. Building inscription, 80 A.D. *IGR* III 690; *SEG* XLI 1339. Cf. our lemma no. 2059.

1456. Arykanda. Epitaph of Ge, undated. *TAM* II 794; *I.Arykanda* 147. On the basis of Rome's treaty with the Lycians (L. 59; our lemma no. 1452) and the *Stadiasmus provinciae Lyciae* (*SEG* LI 1832 B L. 37 [see now S.Şahin, M.Adak, *Stadiasmus Patarensis. Itinera Romana provinciae Lyciae* (Istanbul 2007) 39 L. 37], S.Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 221, restores in L. 6 Κοδοπηνῇ (ΚΟΛ̣ΟΠΗΝ̣Η̣, Κολ̣οπηνῃ̣, edd.pr.).

1457. Dereköy (between Kadyanda and Araxa). Regulation concerning the cult of Zeus, 138 A.D. or shortly thereafter. *SEG* XLVII 1806. Referring to the place name Κιλλαρα in Rome's treaty with the Lycians (L. 57; our lemma no. 1452), S.Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 224, suggests restoring in fragment A L. 6 ἐν τῇ Κιλλαρειι[ανῇ χώρᾳ] (no restoration in *SEG* [A L. –33]).

1458. Kibyratis. Estate management, markets, and social and religious life in the Imperial period. Mainly on the basis of epigraphical sources, T.Corsten, in S.Mitchell, C.Katsari (edd.), *op.cit.* (our lemma no. 1999) 1-51, presents a case study of land management in Asia Minor. In the region to the north of the city of Kibyra and in its territory lay two estates, one owned by the family of the Claudii Polemones (2nd cent. A.D.), the other first by the consular L. Marcius Celer M. Calpurnius Longus (mid-2nd cent. A.D.) and later by the family of the Ummidii (2nd-3rd cent. A.D.). The first estate was situated near the city, and their owners lived on their estate and had a close connection to Kibyra. The owners of the latter, on the land of the Ὀρμελεῖς and centered around the ancient village of Ἄλασσος, were absentee landlords. The Calpurnii had their land managed and administered by their own freedman, whereas the Ummidii used slaves for this. The estate was divided into three parts and worked by native peasants who were neither exploited nor oppressed, but were able to accumulate some wealth, which they used to make donations for social and religious purposes or even to rent one of the three parts of the estate. In an appendix (28-42), the following inscriptions are quoted in full: *SEG* XLVIII 1585-1587, 1605/1606, 1609; LIV 1399; *BCH* 2 (1878) 53-64 no. 1; 250-255 nos. 9/10; 16 (1892) 418 no. 42; *JHS* 8 (1887) 240-247 no. 23; Ramsay, *CB* I.1.288 no. 125; 289 and 310 no. 126; 309 no. 124; 312 no. 129; J.R.S.Sterrett, *An epigraphical journey in Asia Minor* (*Papers of the American School of Classical Studies* 2 [1888]) 50-52 no. 43; 65-79 nos. 52-55; 91/92 no. 59; 100-109 nos. 72-75; Merkelbach-Stauber, *SGO* IV 107 no. 18/04/01.

1459. Kibyra. Honorary inscription, 2nd cent. A.D. Two fragments of a block, found in the stadium of Kibyra. Ed.pr. T.Corsten, *AST* 22.1 (2005) 31 no. 3 (ph.; German translation).

Ὁ δῆμος ἀ̣[2-4] . . ωσεν καὶ ἐ[στεφάνωσεν]
Ταταν Ὀρέστου Πολέμωνος, [γυναῖκα]
δὲ Ὀρέστου Καλλικλέους ΤΟ[- - - - - -]
χρυσῷ στεφάνῳ καὶ εἰκόνι χ̣[ρυσῇ - - -]
- -

[4. In fine, or χ[αλκῆ], Chaniotis.]

1460-1461. Kibyra. Building inscriptions, shortly after 180/181 A.D. Two blocks of an architrave, presumably from a gate, found in the 'lower agora' in Kibyra. Ed.pr. T. Corsten, *AST* 22.1 (2005) 29/30 nos. 1/2 (ph.); full publication now by id. in O.Tekin (ed.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in memory of Clemens E. Bosch and Sabahat Atlan and in honour of Nezahat Baydur* (Istanbul 2009) 91-98 (ph.).

1460: 29/30 no. 1 (German translation). [---] καὶ Πολυδεύκης, οἱ υἱοὶ [- - -]

Right part of *I.Kibyra* 21; combined text: [- - -]ς τὸ δεύτερον Κάστω[ρ] καὶ Πολυδεύκης, οἱ υἱοὶ [τοῦ Διός - - -]; this alludes to the myth of Kibyra's descent from Sparta, also evidenced in *SEG* XLVI 1709 (II), albeit in a different way (descent from an otherwise unknown heros Κλέανδρος); this myth must have been invented in order to be able to claim Greek descent with the aim of becoming a member of Hadrian's Panhellenion, ed.pr.

1461: 30 no. 2.

[- - -] ἐκ πάλαι ἀσύλης καὶ ΤΟΥΣ[- - -]
[- - -] ἔτ(ους) ζνρʹ γραμματεύοντος Δημο̣[- - -]

1. First attestation of Kibyra's asylia, ed.pr. ‖ 2. in fine δημο̣[φελῶς - - -], ed.pr. in *AST*, corrected by id. in O.Tekin (ed.), *op.cit.*

1462. Kibyra. Epitaph, Imperial period. Left part of an architrave, found in the town of Gölhisar. Ed.pr. T.Corsten, *AST* 22.1 (2005) 31/2 no. 5 (ph.; German translation).

Κλ. Σαγάρις κατεσκεύασεν̣ [e.g. τὸ μνημεῖον ἑαυτῷ]
ζῶν καὶ τῇ γυναικὶ Στρατονείκῃ [καὶ - - - - - - τῷ τέ]-
κνῳ, ἑτέρῳ δὲ μηδενί· ἐὰν δὲ βιά[σηταί τις - - - - - -]-
4 κειν τινα, δώσει τοῖς πατρώναι[ς - - -

1. Σαγάρις = Σαγάριος, cf. Brixhe, *Essai*[2] 49/50, ed.pr. ‖ 4. the deceased was probably a freedman who assigned the fine for misuse of the tomb to his former masters who may have given him the plot, ed.pr., who refers to *I.Kyzikos* 248 and 407.

1463. Limyra. Building inscription, 83/84 A.D. *IGR* III 729; *SEG* XLI 1381. Cf. our lemma no. 2059.

1463 bis. Limyra. Dedication to Sarapis, Hellenistic period. Inscription on an altar (shape and material unspecified). Mentioned by K.Parlasca, in *Akten des II. internationalen Lykien-Symposions* (see *SEG* XLIII 963) 252. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 464 no. 306/0601 (French translation): Σαράπι Χοιρῖνος | καὶ ὁ θίασος τῶν | Σαραπιαστῶν

[1. This seems to be the first attestation of the name Χοιρῖνος, whereas its female counterpart Χοιρίνη occurs ten times at Athens (*LGPN* I s.v.) and twice in northern Asia Minor (*I.Sinope* 22; *I.Parion* 27); cf. Χοιρίνας in Sicily (*SEG* XXXIX 1020 A L. 12), Corsten.]

1464. Limyra. Inscriptions on a vessel, 450-400 B.C. In his report on the excavations at Limyra in 2002/2003, T.Marksteiner, *KST* 26.2 (2005) 172/173 (dr.), publishes a vessel with fragments of two inscriptions. Next to a helmeted woman's head on the shoulder: [- - -]EMI (perhaps εἰμί or the ending of a name?); above a frieze of blossoms and palmettes on the rim of the shoulder: Μυρσιλ̣[- - -]. The latter is clearly the first part of a personal name, most probably Μύρσιλος (other, Anatolian names can, however, not be excluded), but its function on the vessel remains uncertain, especially since artists' or dedicants' signatures are not known in Lycia in this period.

1465. Oinoanda. Philosophical inscription of Diogenes, 2nd cent. A.D. *SEG* LIV 1413. G.Petzl, *ZPE* 153 (2005) 102-107, discusses a fragment (NF 126-127) of Diogenes' Epicurean inscription in Oinoanda (ed.pr. M.F.Smith, *AS* 48 [1998] 125-170), which forms part of Diogenes' 'Physika' and deals with the Epicurean thesis that the world of mankind is independent of that of the gods. He suggests the following reconstruction for col. IV L. 2ff. and provides a new translation: διὰ ποίους οὖν οἱ | ἄνθρωποι θεοὺς ἔσον|ται δίκαιοι (διὰ γὰρ τοὺς | ὄντας οὔκ εἰσιν); ἢ διὰ | τοὺς Πλάτωνος καὶ Σω|κράτους ἐν Ἀ(ι)δου δικασ|τάς; τοῦτο γὰρ λοιπόν, εἰ | μή τι μέλλουσιν οἱ τῶν | νόμων καταφρονοῦντες | (οὐ πολὺ μᾶλλον;) κατα|γελᾶν μύθων ('Wegen welcherart Götter werden nun die Menschen gerecht sein (denn wegen der existierenden sind sie es nicht)? Etwa wegen Platons und Sokrates' Richtern im Hades? Diese (Möglichkeit) nämlich (ist noch) übrig, wenn sich nicht diejenigen, die die Gesetze verachten, anschicken – (und dies) nicht viel eher? –, Mythen zu verspotten'). P. also discusses the wider socio-cultural contexts of this fragment, referring to *Milet* VI.2.734 and confession inscriptions from Lydia and Phrygia (Petzl, *Beichtinschriften*).

1466. Phaselis. List of victors in a musical context, 2nd/1st cent. B.C. Limestone block, found on the main street. The inscription is arranged in at least three columns; of the left one only a single letter is preserved. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 5/6 no. 3 (ph.; German translation).

col. I	col. II	col. III
[- - - - - - - - - - - - - - - -]	vac. ποιη̣[τ]α̣ὶ̣	π̣[οιητ]α̣[ὶ]

[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]Σ
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]

vac. διθυράμβων·
Κάλλιππος Παντοκρατίδου
Μαρωνίτης ᾄσματι Ἵππῳ·
ἐκιθαρῴδει Δημήτριος
Μενίππου vac. Φωκαιεύς

vac. σα[τύρων]·
Δημόφιλ[ος - - - - - - - - -]
Περγ[αμηνὸς - - - - - - - -]
ΛΠ[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]

Dated by the letterforms, edd.pr. ‖ there was in Phaselis apparently a panhellenic festival, whether in honor of a god or a Hellenistic ruler is not known; the victors whose names are preserved come from the Aegean area, edd. pr. ‖ I. presumably victors in tragic contests, edd.pr. ‖ II 4. he '(gewann) mit dem Lied „Hippos"', edd.pr. ‖ II 5-6. Demetrios is also attested in two inscriptions from Teos: LBW 93 L. 3; E.Pottier, A.M.Hauvette-Besnault, *BCH* 4 (1880) 176/177 no. 37 L. 3; cf. I.E.Stephanis, *Διονυσιακοὶ τεχνῖται* (Heraklion 1988) no. 636, edd.pr. [see now also B.LeGuen (cf. *SEG* LI 2279) 241/242 no. 46 C-D, Sverkos].

1467-1470. Phaselis. Honorary inscriptions, 2nd/3rd cent. A.D. Edd.pr. M.Adak, N. Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 11-15 nos. 8-11 (ph.; German translation); dated by the letterforms.

1467: 12-14 no. 9. **Honorary inscription for Opramoas, 146 A.D.** Lower right fragment (limestone) of an upper block of the podium inscribed with *TAM* II 1203 and 1220 (cf. *SEG* XXXI 1301: combination of both texts, corroborated by the new fragment; clarified by a drawing), found at the entrance to the Hadrianic agora. We present the complete text, delineating the new fragment with a vertical stroke.

Ὀπραμόαν Ἀπολλωνίου
δὶς τοῦ Καλλιάδου Ῥοδι|α-
πολείτην καὶ Μυρέα κα[ὶ]
Φασηλείτην, πολε[ιτ]|ευό-
[μ]ενον καὶ ἐν ταῖ[ς κ]|ατὰ
[Λυκί]αν πόλεσι π[άσ]|αις,
[χαρισ]άμενον [καὶ τ]|ῇ ἡμε-
[τέρᾳ π]όλει εἰς [δια]|νομὴν
[καὶ θε]ωρίας ✳ μ[ύρ]|ια δισχεί-
[λι]α πεντακ[όσια]

2-3. Ῥοδι[α]|πολείτην, *SEG* ‖ 8. διαν[ομάς], *SEG* ‖ 10. [χείλι]α, D.Blackman in H.Schläger et al. (edd.), *Phaselis. Beiträge zur Topographie und Geschichte der Stadt und ihrer Häfen* (*MDAI(I)* Beiheft 24; Tübingen 1981) 159-163.

1468: 15 no. 11. **Honorary inscription for Philokrates, ca. 150-250 A.D.** Marble base with moulding, rescued from the sea.

[Φαση]λ̣ι̣τῶν ἡ πόλι[ς]
[Φι]λ̣ο̣κ̣ράτην Ἀρχε̣-
[πόλ]ε̣ος τοῦ Τει̣-
[μάρ]χου, καθὼς ὁ
[πα]τ̣ὴρ αὐτοῦ Ἀρχέ-
[πο]λ̣ις διέθετο

2-4. The honorand and his family are known from a tomb in Olympos which they erected for their slave Ἐπίκτητος (*TAM* II 1068), edd.pr., who assume that they were inhabitants of this city and point to the fact that an ethnic is not mentioned in either text.

1469: 14-15 no. 10. **Honorary inscription for Aur. Pamphilos, ca. 200-250 A.D.** Marble base with moulding, rescued from the western harbor; on the top surface cuttings for a statue.

Αὐρήλιο̣[ν Πάνφιλον]
Ἀπολλω̣[νίου τοῦ]
Πίγρητο̣[ς, τὸν ἀξι]-
4 ολογώτ̣[ατον Λυκι]-
ἀρχην, ε̣[ὐεργέτην]
καὶ τῆς [ἡμετέ]-
ρας πόλε̣[ως]
8 vac. ἡ βου[λὴ]
καὶ ὁ δῆ[μος]

1-3. The honorand is known from *TAM* II 771 (Arneai), edd.pr.

1470: 11/12 no. 8. **Honorary inscription for [- - -] Rufus, procurator of Lycia-Pamphylia, 3rd cent. A.D.** Limestone statue base, rescued from the harbor; on the top surface cuttings for a statue.

[- - - Ῥ]οῦφον
[τὸν κράτ]ιστον
[ἐπίτρο]πον Λυ-
4 [κίας Παμ]φυλί̣ας,
[Φαση]λει-
[τῶν ἡ βου]λὴ καὶ ὁ
[δῆμο]ς, τὸ̣ν εὐ-
8 [εργέτ]η̣ν ἐν πᾶ̣-
[σιν]

1. Rufus may be identical with the Rufus who had a vaulted building erected in Attaleia: Merkelbach-Stauber, *SGO* IV 131 no. 18/12/07, edd.pr.

1471. Phaselis. Dedication to Paulina Augusta, ca. 121 A.D.(?). Upper part of a limestone base with moulding, found next to Hadrian's Gate; on the top surface two dowel holes for a bronze statue. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 10/11 no. 7 (ph.; German translation). Παυλείνα̣ Σε|βασ̣ vac. τῇ

The statue represented Domitia Paulina, Hadrian's sister, who may have accompanied the emperor on his first journey, edd.pr., who refer to another statue in Attaleia (*IGR* III 773) ‖ 2. in the center a square hole.

1472-1473. Phaselis. Two statue bases for victors in the themis of Eukratidas, 3rd cent. A.D. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 6-8 nos. 4/5 (ph.; German translation); dated by the letterforms. Both texts, as also our lemma no. 1474, are for citizens of Phaselis from which edd.pr. infer that the contest was local.

1472: 6/7 no. 4. Limestone block, found re-used in the thermal baths.

[τὸν δεῖνα τοῦ δεῖνος]
[τοῦ Εὐκρατίδου],
[Φασηλίτην, νεικήσαντα]
[ἀνδρῶν πάλην θέμιδος]
[ἣν κατέλι]πεν ὁ πάππος
[αὐτοῦ Εὐκ]ρατίδας Ἀ[κρί]του
[τοῦ Ἀκρίτου], Φασηλείτης,
[ἄπτωτον], ἀμεσολάβητον

5-7. For contests founded by individuals, edd.pr. refer to *TAM* II 1206 and 1207, the last of which mentions the agon in this text ‖ 8. cf. *I.Pisid.Cen.* 127 and *I.Perge* 315, edd.pr.

1473: 8 no. 5. Limestone statue base, rescued from the sea.

[- - - - -] συνστεφ[θεὶς]
[νεικήσ]ας, καθὼς τὸ π[λῆ]-
[θος ἐπ]εβοήσατο, θέ[μι]-
[δος τὴ]ν ἀνδρῶν πάλ[ην],
[ἣν κατέ]λιπεν Εὐκρατί[δας]
[Ἀκ]ρίτου β', Φασηλ[ίτης]

1. The fight ended in a draw, edd.pr. ‖ 2-3. the decision was reached by the spectators, not the referees, edd.pr., who for ἐπιβοάομαι refer to *SEG* XXVII 938 (Tlos) and C.P.Jones, *PAPhS* 143 (1999) 597.

1474. Phaselis. Statue base of Kougas, 3rd cent. A.D. Limestone base with moulding, found re-used in the quay wall of the southern harbor. Edd.pr. M.Adak, N.Tüner Önen, S. Şahin, *Gephyra* 2 (2005) 9/10 no. 6 (ph.; German translation).

[Αὐρ.] Κούγας Ὀνιάλλεος
[τοῦ κα]ὶ Πονεσέλμου Κολα-
[λήμε]ος, Φασηλείτης,
[νε]ικήσας ἐνδόξως ἀν-
[δρῶν πάλην τ]ὸν ἀγῶ-
[να Παλλαδεῖον] θέμιδος,
[ἣν κατέλιπεν] ἡ ἀξιολο-
[γωτάτη γυν]ὴ Αὐρ. vac.
[Ἀφφία Κολαλήμ]εος δὶς Ἐμ-
[βρόμου δὶς Φασ]ηλειτίς,
[λαβὼν ἆθλον τοὺ]ς ἀνδρι-
[άντας]

Dated by the letterforms; restorations based on *TAM* II 1206/1207, edd.pr. ‖ 1. Aur. Kougas is mentioned in *TAM* II 1207 as victor in the themis of Eukratidas (for this agon cf. our lemmata nos. 1472/1473), edd.pr. ‖ 6. the name of the agon is derived from Pallas Athena; Athena Polias was the main goddess of Phaselis, edd.pr. [Παλλαδείου, edd.pr., but the term belongs to ἀγῶνα (cf. *TAM* II 1206), Corsten].

1475. Phaselis. Donation of a mosaic floor, 3rd cent. A.D.(?). Mosaic on the floor of the palaestra in the thermal baths; inscription surrounded by geometric motifs. Edd.pr. M.Adak, N. Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 15/16 no. 12 (ph.; German translation).

[ὁ δεῖνα τοῦ]
[..]δυμα[...]
[κ]αὶ Ζώσι[μος]
[Ἰά]σονος ἀ[γο]-
[ραν]όμοι τ[ῆ]
[πατ]ρίδι τὴν
vac. ψηφοθε-
vacat σίαν vacat

2. Possible names are Διδύμαρχος, Διδυμᾶς, Διδυμαῖος, Διδύμανδρος, Διδυμάνθης, edd.pr. [or Διδυμακλῆς (*LGPN* I s.v.), Sverkos] ‖ 7-8. for ψηφοθεσία, ψηφοθετέω and ψηφοθέτης cf. *I.Smyrna* 733, edd.pr. [and *SEG* L 1315, Corsten].

1476. Phaselis. Dedication to Helios, 4th cent. B.C. Dark limestone block, found in the palaestra of the thermal baths. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 3/4 no. 1 (ph.; German translation).

Σωτᾶς Ἑλλοκράτεος Ἁλίωι | καὶ τοῖς ἄλλοις θεοῖς πᾶσι | vac. ἱερητεύσας Ἁλίου vac.

Dated by the letterforms, edd.pr., who refer to *TAM* II 1185 with almost identical lettering ‖ 1 and 3. the god's name is in Doric, the verb in L. 3, however, in Ionic, edd.pr.; since Helios was the ancestor of the Rhodians and Phaselis was a Rhodian foundation, the god must have been one of the main deities of Phaselis as well, edd.pr. ‖ 1. the name Ἑλλοκράτης is not otherwise attested, but may correspond to Ἑλλανοκράτης, edd.pr., who refer to *LGPN* III.A for many examples from Central Greece; names starting with Ἑλλα- were apparently fashionable in the border region of Lycia and Pamphylia during the 5th and 4th cent. B.C., cf. Ἑλλάφιλος in *SEG* XLVIII 1561, who was a Lycian, whereas Hellokrates was most probably a Greek [but see C.Brixhe, *BE* (2007) no. 474: no relation with Ἑλλανοκράτης; names in Ἑλλα/Ἑλλο- were popular in Cyprus and Pamphylia].

1477. Phaselis. Dedication to Apollo Iatros, 4th cent. B.C. Small limestone altar, found on the settlement hill in the ruins of a Byzantine house south of the temple of Zeus Boulaios. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 4/5 no. 2 (ph.; German translation). Letters almost stoichedon.

[...]γένης,
[Κλ]εόμβροτος,
Κλέανδρος,
παῖδες Κόπριος,
Ἀπόλλωνι Ἰατρῶι

Dated by the letterforms, edd.pr. ‖ 1. e.g., Διογένης, Ἐπιγένης, Θεογένης, edd.pr. ‖ 4. Κόπρις is rare, cf. *SEG* II 73 [not 721] (Sparta) and *IG* XII.9.157 (Euboia), edd.pr. [a few more examples in *LGPN* I and III.A, Corsten; cf. also *SEG* XXXIV 685 and XLVI 2319, Sverkos] ‖ 5. Apollo Ietros is known from Ionian regions, cf. *SEG* XXXIX 1851, edd.pr.

1478-1480. Phaselis. Epitaphs, late Classical-Hellenistic period. Edd.pr. M.Adak, N. Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 16-18 nos. 13-15 (ph.; German translation); dated by the letterforms. The names have Doric forms.

1478: 16/17 no. 13. **Epitaph of [- - -]ares, late Classical-early Hellenistic period.** White marble stele with tenon, found in the excavations, now in the Antalya Museum.

[....]άρεος τοῦ | [Δ]αμοκράτεος

1. possible names are Παντάρης, Ἐπιχάρης, Εὐχάρης, Θεοχάρης, edd.pr.

1479: 17 no. 14. **Epitaph of Menedamos, late Hellenistic period.** Limestone stele with moulding, found in the northern settlement close to the Hellenistic fortification.

[Μ]ενέδαμος | [Τ]ιμακλείδα

1480: 17/18 no. 15. **Epitaph of Epikratidas, 2nd/1st cent. B.C.** Limestone stele with tenon, kept in the Antalya Museum.

vv Ἐπικρατίδας v | Ἀναξικ[ρ]άτευς | vac. Ῥόδιος vac.

2. For genitives in -ευς cf. K.A.Garbrah, *A Grammar of the Ionic Inscriptions from Erythrae. Phonology and Morphology* (Meisenheim am Glan 1978) 93, edd.pr. [normal Dorian form, Chaniotis].

1481-1491. Phellos. Various inscriptions. C.Schuler, *MDAI(I)* 55 (2005) 250-269 nos. 1-11 (translations), (re)publishes the following inscriptions found or re-discovered during the exploration of the ruins of ancient Phellos. One text (our lemma no. 1491) was found in Ortaköy. For other texts from (the territory of) Phellos see *SEG* LIII 1696-1703 and C.Schuler in F. Kolb (ed.), *Lykische Studien 7: Die Chora von Kyaneai* (*Tübinger Althistorische Studien* Band 2; Bonn 2006) 151-165.

1481: 251-254 no. 1 (ph.; dr.). **Dedication of the theater, Hellenistic period (2nd cent. B.C.?).** Large limestone block found east of the agora; originally the block may have been built into the southern corner of the cavea.

Ἀντίδωρ[ος] | Ἀλεξάνδρο[υ] | τὸ θέατρον | Διονύσωι || καὶ τῶι δήμωι

No apices; xi: three horizontal strokes; smaller omega || for dedications of (part of) a theater to Dionysos and the demos ed.pr. refers to *I.Iasos* 249 and *I.Pergamon* 236; ed.pr. lists various inscriptions recording the financing of building-operations in theaters, either by private persons or through an ἐπίδοσις.

1482: 254-257 no. 2 (ph.). **Honorary inscription for Lucius Cornelius [---] Dionysios, 2nd/3rd cent. A.D.** Circular limestone base with upper moulding; on top cuttings for a statue; found near a large cistern west of the 'Stadtberg'.

Λο[ύ]κιον Κορνήλιον
Α[....]ιον Διον[ύ]σιον
Νεικ[οφρ]ῶντος [Φε]λλείτην
καὶ Πα[τ]αρέα, τ[ὸν] ἀξιολογώτα-
τον ἀρ[χ]ιφύ[λ]ακα τοῦ λαμπρο-
τάτου Λ[υκί]ων ἔθνους
Φελλειτῶν ἡ πόλις v τὸν
ἐν πᾶσιν προστάτην καὶ εὐερ-
[γ]έτην v βουλῆς καὶ δήμου
vacat κρίσει vacat

2. Traces of letters fit a reading Αὐρ[ήλ]ιον, ed.pr., who adds that a combination of the two gentilicia Cornelius and Aurelius is very rare; Dionysios' ancestors may have been enfranchised under Cn. Arrius Cornelius Proculus (governor of Lycia/Pamphylia ca. 138-140 A.D.) or Q. Cornelius Priscus (governor of Lycia under Tiberius), ed.pr. || 3. for reasons of space ed.pr. prefers Neikophron to Neikophon || 5-6. archiphylakes advanced the money owed to the fiscus and subsequently recovered it from the cities (see *OGIS* 565 (*IGR* III 488)); they belonged to the top of the provincial elite, ed.pr. || 9-10. cf. *SEG* XLIX 1912, *TAM* II 188-190, 311, 427, 672, and our lemma no. 1483, ed.pr.

1483: 257-260 no. 3 (ph.). **Honorary inscription for Aurelius Straton, after 212 A.D.** Large rectangular limestone statue-base with upper and lower moulding; found in front of the stoa; cuttings for statues on both the lower and upper side; obviously the base has been turned around for reuse; the original statue was not accompanied by an inscription.

Αὐρ(ήλιον) Στράτωνα Μαυσώλου
τοῦ Στράτωνος Φελλείτην
καὶ Ἀντιφελλείτην, νεανί-
αν εὐγενῆ καὶ σώφρονα
καὶ φιλόπατριν, ζήσαντα
ἔτη πέντε καὶ εἴκοσιν,
Αὐρ(ήλιος) Μαύσωλος Στράτω-
νος Φελλείτης καὶ Ἀν-
τιφελλείτης, ἀμφοτέ-
ρων τῶν πόλεων βου-
λευτὴς καὶ διὰ πάσης ἀρχῆς
ἐληλυθώς, τελέσας καὶ
ἱερωσύνην Τιβερίου Καί-
σαρος Λυκίων τοῦ κοι-
νοῦ, τὸν γλυκύτατον

16 υἱὸν φιλοστοργίας καὶ
μνήμης ἕνεκεν θεοῖς,
βου⟨λ⟩ῆς καὶ ⟨δ⟩ήμου κρίσει ❦

Various ligatures || 3-6. ed.pr. refers to *TAM* II 742 (νεανίαν εὐγενῆ καὶ φιλόπατριν) and 672 (παῖς καλὸς καὶ εὐγενής); the honorand died at 25, without having held any offices; possibly 25 was the minimum age for the holding of municipal offices, ed.pr. || 9-15. ed.pr. points out that many Lycians were citizens of, held offices and owned land in more than one city; διὰ πάσης ἀρχῆς ἐληλυθώς; cf. the word παντάρχων in *TAM* II 349, 382, 1204, ed.pr. [but see our lemma no. 2124]; for the cult of Tiberius ed.pr. refers to *IGR* III 474 (*SEG* XXXVIII 1450; 3rd cent. A.D.; Balboura); Tiberius may have benefited Lycia substantially, e.g. by rejecting the reduction of Lycia to the status of *provincia* and fostering the region's autonomy, ed.pr., who refers to Balland, *Fouilles de Xanthos* VII no. 47 [cf. *SEG* XXXI 1316]: honorary inscription for Q. Cornelius Priscus, πρεσβευτὴς Τιβερίου Καίσαρος Θεοῦ Σεβαστοῦ || 18. ΒΟΥΔΗΣΚΑΙΛΗΜΟΥ; delta and lambda may have been corrected by paint, ed.pr.

1484: 260-262 no. 4 (ph.). **Honorary inscriptions for the married couple Arsinoe and Menekles, ca. 1st cent. B.C.** *IGR* III 867 (only text A). Rediscovered by S., between the so-called Heroon 2 and the theater: sarcophagus on a podium; on three sides of the sarcophagus an uninscribed tabula; on one side of the podium an inscription in two columns (**A**, **B**); no traces of cuttings for statues above the texts; possibly the inscriptions were engraved later on the otherwise rather weathered podium.

A: Ἀρσινόη Ἀριστοδήμου ἀστὴ | Μενεκλῆν v Μενεκλέους τοῦ | Σκύμνου Πομαλίτην | τὸν ἑαυτῆς ἄνδρα || γενόμενον ἱερέα Ῥώμης | πρὸ πόνλεως θεοῖς

B: Μενεκλῆς Μεννεκλέους | τοῦ Σκύμνου Πομαλίτης | Ἀρσινόνην Ἀριστο|δήμονυ ἀστὴν || τὴν ἑαυτονῦ | γυναῖκα vvv θεοῖς

A 3. Νομαδίτην, *IGR*; corrected by S. on the basis of a squeeze and autopsy of the stone || **B** 2 (and **A** 3). Πομαλίτης: probably a demos on Phellos' territory || **B** 4 (and **A** 1). ἀστή: reference to an urban phyle: see *I.Arykanda* 54 (ἀστικοί as members of a phyle) and more generally *SEG* XLIX 1912 app.cr. for the relation between φυλαί and δῆμοι in Lycia, ed.pr.

1485: 262/263 no. 5 (ph.). **Epitaph of Demanthis, 2nd/1st cent. B.C.** Remains of a freestanding heroon; only the façade completely preserved and divided by a horizontal central beam into two cassettes; on top of the ground beam of the right cassette a hole into which a stele could have been fixed; inscription on the front of the ground beam; on the stele presumably a painted or sculpted representation; the late-classical heroon was reused in the Hellenistic period.

Πτολεμαῖος | Δημανθίδι | τὴν στήλην

1486: 263/264 no. 6. **Epitaph of Menekles alias Hoplon, ca. 2nd cent.** A.D. Sarcophagus on a hyposorion near the large cistern in the northeastern part of the city; on one side a tabula ansata with inscription.

Τὸ μνημνεῖον κατεσκε[ύ]ạ[σ]εṿ | Μενεκλῆς ọ̔ κ̣αὶ Ὅπλων Ἑρμọκρ̣ά̣τ̣ου | [Φ]ελλείτης ἑ̣α̣[υ]τῷ κ̣α̣ὶ τῇ γυṿαικὶ α̣ὐ̣τοῦ | - -LL. 4-7 illegible- - | [- - - - · ἐ̣ὰ]ṿ δέ [τις ἐνκη]|δ̣εύ[ση], ἀ̣π̣ο̣τεῖσαι Φ̣ε[λλει|τῶν τ]ῇ v π̣ό̣λε̣ι[- - -] | - - vacat- -?

1487: 264/265 no. 7. **Epitaph of Agathon and relatives, ca. 2nd cent.** A.D. Sarcophagus on a hyposorion and podium; on one side tabula ansata with inscription.

Τὸ μνημεῖον Ἀ̣γ̣ά̣θ̣ω̣-
νος β΄ Φελλείτου κ̣α̣ὶ
v Ἀντιφελλείτου, εἰ̣ς ὃ
κηδ̣ε̣[υθήσετ]α̣ι̣ [....]Λ̣Χ̣.
[ἡ̣ γ]υνὴ αὐτοῦ [κ]α̣ὶ̣ Δ̣ε̣ιο[κ]λ̣[ῆς]
[κ]α̣ὶ Ε̣ὐδο[- - καὶ? - -]
καὶ τ[α]ῖς γ[υ]ν̣[αιξὶν κ]α̣ὶ̣ τ̣ο̣[ῖς]
τέκν̣ο̣ι̣ς· ἄλλ̣ῳ δὲ μηδε̣[νὶ]
ἐ̣ξ̣έ̣σ̣τ̣ω ἐ̣νκηδ̣ε̣ῦ̣σ̣α̣ί [τινα]
ἢ ὀ̣φειλ̣έ̣τ̣ω Φελλ̣ε̣ιτῶν
τ̣ῷ̣ δ̣ή̣μ̣ῳ̣ [... ὧν ὁ] ἐ̣λ̣έ̣ν̣-
[ξας λ]ή̣μ̣[ψεται τὸ τρίτον or ἥμισυ]
- - vacat - -?

1. Ligature NH || 4 in fine. probably –μ̣αχ̣[η, ed.pr. || 6. Ε̣ὔδο[ξος] or Ε̣ὐδό[κιμος], ed.pr.

1488: 265/266 no. 8 (ph.). **Epitaph of the slave Eutyches and relatives, ca. 2nd cent.** A.D. Funerary chamber in a rock ('Felswand'); on a large block in the façade a tabula ansata with inscription.

Εὐτύχης δοῦ̣λος
Καλλιστράτου
δὶς Μυρέος (!) v κατε-
σκεύασεν τὸ μ[ν]η-
μεῖον ἑαυτῷ καὶ
γυναικὶ καὶ τέ-
κνοις καὶ τοῖνς v ἐ-
νξ αὐvvvτνῶν·
ἐὰν δέ vv τ⟨ις⟩ παρὰ ταῦ̣τα
ποιήσῃ, ἁμαρτωλὸς ἔστω θεοῖς καταχθο-
vvνίοις vacat

For slaves as owners of tombs ed.pr. refers to *TAM* II 338, 967, 1005, 1019, 1026, 1032, 1044, 1062, 1150 and 1156; Eutyches may have been the *oikonomos* or *pragmateutēs* of estates of Kallistratos, citizen of Myra, in Phellos' territory, ed.pr.

1489: 266/267 no. 9 (ph.). **Epitaph of Philon and relatives, late 2nd/3rd cent. A.D.** Sarcophagus; inscription on a smoothed field.

[Τὸ μν]ημεῖον κατεσκεύασεν Φίλων δὶς
Φελλείτης, εἰς ὃ ἐνκεκήδευται αὐτός,
ἐνκηδευθήσεται δὲ καὶ ἡ γυνὴ αὐτοῦ
Αὐρηλία Αρσασις Βρασίδου καὶ τὰ τέκνα αὐτῶν
καὶ αἱ τούτων γυναῖκες καὶ τὰ ἐξ αὐτῶν τέ-
κνα· ἄλλῳ δὲ οὐδενὶ ἐξέσται ἀνεῷξαι
vacat ἢ ἐνκηδεῦσαί τινα vacat

1490: 267-269 no. 10. **Epitaph of Nikanor and relatives, ca. 2nd cent. A.D.** Sarcophagus found in one of the necropoleis of the city; inscription in a tabula ansata.

Τὸν τάφον κατεσκεύασεν
Νεικάνωρ Σθενέλου Φελλείτη[ς]
ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ
Αρσασει Σαρπήδονος, θέσει
Ἀπολλωνίου, Φελλειτίδι, καὶ
τέκνοις καὶ τοῖς τούτων
τέκνοις [κ]αὶ {τούτων τέ-
κνοις κ[αὶ]} οἷς ΣΥΝΧΩΡΟΥΝ
ΤΟΣ καὶ τῇ πιάτρᾳ Αρσασει ΙΕ[- 7-8 -]
[- -]· ἐὰν δέ τις ἕτερος
[ἐν]κηδε[ύ]σ[η] τινὰ ἢ συνχω[ρή]-
[σ]η ἐντὸς τοῦ κάτω ση[κοῦ?],
δώσει τῷ Φε[λλει]τ[ῶν] δή[μῳ - - -]·
Συντύχ[η - - καὶ - - ο-]
[δ]ότῳ ἐξέ[στω] ἐνκηδευ[θῆναι]
(traces of three or four illegible lines)

8-9. The syntax is obscure; something like οἷς ἂν ἐγὼ συνχωροῦμαι or οἷς ἐμοῦ συνχωροῦντος ἐξέσται was probably meant, ed.pr. || 9. πιάτρα: 'daughter-in-law', ed.pr., who refers, inter alia, to *TAM* II 847, 848 and 870 [see also *SEG* LIV 1454, Pleket].

1491: 269 no. 11. **Epitaph of Stratonides and relatives, ca. 1st cent. A.D.** Sarcophagus found in Ortaköy; on the corners pillars; on the narrow sides representations of a

round shield with six-petalled flowers; inscription in a tabula ansata on one of the long sides.

v v Ṭ[ὸν] τά̣φον κατε̣σ̣[κε]υ[άσατο] Σ̣τ̣[ρα]| v τ̣ο̣νίδ̣η̣ς [- - - - -] | ε̣α[υτ]ῷ̣ κα̣[ὶ - - -
-]|ẸṆṬḤ.Ṇ [- - - - -||τ̣ῆ] γυναικὶ α̣[ὐ]τ̣[οῦ - - - - -|- - - - - - | - - - - - - Ερμ]α̣πιας [- - -
- | traces of five further lines]

1492. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. *TAM* II 905; *SEG* L 1355. H.Engelmann, *ZPE* 152 (2005) 121-124, re-examines the inscription and argues that Opramoas had just been elected to the office of ἀρχιφύλαξ when the first decree was passed by the assembly of the Lycian League. E. thus suggests restoring τὸν εἰσιόντα in L. 13 of the following part of the inscription (II F, LL. 9-17):

Λυκί]ων τὸ κοινὸν ἐτεί-
μησεν [ταῖς πρώταις τε]ιμαῖς, εἰκόνι χαλκῇ καὶ
εἰκόν[ι γραπτῇ ἐπιχρύ]σῳ Ὀπραμόαν Ἀπολ-
λω[νίου δὶς τοῦ Καλλ]ιάδου Ῥοδιαπολεί-
[την, τὸν εἰσιόντα ἀρχ]ιφύλακα Λυκίων, ἄν-
[δρα φιλότειμον καὶ μ]εγαλόφρονα, ἐν μὲν
[τῇ πατρίδι πρῶτον, ἐν δὲ τῷ] ἔθνει ἐκ τῶν
[πρωτευόντων, τελέσαντα τ]ὴν ἀρ[χὴ]ν σε-
[μνῶς ---

13. [την, τὸν γενόμενον ἀρχ]ιφύλακα, *TAM*; [την, τὸν ἄξιον ἀρχ]ιφύλακα, C.Kokkinia, *Die Opramoas Inschrift von Rhodiapolis* (Bonn 2000).

E. furthermore argues that the second decree (III D 12–III G 16) passed one year later refers to the time when Opramoas had successfully fulfilled his tasks as ἀρχιφύλαξ. E. reconstructs the term of office for the ἀρχιφύλαξ (123) and explains the phrase ὁ προεξιὼν ἀρχιφύλαξ Λυκίων (III E 2; III G 14-5) by pointing to the different terms of office for the ἀρχιφύλαξ and the assembly of the Lycian League: 'während die übrigen Mitglieder der Zentralregierung bis zum Jahresende in ihrem Amte verblieben, übergab der Archiphylax sein Amt bereits bei der Herbsttagung des Bundes an seinen neugewählten Nachfolger' (124). E. also gives a characterization of the tasks and duties of the ἀρχιφύλαξ (124).

In his study of the term κοινὴ ἐκκλησία in Diodorus, J.Rzepka, *Tyche* 20 (2005) 133/134, speculates that the formula κοινὴ τοῦ Λυκίων ἔθνους ἀρχαιρεσιακὴ ἐκκλησία may either have been influenced by literary models or that 'the representative assembly [in the period of Opramoas] developed from the much older [i.e. Hellenistic] primary assembly of the Lycians'.

1493. Sidyma. Decree, 2nd cent. A.D. *TAM* II 175. H.Engelmann, *ZPE* 154 (2005) 181/182, rejects the idea of a double dating of the decree after both the archiereus and the

lykiarch (cf. LL. 9-10: ἐπὶ ἀρχιερέος τῶν Σεβαστῶν Διογένους γ' τοῦ Μητροδώρου; LL. 12-13: ἐκομίσθη ἐπὶ τοῦ αὐτοῦ λυκιάρχου), arguing that ἐπί has no temporal meaning but must be understood as 'in the presence of someone'. He suggests the following translation of LL. 12-13: '(die Antwort) wurde überbracht in der Gegenwart desselben Lykiarchen' (182).

Id., *ZPE* 158 (2006) 183-185, publishes an inscription for M. Αὐρ. Διονύσιος, ἀρχιερεὺς τῶν Σεβαστῶν καὶ γραμματεὺς τῶν Λυκίων τοῦ κοινοῦ (republished by S.Şahin, *Gephyra* 3 (2007 [2007]) 37/38 no. 5), and infers from the fact that he is thanked for his generosity during his tenure as lykiarch (ἐπὶ τῇ πρὸς τὴν λυκιαρχίαν φιλοτιμίᾳ) that the latter title encompassed both the office of archiereus and of secretary. The lykiarchy was thus not an office and it was not identical with the office of archiereus, but it was used as a title for those who held simultaneously the two highest offices of the Lycian koinon.

S.Şahin, *Gephyra* 3 (2006) [2007] 29/30 rejects this explanation and argues that the lykiarchy usually began with the tenure as secretary and continued with that of archiereus by the same person in the following year, although a simultaneous holding of both offices is also attested.

Cf. now M.Zimmermann, in C.Schuler (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 113/114, who subscribes to the view that λυκιάρχης was a title granted to the archiereis after the end of their tenure, but also often used to designate the latter.

1494. Trebenna. Inscriptions. F.Onur, in N.Çevik, B.Varkıvanc, E.Akyürek (edd.), *Trebenna. Tarihi, Arkeolojisi ve Doğası – Its History, Archaeology and Natural Environment* (*Adalya.* Supplementary Series 1; Antalya 2005) 16-18, republishes 18 inscriptions (Turkish translations): **no. 1**: *IGR* III 767; **nos. 1-6**: K.G.von Lanckoronski, *Städte Pamphyliens und Pisidiens* II (Vienna 1892) 223-224 nos. 183-186; **nos. 3/4** and **7-18**: R.Paribeni, P.Romanelli, *MonAL* 23 (1914) 207-224 nos. 149-162. Photos are given for nos. 1 (fig. 66) and 3 (fig. 65). In addition, there are four photographs of unpublished texts that will be published in a second volume on Trebenna (our lemmata nos. 1495-1498 [a fifth one (fig. 63) is too badly preserved to be read from the photograph]).

1495. Trebenna. Statue of Hadrian, 129-138 A.D. Statue base, from the southeast corner of the acropolis and found in the city center; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 37 (Turkish) and 180 (English). No text, we read from the photograph.

	Αὐτοκράτορα Καίσα[ρα]		τὸν πατέρα πατρίδος
	θεοῦ Τραϊανοῦ Παρ[θι]-		Τροκόνδα[ς] Μόλεο[υς]
	κοῦ υἱόν, θεοῦ Νέρο[υα]	8	Τιμαίου Ἡρακλείδο[υ]
4	υἱωνόν, Τραϊανὸν Ἀδ[ρι]-		ἱερασάμενος τῶν Σ[ε]-
	ανὸν Ὀλύμπιον Σεβα[σ]-		vacat βαστῶν vacat

Dated on the basis of the epithet Olympios for Hadrian, which he assumed in 129 A.D., Ç. et al. [7. cf. Μόλης Τροκόνδου in our lemma no. 1498, Corsten].

1496. Trebenna. Epitaph of Aur. Dionysophanes and Calpournia Chresime, Imperial period. Sarcophagus in the Dereözü Necropolis, mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 72 (Turkish; not mentioned in the English summary on 189). No text, we read from the photograph (fig. 151).

Αὐρ. Διονυσοφάνης Παρμενί-
δου ἑαυτῷ καὶ τῇ γυναικί μου
Καλπουρνίᾳ Χρησίμῃ τὴν θήκην
4 vacat τοῦ σώματος vacat

1497. Trebenna. Epitaph of C. Valerius Sulpicius, Imperial period. Fragment of an ostotheke in the Dereözü Necropolis with the representation of a woman and a (slightly smaller) man standing on a base, on which the inscription is engraved; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 74 (Turkish, partial translation) and 191 (English, partial translation). No text, we read from the photograph (fig. 169).

Ὀστοθήκη Γα[ΐ]ου Οὐαλερί(ο)υ Σουλπικίου (οὐ)ετρανοῦ

[2. The omikron seems to have been forgotten by the stonemason || 3. presumably haplography, Corsten.]

1498. Trebenna. Epitaph of Moles, Imperial period. Conical lid with square base from a rock-cut ostotheke in the Elmin Necropolis, carelessly scratched inscription; mentioned in N. Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 78 (Turkish) and 193 (English). No text, we read from the photograph (fig. 180).

Μόλης
[Τ]ροκόν-
δου Δ.
4 Γ...
κατεσ-
κεύασ[ε/α]
τὴν ὀστοθήκην ἑαυτοῖς
8 καὶ τοῖς ἰδίοις

[1-3. cf. Τροκόνδας Μόλεους in our lemma no. 1495 || 3-4. Several illegible letters, perhaps a second person, given the plural in L. 7, Corsten.]

1499. Trebenna. Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D. *SEG* LI 1837; cf. LIV 1463. The heroon to which the inscription belonged is illustrated in N.Çevik, B.Varkıvanc, S.Bulut, I.Kızgut, *AW* 35 (2004) 47 fig. 10 (cf. *An. Ép.* (2005) [2008] no. 1533 b), and in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) figs. 94-102 (inscription [illegible] in fig. 99) with description on 56-58 (Turkish) and 186 (brief English summary).

1500. Xanthos. The 'Inscribed Pillar', late 5th/early 4th cent. B.C. *TAM* I 44 (*CEG* 177); cf. *SEG* XXXVII 1231; XLV 1827. M.Domingo Gygax, W.Tietz, *AS* 55 (2005) 89-98, repu-

blish the Greek epigram (*TAM* I 44 c LL. 20-31; English translation of LL. 20-27) and attempt to understand the history of the monument. They conclude that several men must have been responsible for its erection since in the epigram it is Γέργις, son of Ἅρπαγος and father of Ἀρβίνας, whereas the Lycian A inscription (*TAM* I 44 a LL. 1-3 and 30/31) mentions someone else whose name is not completely preserved, but cannot be restored to Gergis. They argue that the pillar was erected by Gergis, who is mentioned in the Greek epigram, with the contents of which the reliefs on the tomb chamber correspond; the Lycian A inscription was added later by a man presumably called Merehi (perhaps a younger brother of Gergis), who held an important position during the rule of Arbinas.

1501. Xanthos. Joint decree of the Xanthians and the perioikoi concerning the foundation of a cult for Βασιλεὺς Καύνιος, 337 B.C. *SEG* XXVII 942; XLVIII 1741*; cf. LIII 1717. I.Benda-Weber, *Lykier und Karer. Zwei autochthone Ethnien Kleinasiens zwischen Orient und Okzident* (*AMS* 56; Bonn 2005) 349, infers, after a personal communication by H. Eichner, from the error ΞΣΤΩ for ΕΣΤΩ (ἔστω) in L. 33 that the mason must have been a Lycian, who did not know Greek, since a Greek would not have committed such an error [however, such errors do occur in inscriptions written by Greeks or those who knew the language, Corsten].

E.Raimond (see our lemma no. 1119) suggests seeing in Ἀρκεσιμας (LL. 7/8, 16, and 23) a god of a Carian city or a village with the name 'Arggazuma' (which is also his name in the Lycian version of the inscription) and the 'paredros' of Βασιλεὺς Καύνιος.

1502. Xanthos. Honorary inscription for the Xanthian Ptolemaios, early 1st cent. B.C. Cylindrical statue base built into the wall of the Byzantine church in the Roman agora. Edd.pr. P.Baker, G.Thériault, *REG* 118 (2005) 351-366 (ph.; French translation), with copious line-by-line commentary, with special reference to the family of the honorand (stemma on 359, which we do not summarize) and the historical context. Text and French translation in *An.Ép.* (2005) [2008] no. 1511; cf. a brief mention of the text in *SEG* LII 1456 bis no. **F**.

v v v Πτολεμαῖον Ἀπολλοδότου Σαρπηδόνιον
Αἴχμων Ἀπολλοδότου τὸν ἑατοῦ ἀδελφόν
καὶ Οαλα? Πτολεμαίου τὸν ἑαυτῆς υἱὸν καὶ
Πασεμη Πτολεμαίου τὸν ἑαυτῆς πατέρα καὶ
Λεωνίδης καὶ Πτολεμαῖος καὶ Τληπόλεμος
οἱ Αἴχμονος τὸν ἑαυτῶν θεῖον καὶ Ἀρσινόη Αἴχμονος
κατὰ δὲ θυγατροποΐαν Ἀλκίμου τὸν ἑαυτῆς ἄνδρα
καὶ Τληπόλεμος καὶ Κεννατουδα[ς?] οἱ Τληπολέμου
καὶ Τληπόλεμος Πτολεμαίου τὸν ἑαυτῶν v v v
ἀδελφιδοῦν κ[αὶ Σ]τασίθεμις καὶ Λεωνίδης καὶ Κα
οἱ Λεωνίδου τὸ[ν ἑαυ]τῶν ἀδελφιδοῦν καὶ ἐπίτροπον
καὶ Ερπιδασα Ε[ὐέλθ?]οντος τὸν ἑαυτῆς πατρῶϊον
vacat ἱππαρ[χήσ]αντα Λυκίων vacat

vacat ἐκ πάν[των] καὶ πρεσβεύσαντα vacat
vacat πρὸς [τὴ]ν σύνκλητον vacat
vacat τὴν Ῥ[ωμ]αίων παρὰ τοῦ κοινοῦ vacat

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1. Σαρπηδόνιον: demoticum, edd.pr., with references to other Xanthian inscriptions; an ineditum from Xanthos (cf. *SEG* LIV 1464 (17)) records members τοῦ δήμου Ἰοβατείου and shows that the interpretation of the Σαρπηδόνιοι, Ἰοβάτειοι and Ἀστικοί as members of Xanthian *tribes* (cf. *SEG* XLIV 1218 app.cr. ad LL. 3-6; see also XLIX 1912 app.cr. ad L. 4 in fine) must now be rejected || 3. the mother's name is probably either Οαλα or Οαδα (cf. the attested male names Οαλος and Οαδας), edd.pr., who add that the absence of the honorand's father Apollodotos may be due to his death || 4. Πασεμη: unattested before in Asia Minor, edd.pr., who refer to the Egyptian names Πασέμις/Πασῆμις/Πάσημα || 6-7. Arsinoe, the honorand's wife, was his niece, i.e., daughter of his brother; this type of marriage is attested in other Lycian texts, edd.pr. || 8. Κεννατουδα[ς]: previously unattested, edd.pr., who refer to the toponym Κεννατις [the names Κεννα and, for that matter, Ερπιδας (cf. L. 12) in *SEG* LII 1456 bis no. F are to be deleted, Pleket] || 10. In fine Κα; edd.pr. refer to names like Αα, Πα and Τα in Lycian inscriptions || 11. ἐπίτροπον: the honorand probably administered the possessions of Stasithemis c.s., edd.pr. [cf. *I.Tralleis* 195 ([ἐπί]τροποι κατὰ τὴν διαθήκην), Corsten] || 12. for Ερπιδασα edd.pr. refer to inscriptions recording an Ερπιδαση; πατρώϊος: 'oncle paternel', edd.pr. on 360 || 13. ἱππαρχήσαντα: second position after that of λυκιάρχης, edd.pr., who refer to *TAM* II 261 a (Xanthos; 1st cent. B.C.) and 508 (Pinara; 1st cent. B.C.); *TAM* II 575 (Tlos; period of independent Lycia); *I.Arykanda* 34-36 and 65 (hipparchoi διὰ προγόνων; end of the Hellenistic period/beginning of the Roman Imperial period); other inscriptions are later than 43 A.D. and refer to ancestors who were hipparch during Lycia's independence; in Balland (cf. *SEG* XXXI 1316) no. 76 edd.pr. suggest restoring [ἱππαρχη]σάντων instead of [λυκιαρχη]σάντων || 14. ἐκ πάντων: 'hipparque de tous les Lyciens'; the same formula in *TAM* II 265 (Xanthos) and in two texts from Oinoanda (*OGIS* 566; *BCH* 24 [1900] 388 no. 1) || historical context: Ptolemaios may have been active in the same political context as his brother Aichmon (L. 2), who is on record in two dedications and one epitaph from the beginning of the 1st cent. B.C.: *TAM* II 264 (*OGIS* 553) and 265 (*OGIS* 552) and *TAM* II.319 (*OGIS* 554); for all three texts cf. *SEG* XLV 1828. B.-T. opt for the period of Mithridates' operations against Rhodes and Lycia ca. 88/87 B.C. and suggest, like C.Marek (cf. *SEG* XLV), that Mithridates may have been supported by Cilician pirates, against whom Aichmon led military operations. They locate Ptolemaios' embassy to the Senate in the same context and refer to a similar embassy on record in *TAM* II 261 a.

1503. Xanthos. Honorary inscription for the demos of the Xanthians, ca. 85 B.C. Rectangular limestone block built into the fortification wall of the acropolis. Edd.pr. P.Baker, G. Thériault, *REG* 118 (2005) 334-351 (ph.; French translation), with copious commentary, both line by line and on the historical context. Text and French translation in *An.Ép.* (2005) [2008] no. 1510.

v Λυκίων τὸ κοινὸν ἐτίμησεν vacat
τὸν δῆμον τὸν Ξανθίων χρυσῶι στεφάν[ωι]
v καὶ εἰκόνι χαλκῆ κολοσσικῆ ἐμ πάσαις
ταῖς στρατείαις ἠγωνισμένον ἐπάνδρως
v v v ὑπέρ τε τῆς Ῥωμαίων ἡγεμονίας vacat
καὶ τῆς πάντων Λυκίων ἐλευθερίας vacat

vacat εἰσενέγκαντα δὲ καὶ χρήματα τῷ κοινῷ
8 εἰς τὸν ἐνστάντα πόλεμον πρὸς βασιλέα
vacat Μιθρ[ιδάτην] ὑ̣πὲρ τῆ̣[ς Ῥωμαί]ων ἡγεμονία̣[ς]
[καὶ τῆς πάντων Λυκίων ἐλευθερίας]

3. χαλχῆ, edd.pr. [surely a misprint]; edd.pr. adduce parallels for κολοσσός and κολοσσικός/κολοσσιαῖος: 'la distinction réside dans l'attitude de la statue, non dans son format' || 4. ἐπάνδρως: most parallels occur in inscriptions from the late 2nd/early 1st cent. B.C., edd.pr., who adduce, *inter alia*, *TAM* II 585 (Tlos; honorary inscription for a citizen who performed ἐν τοῖς πολέμοις ἐπάνδρως; cautiously dated by edd.pr. to ca. 130-120 B.C.) || 5. ἡ τῶν Ῥωμαίων ἡγεμονία = *imperium populi Romani*, edd.pr., referring to Sherk, *RDGE* 23 (Oropos [*I.Oropos* 308]; 73 B.C.), *Aphrodisias and Rome* 2 (88 B.C.) and *I.Ephesos* 134 (*Syll.*[3] 742; 86/85 B.C.) || 8. for τὸν ἐνστάντα πόλεμον edd.pr. refer to *SEG* XVIII 570 (Araxa), *Syll.*[3] 568 (= *Chiron* 28 [1998] 116-121) and 569 (Kos): 'la guerre engagée' || 9. edd.pr. offer some parallels for and reflections on Μιθριδάτης or Μιθραδάτης; *SEG* XLV 1825 (Patara; a close parallel to the present inscription) gives Μιθριδάτην || 10. for the restoration edd.pr. refer to *I.Ephesos* 134 L. 11 || historical context: edd.pr. suggest dating *SEG* XLV 1825 to the period summer 88 B.C. (Kos captured by Mithridates) – winter 86/85 B.C. (liberation of Kos). That text and the present one both refer to operations during the summer of 88 B.C.; our text was probably erected after the Peace of Dardanos in 85 B.C., given the fact that ἐμ πάσαις ταῖς στρατείαις refers to several campaigns [edd. pr. initially (346 note 43) criticize the comments of the editor in *SEG* XLV 1825 (app.cr. in fine) but do not comment on the meaning of παραφυλάξαντα δὲ καὶ τὴν τῶν Κώων πόλιν; since C.Marek, the ed.pr. of the Patara text, dated the actions of the honorand somewhere between summer 88 and winter 86/85 B.C., i.e., before the liberation of Kos, he suggested interpreting παραφυλάξαντα as referring to 'reconnaissance operations', which is, to say the least, a rather unusual meaning of the verb; a translation 'and having watched closely the city of Kos' (cf. *LSJ* s.v. παραφυλάττω) yields an activity which may not have been glorious enough for it to be praised explicitly. The παραφυλάξαντα-clause was the main reason why the *SEG*-editor cautiously suggested that the honorand's action may have to be dated just before Mithridates captured the island, i.e., just before summer 88 B.C. (and not necessarily in the winter of 89/88 B.C. as B.-T. write (346 note 43)). If we give παραφυλάσσω its usual meaning (cf. C.Brélaz, *op.cit.* [see our lemma no. 2057] 123), the 'protection of Kos' is to be dated either before Mithridates' occupation of the island or after its liberation when the island was to be protected against a possible return. On 350 B.-T. seem to have forgotten what they wrote on 346 note 43. They now all of a sudden consider the former solution and seem to reject Marek's translation of παραφυλάξαντα; the contradiction with their initial comment is obvious but strangely enough remains unnoticed by B.-T., Pleket] || edd.pr. offer some reflections on the federal Lycian army and the contribution of member cities.

LYKAONIA

1504. Konya. Epitaph of Christian priests, 6th cent. A.D. McLean, *Konya Museum* 222. G.Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 381-391, republishes the inscription (ph.; French translation). He dates the text to the 6th cent. A.D., i.e. to the period of the monophysitic controversy, but sees no evidence for it to be placed in this context.

1505. Konya. Inscriptions on sarcophagi, Imperial period. E.Schwertheim, in R.Özgan, *Die kaiserzeitlichen Sarkophage in Konya und Umgebung* (*AMS* 46; Bonn 2003) 87-92, (re)publishes several texts (ph.; German translations), some of which are also published in McLean, *Konya Museum* (cf. *SEG* LII 1458). For the new texts see our lemmata nos. 1510-1512, for the others the following *comparatio numerorum*:

McLean	*AMS*	McLean	*AMS*
179	92 no. 8	182	87 no. 1 (our lemma no. 1506)
180	87/88 no. 2 (our lemma no. 1507)	183	89/90 no. 4 (our lemma no. 1509)
181	88/89 no. 3 (our lemma no. 1508)		

1506. Konya. Epitaph of Futia Aelia Domnilla and Aelius Nonius, ca. 200 A.D. (or late 3rd cent. A.D.?). McLean, *Konya Museum* 182. Republished with some differences by E. Schwertheim in *op.cit.* (our lemma no. 1505) 87 no. 1 (ph.; German translation).

❦ Φουτία Αἰλία ❦ Δόμνιλλα
ζῶσα καὶ φρονοῦσα
κατεσκεύασε τὴν σο-
ρὸν Δοκιμηνὴν ἑαυτῇ
καὶ τῷ ἀνδρὶ αὐτῆς
Αἰλίῳ Νωνίῳ· ὃς δὲ
ἂν ἐπισβιάσητε, ὑπο-
κείσεται τῷ ταμείῳ
❦ I ✱ ,γφ´ ❦

1. Φουτία = Futia, S.; for Φωτία, M.; the woman could be a relative of Futius Aelius Martyri(u)s in our lemma no. 1509, S. [for the *nomen gentile* Futius see Solin, Salomies, *Repertorium* 84 (*CIL* VI 9214), Sverkos] || [9. the vertical stroke before ✱ is missing in McL. and left unexplained by S., Corsten.]

1507. Konya. Epitaph of Aelia Paulina and Publius Aelius Cyrillus, ca. 200 A.D. (or late 3rd cent. A.D.?). McLean, *Konya Museum* 180. Republished by E.Schwertheim in *op.cit.* (our lemma no. 1505) 87/88 no. 2 (ph.; German translation); he reads in L. 6 in fine δαί for δέ (δ' {AI}, McL.)

1508. Konya. Epitaph of Aelius Zoilus and Aelia Zoa, ca. 200 A.D. (or late 3rd cent. A.D.?). McLean, *Konya Museum* 181. Republished by E.Schwertheim in *op.cit.* (our lemma no. 1505) 88/89 no. 3 (ph.; German translation). He reconstructs the man's name as Αἴλιος Ζώειλος [rather Ζωεῖλος, Corsten] Νεο|γαυσα Πάρις, proposing to interpret Νεογαυσα as a name supplement (ΝΕΟΓΑΥΣΑΠΑΡΙΣ, ethnic?, McL.); P.Thonemann (see *SEG* LII 1458) suggested reading Αἴλιος Ζωεῖλος νέος γαυσαπάρι(ο)ς ('a maker of *gausape*, woollen frieze').

1509. Konya. Epitaph of Futius Aelius Martyri(u)s and Aelia Zoa, ca. 200 A.D. McLean, *Konya Museum* 183. Republished by E.Schwertheim in *op.cit.* (our lemma no. 1505)

89/90 no. 4 (ph.; German translation). In L. 7 read ἐπισβιάσηται (ἐπισβιάσεται, S., but see ph.); the linebreak between LL. 8 and 9 is correct, whereas M. combined them into a single line.

1510. Konya (area of: Kervane Höyük). Epitaph of Aurelius Patrokles, 3rd cent. A.D. Yellowish-white limestone sarcophagus with inscription in a tabula ansata; found near Kervane Höyük, now in the village of Hayıroğlu (ca. 38 km east of Konya). Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 90 no. 5 (ph.; German translation).

Αὐρηλία Πρειου ἐκ
Πατροκλέους Αὐρη-
λίῳ Πατροκλεῖ τῷ
ἀνεψιῷ αὐτῆς ἐ-
ποίησεν τὴν λάρ-
νακα τειμῆς χάριν

1. For the female name Πρ(ε)ιεις see McLean, *Konya Museum* nos. 59 and 220; cf. Zgusta, *KP* 441 § 1305-5 - 1305-7, S. [or nom. Πρειου? (cf. Βαβου(ς) in our lemma no. 1360), Corsten] ‖ 1-2. Patrokles was Preieis' brother, S. [rather an ancestor of Aurelia, Corsten].

1511. Konya (area of: Başarakavak). Epitaph of Fl. Antoninus and Aelia Ge, 2nd or 3rd cent. A.D. Blue-gray limestone sarcophagus with inscription in a tabula ansata; provenance unknown, now in the village of Başarakavak. Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 90/91 no. 6 (ph.; German translation).

Φλ(άο)υ(ιος) Ἀντωνε̣ῖνος
καὶ Αἰλία Γῆ κατεσ-
κεύασαν τὴν σορὸν
σὺν τῷ ἡρῴῳ ζῶν-
τες μνήμης vacat
vacat χάριν vacat

1512. Konya (area of: Konya-Sefa Köy). Epitaph of Aur. Timotheus and Aur. Tata, 3rd cent. A.D. Limestone sarcophagus with inscription in a tabula ansata; found along the street from Konya to Sefa Köy (ca. 35 km west of Konya), now in the Ethnographic Museum at Konya. Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 91 no. 7 (ph.; German translation).

Αὐρήλιος Τειμόθεος Πλουτί-
ωνος ζῶ̣ν̣ κατεσκεύασεν τ̣ὴ̣ν̣
σορὸν Αὐρηλίᾳ Τατᾳ τ̣ῇ̣ συμβίῳ
αὐτοῦ καὶ ἑαυτῷ· τὴν δὲ ἐκ-
βάσμωσιν τ̣ῇ̣ σορῷ κατεσ-
κεύασεν Αὐρήλιος Ν̣ε̣ικομᾶς
τοῖς γλυκυτάτοις γον̣ε̣ῦσιν·
ὃς δὲ ἂ̣ν̣ εἰσβιάσηται, δώ̣σει τ-
vacat ῷ θεῷ λόγον vacat

4-5. ἐκβάσμωσις: a stepped platform, cf. *IGR* IV 514, ed.pr.

1512 bis. Laodikeia Combusta. Early church building by Ἰούλιος Εὐγένιος, ca. 340 A.D. M.Lequien, *Oriens Christianus* 1 (Paris 1740) 794. Republished by J.Dresken-Weiland, *JBAC* 48/49 (2005/6) 67-76 (German translation). The text is inscribed on a marble sarcophagus. The current location of the inscription is unknown. D.-W. discusses the inscription in the context of church building in Asia Minor in the 4th cent. A.D. She analyzes the different architectural terms mentioned in the inscription (e.g. τετράστοον, στοαί, ζωγραφίαι, κεντήσεις, ὑδρεῖον, πρόπυλον) and explains their possible meanings against the background of parallel archaeological and literary evidence from the Greek East.

CILICIA

1513. Cilicia. The province. T.Schmitt, in T.Schmitt, W.Schmitz, A.Winterling (edd.), *Gegenwärtige Antike – antike Gegenwarten. Kolloquium zum 60. Geburtstag von Rolf Rillinger* (Munich 2005) 189-222 [see *An.Ép.* (2005) [2008] no. 1534], rejects the generally accepted theory that between 43 B.C. and Vespasian Cilicia did not exist as a *provincia*, Tracheia being ruled by client kings and Pedias belonging to Syria. S. holds that in the above-mentioned period there was a *provincia* Cilicia, comprising only the Cilician Plain. In the process he discusses the following inscriptions: *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625; Tarsos is mentioned before Antiochia, because it belonged to the same province as Rhosos, viz. Cilicia); *JÖAI* 18 (1915) Beibl. 51 (*An.Ép.* 1920 no. 71) (Hierapolis Kastabala); *I.Side* 55; *I.Napoli* 50 (*IG* XIV 746; *IAG* 67).

1514. Central Rough Cilicia. Epitaph of Zacharias, 6th cent. A.D. Fragment of a gray limestone stele; now in the museum at Mersin, provenance unknown; traces of red paint in some letters. Ed.pr. H.Şahin, *EA* 38 (2005) 73/74 (ph.; German translation).

[Μνῆμα δι]-
[ά]φε̣ρον
Ζαχαρία
4 λαχανο-
πούλου· ἔ-
χ<ι> π{τ}ρὸ(c) τὸ κ-
ρῖ̣μ̣α [(ἀπὸ) τοῦ θεοῦ?]

1-2. Μνῆμα or θήκη; for the formula cf., e.g., Hagel-Tomaschitz, *Repertorium* Kry 89; *MAMA* III 408; G.Laminger-Pascher, *Index grammaticus zu den griechischen Inschriften Kilikiens und Isauriens* II (Vienna 1974) 65; *IdC* 8, ed.pr. [ed.pr. translates μνῆμα διιαφέρον by 'Das hervorragende Denkmal' (which would exclude the supplement of a female word like θήκη); in fact, διάφερον is the neuter participle of διαφέρω, 'to belong to', Corsten] ‖ 4-5. read λαχανοπώλου, cf. G.Laminger-Pascher, *op.cit.* 21, ed.pr., who refers to the only other greengrocers in inscriptions from this region: Hagel-Tomaschitz, *Repertorium* Kry 89 (Korykos) and Mer 6 (Meryemlik) ‖ 5-7. cf. *MAMA* III 577a, ed.pr. [but he mistranslates it by 'widersetzt sich der Regel [Gottes?]'; rather 'encourir le jugement de Dieu', D.Feissel, *BE* (2006) no. 560].

1515. Elaioussa Sebaste. Epitaph of Antas, late 1st cent. B.C.-late 1st cent. A.D. (or 2nd/3rd cent. A.D.?). Round limestone altar, found 'near the entrance to one of the rock cut tombs to the north of the agora'. Ed.pr. E.Borgia, *Adalya* 8 (2005) 135-150 (ph.; dr.; English translation); discussion of the origin and function of funerary monuments like the present one (tombstone and altar). The altar is also mentioned (and dated) by E.Equini Schneider, *KST* 26.2 (2005) 182 (ph). O.Salomies, *An.Ép.* (2005) [2008] no. 1550, dates the inscription to the 2nd/3rd cent. A.D. (on the basis of the onomastics).

v Ἀντᾶτι Ποπλᾶ υἱῷ
ὁ ἀδελφὸς Σέλευκος
v καὶ Ἀργεντάρις καὶ Διογέ-
4 νης οἱ ἀνεψιοὶ μνήμης
vacat χάριν vacat

1. Ἀντᾶς and Ποπλᾶς are hypocoristic forms of a name beginning with Ἀντι-, such as Ἀντίοχος or the like, and Πόπλιος, respectively, ed.pr., who refers to numerous parallels || 3. Ἀργεντάρι(ο)ς, for Latin *Argentarius*, ed.pr., with parallels for the common omission of -o- in the ending -ιος || 4. ἀνεψιοί: 'nephews (or cousins?)', ed.pr., who, after discussing the term, suggests seeing in Argentaris and Diogenes the sons of Seleukos and thus Antas' nephews.

1516. Flavioupolis (area of: Karasis). Mason's marks, Hellenistic period. M.H.Sayar, *AST* 22.2 (2005) 220 (ph.), reports on several mason's marks on the 'Lower Castle' on Mount Karasis.

1517. Kelenderis. Inscribed seal impression, undated. In their report about the 2003 season of excavations in Kelenderis, L.Zoroğlu et al., *KST* 26.1 (2005) 339, mention the finding above the diazoma of the theater of blocking material (apparently clay) for the opening of a vessel with a seal impression: ΕΥΤΥΧ ΕΙΡΗΝΕ, which they transcribe as 'Eutykhe Eirene' [perhaps a benediction, cf. our lemmata nos. 1216/1217, e.g. εὐτύχ⟨ει⟩ Εἰρήν⟨η⟩, Corsten; or Εὐτυχ(ία), εἰρήνη ('happiness and peace'), Chaniotis].

1518. Lamos. Honorary inscription for Hadrian, 117-138 A.D. Inscribed block of a podium on a hill south of the stadium, broken into two parts and carrying two inscriptions: an honorary inscription for Hadrian (see below) and another text in two lines, of which L. 1 seemingly ends in –σιτην and L. 2 has ὁ δῆμος. Ed.pr. N.K.Rauh, L.Wandsnider, *AST* 22.1 (2005) 129/130 (ph.); a better text, on the basis of photos and additional information provided by N. Rauh, in *An.Ép.* (2005) [2008] no. 1549.

Αὐτοκράτορα Καίσαρα Τραϊα[νὸν]
Ἀδριανὸν Σεβαστόν, τὸν πατέρα
πατρίδος, τὸν κύριον τῆς [ο]ἰκου-
μένης *vacat*
vacat ὁ δῆμος *vacat*

5. Ο ΔΗΜΟΣ ...ΚΟΙΝΑΝ..., *AST*.

1519. Olba. Inscriptions on the city walls, Hellenistic period. In a study of the polygonal city walls of Olba, M.Durukan, *Anadolu* 26 (2004) 46/47, republishes the following inscriptions (Turkish translations): E.L.Hicks, *JHS* 12 (1891) 226 no. 1; 237 no. 18; 262/263 no. 45; R.Heberdey, A.Wilhelm, *Reisen in Kilikien* (Vienna 1896) 53 nos. 121 and 122 (Hagel-Tomaschitz, *Repertorium* Kan 9 and 10).

1520. Olba. Mason's marks, undated. E.Erten, *AST* 22.2 (2005) 11 (dr.), mentions two mason's marks in the shape of A with broken bar, one of them upside down, on the top surface of a Corinthian column.

CAPPADOCIA

1521. Cappadocia. Epigraphic research. S.Métivier, *La Cappadoce (IVᵉ-VIᵉ siècle). Une histoire provinciale de l'empire romain d'Orient* (Paris 2005) 22-24, gives a brief overview of epigraphic research in Cappadocia with a special emphasis on the late antique/early Byzantine period.

1521 bis. Archelais (area of: near modern Yeşilova/Aksaray). Epitaph of a man with imprecation, 50-150 A.D. or later. *SEG* LII 1464 ter. P.Debord, *REG* 118 (2005) 15-30, republishes the text (French translation) and provides an extensive commentary. He dates the inscription at the earliest to the second half of the 2nd cent. and argues that the deceased was not a priest of Μᾶ (thus ed.pr.; contra already *SEG* app.cr.), but a rich and megalomaniac estate owner. His testament contained a foundation for his freedmen who were responsible for the tomb (cf. *LSCG* 177, Kos). If they failed in this, they had to pay annually a heavy penalty to the goddess Ma in Komana (LL. 9/10) and to three local gods (LL. 15/16). Two of the gods, Ζεὺς Φαρνάουας and Ἀναΐτις, are of Persian origin and may have formed a divine couple like Men and Anaïtis in Lydia; together with the third god, Ζεὺς ἀπὸ Θυμνάσων, they were worshipped in a rural sanctuary, like the one attested in an inscription from near Aksaray (R.P.Harper, *AS* 17 [1967] 193; quoted in full with French translation [by J. and L.Robert, *BE* (1968) no. 538]) mentioning Θεὰ Μεγίστη Ἀναείτις Βαρξοχάρα and ἱερόδουλοι. The penalty consisted of nine

groups of nine living creatures each (LL. 10-15: virgins, boys, and animals); its unrealistic character is even exaggerated by the last penalty, consisting of nine white swallows, which means asking for something impossible.

1522-1525. Matiane (Göreme). Inscriptions in a rock-cut church of St. Sergios, 6th cent. A.D. In *Mélanges Jean-Pierre Sodini* (= *T&M* 15; Paris 2005) 67-84, C.Jolivet-Lévy and N.Lemaigre Demesnil publish the remains of a recently discovered rock-cut church. In an Appendix on 78-84 D.Feissel (nos. 1 and 2) and J.-L.Fournet (nos. 3 and 4) publish four new inscriptions (ph.; translation).

1522: **78/79 no. 1. Invocation of St. Sergios.** Large cross in red paint on the wall of a porch leading to the entrance of the church; dipinto at left and right of the lower part of the vertical hasta of the cross.

῎Αγηε Σέργι βωή|θη τ̣ὸν δοῦλόν̣ σου | Σ̣έ̣ργην(?) μ̣ε̣τὰ πα̣ν̣|τὸς τοῦ ὔκου [vacat?] || (καὶ) τοῦ χω̣ρ̣ί̣ο̣υ

Ligatures of omicron and upsilon, except in σου || 3. HN painted; the preceding letters incised (possibly after erasure of another name?), ed.pr., who discerns CPEPΓ, followed by an empty space before HN.

1523: **79/80 no. 2. Epitaph of Kyriake.** Inscription engraved below the text in the preceding lemma.

† ᾿Α̣ν̣επαύσ̣ατ[ο] | Κυριακὴ ἐνδ[ι]|κτιῶνι ϛ΄, μενὶ Φ̣|λευρ̣αρίου ια΄. || Ṇ Α̣ Η̣ Ṇ ΟΜΑ

3-4. Φευραρίου for Φεβρουαρίου, ed.pr., with reference to parallels.

1524: **82/83 no. 3. Invocation of St. Sergios.** Inscription in red paint in a tabula ansata on a wall of the church; cryptographic script; the code is well known in Greek cryptography and is based on a division of the Greek alphabet (letters used to indicate numerals) into three sections, with inversed value of the letters (first section from alpha to theta; the alpha stands for theta, the theta for alpha, etc.). We give the normal transcription.

† ῞Αγιε Σέργι, | βοήθησον τὸ|ν δοῦλόν σου | Λονγῖνον καὶ || τὴν δοῦλέν | σου Μαρίαν | καὶ τὸν πα̣ρ̣α̣μεν..|.Λ̣Ω̣...Ο..Ṇ †

In LL. 6 and 7 Longinos twice gave a letter its normal value.

1525: **83/84 no. 4. Invocation of St. Sergios.** Inscription painted in red on the same wall as the text in the preceding lemma; same cryptographic script.

† Ἅγιε | Σέρ|γι, βοή|θι τὸν || δοῦλόν | σου Λον|γ̣ῖ̣νον †

1526. Chytroi. Regulation concerning the cult of Paphian Aphrodite?, 37 A.D.? *SEG* XX 302 (XXX 1605); *IGR* III 935. After re-examination of the stone in the Metropolitan Museum of Art in New York, D.A.Campbell, *JThS* 56 (2005) 1-29 (ph.), notes after the lacuna in L. 9 a horizontal hasta (the top of a letter), a gap of ca. one letter, then IOY (alternatively the gap may have contained a letter using the vertical stroke at right, e.g. NOY). These data are compatible only with the names of Tiberius (suggested to C. by A.Chaniotis) and Gaius (Caligula), with E or Γ for the crucial top stroke, respectively: either [--- Τιβ]ε̣[ρ]ί̣ου Καίσαρος Σεβαστοῦ or, less probably, [---] Γ̣[α]ΐ̣ου Καίσαρος Σεβαστοῦ [cf. the similar restoration by T.B.Mitford, who read [Γ]αΐου: see *SEG* XXX]. In LL. 10/11, C. follows earlier scholars in restoring Κο̣ΐντου Σεργ|[ίου] and in identifying this person with Sergius Paullus (cf. *SEG* XX: [--- ἐπὶ Κ]οΐντου Σ̣εργ|[ίου Παύλου ἀνθυπάτου --]; [Κ]ουΐντου Σερ[--], 'Fortasse proconsul Cypri', *IGR*), governor of Cyprus mentioned in *Acts* 13.7, whom Paul converted after striking his magical adviser blind. This implies that Paul's first missionary journey (*Acts* 13/14) took place in or shortly before 37 A.D., i.e., ca. ten years earlier than was thought to be the case. [Contra A.Weiß, *ZPE* 169 (2009) 188-192: 'Wenn die Datierung der ... Inschrift in die tiberische Zeit zutrifft, die Statthalterschaft des Sergius Paullus innerhalb des chronologischen Rahmen der Apostelgeschichte aber in die Zeit 45-48 zu setzen ist, dann scheint es doch ratsamer zu sein, das Cognomen des Q. Sergius offen zu lassen' (190)]. In L. 4 C. reads ὥστε (ὡς τα, *SEG*; [ὥ]στε, *IGR*); in L. 7 [---] Ἀνδρίου τοῦ ἐφηβάρχου ἀ[ρ]γύριο̣[ν] ([---]ανδρίου τοῦ ἐφηβάρχου ἀργυρίο|υ, *SEG*; Ἀνδρίου τοῦ ἐφηβάρχου ἀργύριο[ν], *IGR*); K.J. Rigsby apud C. suggests restoring in LL. 9/10 e.g. ἐφ' ὧν ἐ[πι|γραφῆναι τὰ ὀνόματα τοῦ Τιβ]ε̣ρ̣ίου.

1527. Geronisos. Various inscriptions, 80-30 B.C. Various objects found in the 'Central South Complex' (a center for food preparation and consumption, presumably on behalf of pilgrims visiting the island during the 1st cent. B.C.; the bulk of the material from Geronisos dates between 80 and 30 B.C.; cf. *SEG* LII 1489). Ed.pr. J.Breton Connelly, *RDAC* (2005) 175 (ph.; text in majuscules): **1) A:** τρίτ[η?] | τετρα[--] | πέμπτη **B:** ἐννέα (limestone plaque (A; three small cavities or punctuation marks at the beginning of each line) and fragment possibly broken from the same plaque (B); L. 2: the ordinal adverb (τετράκις), R.S.Bagnall apud edd.pr.; the numerals may be 'related to counting lessons ... or are they ... part of gaming boards or, perhaps, record-keeping devices?'); **2)** PPPPPPPPPPPPP (stone disk pierced in the center; thirteen rhos around the hole; the object's function is unclear).

1528. Kition. Dedication of a statue of Ptolemy III Euergetes I, 246-221 B.C. *I.Kition* 2014; *SEG* LIV 1537. C.Habicht (per ep.) points out that in L. 2 Πτολεμαίου καὶ Ἀρσινό[ης θεῶν ἀδελφῶν] instead of Ἀρσινό[ης θεῶν φιλαδέλφων] should be restored. The latter (impossible) restoration was first suggested by I.Nicolaou, *RDAC* (1969) 86, followed by *I.Kition*, J.-B.Cayla and *SEG* LIV (based on Cayla).

1529. Kourion. Amphora stamps, Hellenistic period. In *Transport Amphorae and Trade* 273-284 (ph.), H.Meyza presents an overview of the mainly local amphora stamps found dur-

ing excavations on the akropolis: 'over 100 new stamps; many of the types were already known to V.Grace, but new types of stamps have also been added, in quite a number of cases variations on a known theme' (275). Monograms: AM, ΑΠ ('Απ(όλλων)?), AT or AN, ΔΗΟ (plus a reversed M: δημό(σιον)?); ONA (probably related to Cypriote names beginning with 'Ονα-). Abbreviations: PΛ; EP (retrograde); ΓΟ; TI. Name: Στασί|τιμος. [It remains unclear whether the (abbreviated) names are those of eponyms or manufacturers].

1530. Kythrea. Psalm quotation on the lid of a sarcophagus, 6th cent. A.D. T.B.Mitford, *Byzantion* 20 (1950) 134-136. Republished by G.Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 396/397 no. 4 (ph.; French translation).

'Απο|στρα|φήτωσα|ν ἰς τὰ ὀπίσο || κὴ κατεσχυνθή|τοσαν οἱ λογιζό|μενοί μοι κακά

Ps. 34.2 || christograms above L. 1, in L. 2 in fine, and in L. 7 in fine [See also A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*Orbis christianus antiquus *(III-VIII secolo)* (Bari 2006) 106 no. 145; the present inscription offers the only epigraphical quotation of these Psalm verses, Tybout].

1531. Larnaka. Epitaph of Apollonides, 2nd/3rd cent. A.D. Cylindrical limestone cippus moulded above and below; inscription on the shaft; found in the town of Larnaka, now in the local museum. Ed.pr. I.Nicolaou, *RDAC* (2005) 195 no. 3 (ph.; translation).

'Απολλωνίδη | χρηστέ, | χαῖρε

1532-1533. Limassol (area of: Apaisia). Two epitaphs, 2nd/3rd cent. A.D. / undated. Two cylindrical limestone cippi moulded above and below; inscriptions on the shaft; found in the village of Apaisia, north of Limassol; now in the Limassol Museum. Ed.pr. I.Nicolaou, *RDAC* (2005) 193-195 nos. 1/2 (ph.).

1532: 193-195 no. 2 (translation). **Epitaph of Timon, 2nd/3rd cent. A.D.**

Τίμων | χρηστέ, | χαῖρε

1533: 193 no. 1. **Epitaph, undated:** ------- | [χρησ]τέ | ------- (?)

1534. Paphos (Old). Oath of the Cypriots to the emperor Tiberius, 14 A.D. *SEG* XVIII 578 (LI 1896*). See now also J.-B.Cayla, 'Apollon ou la vie sauvage: à propos de quelques épiclèses d'Apollon à Chypre', in *Nommer les dieux* 227-240; the argument largely overlaps with that in C.'s article summarized in *SEG* LI 1896.

1535. Paphos (New). Stamped amphora handles (mainly Rhodian), 3rd-1st cent. B.C. Ed.pr. I.Nicolaou, *Paphos* V. *The Stamped Amphora Handles* (Nicosia 2005) (excellent ph. of nearly all stamps), is mainly concerned with the 784 stamped amphora handles found by K.Nicolaou during his excavations of the 'House of Dionysos' from 1962 to 1978. This early 3rd cent. A.D. Roman villa was built on an earlier house of the 1st cent. A.D., which in its turn occupied the area of an Hellenistic complex; debris from both earlier structures were used as filling for the foundations of the 'House of Dionysos'. **Part I**: 17-263; A. Rhodian: 19-243 nos. 1-719; B. Koan: 245-247 nos. 720-731; C. Chian: 247/248 nos. 732-735; D. Thasian: 248/249 nos. 736-738; E. Knidian: 249-257 nos. 739-756; F. Pamphylian: 257-259 nos. 757-766; H. Latin: 259/260 no. 767; I. Unclassified: 260/261 nos. 768-773; J. Monograms or letters: 262/263 nos. 774-780; K. Non-inscribed, only with devices: 263 nos. 781-784. **Part II** consists of four appendices containing: **1)** 386 stamped handles found in 1964 in the harbor of modern Paphos at the site 'Kastros' (268-357; A. Rhodian: 269-351 nos. 1-363; B. 'Parmeniskos group' [production center not located]: 352 no. 364; C. Koan: 352/353 nos. 365-367; D. Chian: 353 nos. 368/369; E. Thasian: 353/354 nos. 370-372; F. Knidian: 354/355 nos. 373-375; Pamphylian: 355 no. 376; Latin: 356 no. 377; Unclassified: 356 nos. 378-381; Monograms or letters: 357 nos. 382-386); **2)** 111 handles found by K.Nicolaou in his excavations at the Odeion, the Gymnasion and the Asklepieion (359-382; **A. Odeion**: a. Rhodian: 359-375 no. Ω 1-Ω 76; b. Koan: 375 nos. Ω 77/Ω 78; c. Pamphylian: 375 no. Ω 79; d. Unclassified: 376 nos. Ω 80-Ω 85; e. Monograms, letters or devices: 377 nos. Ω 86-Ω 90; **B. Gymnasion**: a. Rhodian: 378-380 nos. Γ 1- Γ 14; b. 'Parmeniskos group': 380/381 no. Γ 15; c. Unclassified: 381 no. Γ 16; **C. Asklepieion**: all Rhodian: 381/382 nos. ΑΣ 1-ΑΣ 5); **3)** 11 stamps found in 1997 in a single tomb at Polis (ancient Marion/Arsinoe in the Paphos region (383-392; all Rhodian: 383-388 nos. P 1-P 11); **4)** a comprehensive catalogue of all the published and unpublished Rhodian eponym-manufacturer pairs found in Cyprus (405-443 nos. 1-150). On 393-404 chronological tables of Rhodian eponyms and manufacturers and Knidian officials appearing in Part I and II. The material presented in Part I-III is stored in the Paphos District Museum. In her introduction N. discusses inter alia the chronology of Rhodian amphora stamps, following, 'not without reserve' (14) the subdivisions of G.Finkielsztejn (*Chronologie détaillée* --; see *SEG* LI 1013) which provide lower dates than those of V.Grace. In the catalogues she adduces copious parallel material. We do not present our usual lists of names of eponyms and manufacturers, since their large numbers would occupy unduly ample space; moreover, they are easily accessible in the elaborate Indices which conclude this exemplary monograph.

We present 30 stamps singled out by ed.pr. as 'worthy of special mention' (14/15), mainly because they (possibly) provide new types. **Part I**: **1)** no. 124 (and Appendix I no. 347?): Δαι|μο(--) (square stamp with [Rhodian eponym's?] name); **2)** no. 138: Εὐκλεῦς (Εὐκλῆς II; Rhodian eponym; 'pseudo-button' stamp [cf. below sub 3]); **3)** no. 157: Ἱέρων (the elder?; first attestation of this Rhodian eponym on a 'button stamp'. i.e., a circular stamp with small circular depression and knob in the center); **4)** no. 243 (and Appendix 1 no. 121): Ἐπὶ Πολυ|χάρμου (small square stamp with filleted thyrsos below; rare type of this Rhodian eponym;); **5)** no. 284: Φιλίου (if an eponym, his name should be added to the earliest Rhodian eponyms recorded in 'button' stamps); **6)** no. 288: Χρύσι̣π̣π̣ο̣ς? (new Rhodian eponym?; circular stamp with plain field); **7)** no. 445: Θευδᾶ (new Rhodian manufacturer?; rectangular stamp); **8)** no.

493: Ματέα (new (?) Rhodian (?) manufacturer; rectangular stamp; rose bud at right); **9)** no. 534: Ῥόδος (either the name of a new Rhodian eponym or manufacturer, or the ethnic?; rectangular stamp); **10)** no. 561: Σώφρων ὁ Σάμ|ιος, Πανάμου (new (?) Rhodian (?) manufacturer, distinghuishing himself from his local and other foreign colleagues by the mention of his ethnic; rectangular stamp; inscription sinistrorsum); **11)** no. 772: Ἐπὶ Λεάν[δρ?]ου (new [unclassified] eponym?; circular stamp with plain field; inscription around a central monogram consisting of an A with horizontal bar at top). **Part II, Appendix I**: **12)** no. 27: Ἐπὶ / Ἀ|ντιλ|ό-χ(ου)? (circular stamp with inscription in plain field: new type for this eponym); **13)** no. 33: Ἐπὶ Ἀριστάνακτος (Ἀριστᾶναξ I; ἐπί is rare in early 'button' stamps); **14)** no. 62: ⟨Ἑ⟩ρμ[αῖ]ο⟨ς⟩ (C for E; E for C; new (?) Rhodian eponym (?); 'pseudo-button' stamp); **15)** no. 64: Ἐπὶ Ε|ὐκλῆ(ς?) (Εὐκλῆς II; Rhodian eponym; square stamp; inscription sinistrorsum); **16)** no. 83; neck of amphora with two handles: **A:** Ἀριστοφάνευς, Ἀρταμιτίου; **B:** Ἐπ' ἱερέως Καλλικρατίδα (Rhodian; the combination of this manufacturer and the eponym Καλλικρατίδας I is new; circular stamps; inscription (A) around a 16-ray star in a circle; inscription (B) around a cornucopia in a circle); **17)** no. 117: Πολυκλῆς? (circular stamp with plain field: new type for this Rhodian eponym); **18)** no. 139: Σωστράτευ(ς) (Σωστράτης for Σώστρατος; circular stamp; small rose without stalk in plain field around the inscription; new, earliest (?) type for this Rhodian eponym); **19)** no. 150: [Τ]ιμοκ|[ρ]άτης (rectangular stamp; inscription sinistrorsum; new type for Rhodian eponym Τιμοκράτης I); **20)** no. 162: Αἰνέας ἐργαστη[ρι]άρχας (second attestation of this type with its unusual term qualifying Aineas as the head, owner or master potter of a Rhodian amphora workshop; circular stamp with inscription around a rose bud); **21)** no. 220: Εὐφρο|νος, | Πανά|μου (third known stamp combining the month's name with that of this Rhodian manufacturer; square stamp); **22)** no. 221: Ζήνω[νος] (circular stamp with rose bud, pre-month period; new type for the Rhodian manufacturer Ζήνων I); **23)** no. 231: Ἰδα|ίου (new early Rhodian manufacturer (?); rectangular stamp); **24)** no. 244: Κρέον(τος) (rectangular stamp; under the inscription a filleted thyrsos?; new type for the Rhodian manufacturer Κρέων I); **25)** no. 245: Κρέοντ|ος (rare square stamp of the same manufacturer); **26)** no. 258: Μόσ-(χου) (new type for the Rhodian manufacturer Μόσχος on the assumption that the reading is correct [but the very small sign interpreted by ed.pr. as an omikron may be a dot, Tybout]); **27)** no. 269: Ὀνασί|μου (square stamp; new type for the Rhodian manufacturer Ὀνάσιμος I); **28)** no. 305: Ψάφων[ος] (rectangular stamp; new type for this Rhodian manufacturer); **29)** no. 326: Δαη?[--] (early Rhodian 'button' stamp, perhaps of the eponym Δαήμων); **30)** no. 379: ΑΛΙΚΙϹ (new type; early Rhodian (?) circular stamp with plain field, perhaps of the Rhodian manufacturer Ἀλκισ(θένης)).

Ead., *RDAC* (2005) 195-197 nos. 4-9 (ph.), publishes six late Hellenistic Rhodian stamped amphora handles found in the town of Paphos and now in the Paphos District Museum. No new types (197 no. 9 is fragmentary). **Eponyms:** Ἀγοράναξ, Ἀντίπατρος, Ἀριστείδας, Ξενοφῶν. **Manufacturer:** Στράτων.

1536. Paphos (New). Stamped Rhodian amphora handles, Hellenistic period. In *Transport Amphorae and Trade* 73-84, C.Barker discusses the Rhodian amphorae found in the ancient nekropolis known as 'Tombs of the Kings'; see already *SEG* LII 1497. On 78-84 he pre-

sents the 45 stamps found on 23 intact amphorae bearing stamps. For the first four amphorae see *SEG* LII 1497. No new names or combinations. Manufacturers: Ἀμύντας, Ἀριστομένης, Ἀρίστων, Ἀφροδίσιος (III), Διόδοτος (II), Δρακοντίδας, Εὔκλειτος, Ἡρακλέων, Μαρσύας, Μίδας, Νάνις, Νίκαγις, Νικασίων, Νικίας, Ῥόδων (II). Eponyms: Ἁγέμαχος, Ἀθανόδοτος, Ἀναξίβουλος, Ἀνδρόν(ε)ικος, Ἀριστωνίδας, Ἀρχίδαμος, Ἀρχιλαΐδας, Ἱέρων (II), Καλλικρατίδας, Ναύσιππος, Νικασαγόρας, Ξενοφῶν, Παυσανίας (III), Τιμαγόρας, Τιμασαγόρας, Τιμόθεος, Τιμούρροδος. B. adopts by and large the chronological system of G.Finkielsztejn, *Chronologie détaillée* -- (see *SEG* LI 1013). For the 'next steps' to be taken see G.Finkielsztejn, in *Transport Amphorae and Trade* 117-121.

1537. Paphos (area of: Hieroskipou; Hagioi Pente). Mosaic inscriptions (psalm quotations), 5th/6th cent. A.D. In a preliminary excavation report P.Flourentzos, *BCH* 128/129 (2004/2005) [2008] 1700-1703, on 1702 (ph.; no text) mentions a mosaic floor found in a nekropolis in Hagioi Pente (north of Hieroskipou). The geometrical patterns of the rectangular panel include three medallions inscribed with psalm quotations. From the photographs we can only read the texts of the central (A) and right (B) medallion.

A: † Προ|σκυνήσατ|ε τῷ Κυρί|ῳ ἐν αὐλ||ῇ ἁγίᾳ α|ὐτοῦ †
B: † Αὕτη | ἡ πύλη το|ῦ Κυρίου, δίκ|εοι εἰσελε||ύσοντε ἐ|ν αὐτῇ

[**A.** Ps. 28.2. Presumably the first attestation of this verse in inscriptions, since it is not included in A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*Orbis christianus antiquus *(III-VIII secolo)* (Bari 2006) || **B.** Ps. 117.20, frequently recorded in inscriptions: see Felle *op.cit.*, Indices on 507 s.v. πύλη, Tybout] || on 1702 F. also mentions a gold amulet ('pectoral') containing a piece of wood, with a christogram and the letters A Ω on the front.

1538. Paphos (New). Christian mason mark, 6th cent. A.D. Attic-Ionic base with inscription ('τεκτονικό χάραγμα') on the plinth; from basilica A (?) of the Hagios Georgios Pegeias; now built into the bema of the Naidrio Timiou Staurou in Akamas. Ed.pr. K.T.Raptes, S.D.Basileiadou, *RDAC* (2005) 214 no. 25 (ph.; dr.): † ΦΙ

KOMMAGENE

1539. Kommagene. Kommagenian kings and Rome. M.Facella, in O.Hekster, R.Fowler (edd.), *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 87-103, traces developments in the attitudes of Kommagenian kings towards the Romans mainly on the basis of literary sources, focusing on the different conceptions of being Φιλορώμαιος καὶ Φιλέλλην of Antiochos I and IV. Whereas the earlier king's policy was ambiguous and opportunistic, at least from a Roman point of view - he was accused of intriguing with the

Parthians -, Antiochos IV showed strong loyalty and firmly supported several Roman military campaigns. [For increasing Kommagenian loyalty to Rome in the early Imperial period see also our lemma no. 1582]. Inscriptions play a role in F.'s comments on Antiochos I: his ancestor cult (descent from Ptolemy, the Seleukid ἐπιστάτης of Kommagene: *OGIS* 402 [*IGLS* 46; ph.]; the 'galleries' of ancestors on the west terrace of Nemrud Dağ [see *SEG* L 1382 and LII 1503] claiming the king's dual Greek/Persian descent, by which he embodies the Greco-Persian syncretism inherent to the 'nomos' [*SEG* LIII 1762, with further references]) and his favorable disposition towards the Greeks and Greek culture as shown by his relations with Greek cities (*I.Eph.* 203 = *OGIS* 405; cf. *SEG* XXVIII 1315 (1); text and translation; *IG* II^2 3444 = *OGIS* 406; *SEG* XXVIII 214; cf. also XXVIII 1315 (2); Chios: *IGR* IV 940, 945, 949, and 954; *SEG* XVI 490; XVII 381; cf. XXVIII 1315 (3); discussion of Antiochos' title φιλόκαισαρ [*IGR* IV 940 II LL. 7-10; *SEG* XVII 381 D (c) LL. 8-10]; after revision of the stone C.Crowther apud F. 92 note 35 restores [ἐπ]ὶ βασιλέως 'Αντ[ιόχου] in *IGR* IV 946 L. 2; [--] βασιλέως 'Αντ[ιόχου], *IGR*). However, 'the emphasis on Antiochus' Greek heritage, the elaborated language of his inscriptions and his euergetistic behaviour towards the Artemision of Ephesos, should not be regarded as a sign of the assimilation of Greek culture by the Commagenian population at this stage, but only as an exhibition of it by the king and his court' (93).

1540. Doliche (area of: Dülük Baba Tepesi). Honorary inscription for Caracalla, 215-217 A.D. Fragment of a statue base, found reused in a wall on the summit of the Dülük Baba Tepesi. Edd.pr. H.Güllüce, M.Blömer, E.Winter, *KST* 26.1 (2005) 54/55 (ph.). No text; read from the photograph by T.Corsten (line-break arbitrary).

[Αὐ]ṭοκράτορα ❦ | [Κα]ίσαρα Μᾶρκο[ν | Αὐ]ρ̣ήλιον Σεου̣[ῆρον | Ἀντ]ω̣νεῖνο̣ν̣ [----] | ------

Caracalla seems to have visited the sanctuary on his way to the Euphrates during the war against the Parthians, which indicates the importance of the cult, edd.pr.

1541. Doliche (area of: Dülük Baba Tepesi). Dedication to Iupiter Dolichenus, late 2nd/3rd cent. A.D. Bronze votive tablet with punched letters, found on the summit of the Dülük Baba Tepesi. Edd.pr. H.Güllüce, M.Blömer, E.Winter, *KST* 26.1 (2005) 55 (ph.). No text; read from the photograph by T.Corsten.

[Θεῷ ἐπη]κ̣όῳ hole Δολιχαίῳ | [---]]ΕCΟΙΠΡΟΕΞ vacat? | [---]Ε̣ · Δολιχηνο̣[---] | ------

4ff. At least three further lines, hardly legible || dedication for the 'erhörenden Gott von Doliche' and the first secure attestation of this cult on the Dülük Baba Tepesi, edd.pr., who refer to M.Hörig, E.Schwertheim, *Corpus Cultus Iovis Dolicheni* (Leiden 1987) pl. LIV 291; LVI 293; CIX 514.

1542. Doliche (area of: Dülük Baba Tepesi). Graffito (names) on a cup, undated. Graffito incised on the bottom of a clay cup. Mentioned by H.Güllüce et alii, *KST* 27.1 (2005) [2006] 107 (ph.; text in majuscules); cf. C.Brixhe, D.Feissel, *BE* (2007) no. 497.

Ἡρόφιλος, | [--?]αρκαλβας

'Ερόφιλος, *BE* [printing error]; Αρκαλβας: apparently a new name, B.; F. wonders whether [Β]αρκαλβας should be read (cf. Syriac brklb' in Edessa and Latin Barchalba in Dura-Europos).

1543. Gaziantep. Two dedications, undated. In their report on the excavations of Gaziantep Castle, F.Kulakoğlu, M.K.Sertok, F.Squadrone, H.Güllüce, *KST* 26.2 (2005) 295 (ph.), mention two almost identical, heavily damaged limestone altars, found in an excavation trench outside the castle walls. Only a few letters of the inscriptions survive, read from the photographs by T.Corsten.

1) [---].ẠΝϹ̣[--|--] Ị Ị ΘΟ̣[--|--]|---   2) [---]ΜΕΓΙϹ[--|--]Χ . [--|--]ΦΙΛ[--|--]Β̣Α.[---]

1544. Nemrud Dağ. The 'Lion Horoscope,' 64-ca. 38 B.C. *IGLS* 36. S.Heilen, *EA* 38 (2005) 145-158 (ph.), develops a quite technical argument to show that the constellation depicted in the relief may represent either July 14, 109 B.C. (so M.Crijns, *BABesch* 77 [2002] 97-99) or July 6 or 7, 62 B.C. (the communis opinio, following O.Neugebauer, H.B.Van Hoesen, *Greek Horoscopes* [Philadelphia 1959] 14-16 no. 61); both dates are equally plausible and choice depends on preference for different hypothetical starting points. Brief references to the inscriptions (three labels) on 146.

1545. Nemrud Dağ. Mason marks on the statue of Herakles, 69-36 B.C. *SEG* LII 1504. See now also E.M.Moormann, *AST* 22.1 (2005) 272.

1546. Seleukeia-on-the-Euphrates/Zeugma. Mosaic inscriptions: labels and (commissioner's?) signature, 2nd/3rd cent. A.D. Square panel in the center of a polychrome mosaic with geometrical decoration (upper right corner lost); at left a group of four draped women (identified by labels above their heads: A-C, with A referring to the two figures at left), from left to right: two draped women (himation and/or chiton) wearing flowers or leaves in their hair and earrings (A); the woman in the center of the composition, with an elegant costume (tunic adorned with stripes; sash embroidered with a foliage scroll pattern) and rich ornaments (B); an older woman (chiton; himation; veil; C); at right the lower half of a figure dressed as a priest (tunic and himation, both trimmed with black stripes or clavi), holding a laurel branch in its left hand and placing an offering on a moulded circular altar (label(s?) in the upper right corner, partly lost: D); inscription E on a rectangular tabula at the front of the square base supporting

the altar. Found in 2002 in the triclinium of a Roman house, now in the museum in Gaziantep. Mentioned by C.Zizola, in D.Flaccovio (ed.), *Apparati musivi antichi nell'area del Mediterraneo. Conservazione programmata e recupero. Contributi analitici alla carta del rischio. Atti del I convegno internazionale di studi. La materia e i segni della storia. Piazza Armerina 9-13 aprile 2003* (Palermo 2004) 162-168 (ph.); non vidimus; cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 1556, who reads E from a photo in Zizola. Edd.pr. K.Görkay, P.Linant de Bellefonds, É.Prioux, *Anadolu/Anatolia* 31 (2006) 19-33 (ph.). Cf. also P.-L.Gatier, *BE* (2007) no. 499, who transcribes E from a photograph in M.Önal, in R.Ergeç (ed.), *International Symposium on Zeugma: from Past to Future* (Gaziantep 2006) 135-148 (non vidimus). See now also M.Önal, in E.Winter (ed.), *Patris pantrophos Kommagene. Neue Funde und Forschungen zwischen Taurus und Euphrat* (*AMS* 60; Bonn 2008) 263-273 (ph.; texts in majuscules), who also publishes the other mythological scene found in the same room: a severely damaged rectangular mosaic panel representing Achilles in Skyros among the daughters of Lykomedes; some labels above the heads of figures are (partially) preserved. We give the complete texts as offered by edd.pr. (I) and, for the Achilles mosaic, read from the ph. in Önal (II).

I: **A:** Βάχ vacat χαι ~ **B:** Θεονόη ❦ **C:** τροφός **D:** [-----?] | ..κε|[κ]ạρμέ|~νη❦ | ~
E: Κόϊντος | Καλπούρνι|ος Εὐτύχης ἐ|ποίει

II: **A:** Δη[ϊάνειρα] **B:** [--]ọς̣ **C:** [---]νοι **D:** Ὀδυσ|σεύ[ς] **E:** Διομήδ|ης

A. Βάχχαι for Βάκχαι || **D.** probably [Λευκίππη | ~], followed by Πε]ρ̣ι̣κε|[κ]ạρμέ|νη (i.e., the label identifying Leukippe and another label indicating the title of a theatrical piece: 'The Girl Who Was Completely Shorn'; cf. below), edd.pr., who also suggest the following restorations which they consider less likely: [Λευκίππ]η κε|[κ]ạρ-μέ|νη, [Λευκίππη] ἡ̣ κε|[κ]ạρμέ|νη and [Λευκίππη] ἡ̣ κε|[κ]ạρμέ|νη (one continuous title: 'Leukippe (or) The Shorn Girl', vel sim.) || **E.** mosaicist's signature, edd.pr., Önal [rather that of the commissioner in view of the tria nomina; cf. M.Donderer, *Die Mosaizisten der Antike* (cf. *SEG* XXXIX 1805) 33 and 84, for this criterion in general; D. includes four examples of names consisting of more than one element in his section A (= certain mosaicist): nos. 31, 46, 59, and 86, and argues that varying specific reasons account for these exceptions; the only Greek text is no. A 31 = *SEG* XXXVI 1263 bis: [--] Πίννιος 'Ρεστιτοῦτος; D. leaves unexplained why he included him among the certain mosaicists (but cf. p. 84 ad no. A 46, where D. writes that no. A 86 is the only unequivocal example). Pinnius Restitutus is generally considered the patron, e.g. by M.Sève (cf. *SEG* XXXVI 1263 bis), I.J.Jesnick (cf. *SEG* XLVIII 2142 (6)), and K.M.Dunbabin (cf. *SEG* XLIX 2443 on p. 753 initio; J.Balty apud edd.pr. (27 note 29) expresses similar reserves, referring to her interpretation of *I.Estremo Oriente* 32 (recording an Εὐτύχης not identical with our man), for which see *SEG* LIV 1574, Tybout] || Theonoe is not the daughter of the Egyptian king Proteus, known inter alia from Euripides' *Helena*, but the Theonoe apprehended by king Ikaros of Caria (cf. Hygin., *Fab.* 190). The scene represents Theonoe meeting her sister Leukippe, who is disguised as the Delphian priest of Apollo (cf. the laurel branch in her hand), in Caria; it may reflect the performance of a lost theatrical piece, possibly a mime or pantomime (performed in the triclinium where the mosaic was found?), as is suggested by certain iconographic characteristics and inscription D which probably gives the piece's title (see above sub D); the latter refers to Leukippe cutting her hair (cf. Menander's Περικειρομένη) after hearing Apollo's oracle; her cross-dressing (she disguised herself as a male priest) is the counterpart to Achilles dressing up as a girl on Skyros, edd.pr.

1547-1581. Seleukeia-on-the-Euphrates/Zeugma. Graffiti and dipinti on wall paintings, late 2nd-mid 3rd cent. A.D. Graffiti and dipinti on wall paintings in four houses, mainly in the House of Poseidon. [For the labels identifying figures on mosaics from this villa see *SEG* LIII 1775 on p. 490]. (Re)published by J.-B.Yon, in A.Barbet et alii, *Zeugma* II. *Peintures murales romaines* (Paris 2005) (majuscule texts with transcription and French translation where possible), either after autopsy or on the basis of photographs. Most of these texts (occasionally mingled up with each other and/or consisting only of scattered groups of letters) are unrewarding: readings and even the general character are often uncertain; we limit ourselves to the texts in which Y. either recognizes at least one word or for which he offers some explanation, however tentative; as a result we omit the following graffiti: 70 nos. 13 D (no text) and 13 E; 87 no. 9 A; 89 no. 9 G (no text); 115-117 nos. 6 A/6 B; 137 no. 19 A; 166 no. 30 B; 214, first graffito; 221, first graffito. On 178-183, A.Barbet offers some additional comments on the inscriptions from the House of Poseidon (tabular survey on 184; list of names in Latin letters on 183/186). ['B.' in the app.cr. below refers to these pages; 'F.' and 'G.' in the app.cr. refer to observations of D.Feissel or P.-L.Gatier apud Yon; 'M.' = E.M.Moormann, *BABesch* 82 (2007) 288, in a review of Barbet's publication (287/288); Chaniotis = A.Chaniotis, *EBGR* (2005) [2008] no. 11 ‖ the reader should note that Y. does not consistently indicate lacunas with square brackets; we reproduce Y.'s texts, adding brackets only in a few cases where we feel confident, Tybout].

House of Poseidon

Room P 11 (Triclinium), late 2nd cent. A.D. (?)

1547: 35/36 no. 11 A (ph.; dr.). **Graffito.** South wall, west section at right of the door.

Τ Η Χ Ο ΟΟ[-----]U[--]ΙΡΗ | Δευτέρᾳ μηνὸς [---], | μορίδιν χρηστόν, | μορίδιν εἰς κύθρ|lαν ἠνέχθη | ΑΝΗΕΧ[.]Α Lower at right: ΟΗΕ[--]ΙΙΙΙΙ

'Au deuxième (jour?) du mois [d'Hyperberetaios?], une petite partie est bonne, une petite partie a été portée dans une marmite', Y., with due caution ‖ 1. perhaps the name of the month in L. 2 (Ὑπερβερεταῖος?), Y. ‖ 6. ΠΝΗΝ, F.; this line resembles L. 5, G.; perhaps it is an awkward copy of L. 5 by a child or an illiterate, Y. ‖ the text below at right is an independent graffito, Y.

1548: 36 no. 11 B (dr.). **Graffito.** Above and at right of the preceding text: * Δ̲ΟΛ

Perhaps an account mentioning 4,071 denarii; two lines with seven and twelve vertical hastae at left (calculations?), Y.

1549: 36 no. 11 C (dr.). **Graffito.** Above and at right of the text in our lemma no. 1547 above an ox-head: Φ | ΟΧ[--] | ΠΥΝ (?) | ΑΗΖ ‖ Α

1550: 36 no. 11 D (dr.). **Graffito.** South wall, east section, under the window: ΑΓΑΠΗ̣

Either ἀγάπη or name 'Αγάπη or ΑΓΑΠΑΙ (form of ἀγαπάω?) or the beginning of the name 'Αγάπιος or 'Αγαπητός, Y.; B. prefers ἀγάπη which evokes 'le banquet et le repas fraternel' (180) since this would fit in with the triclinium function of the room ‖ the word is followed by vertical hastae (calculation)?, Y.

1551: 37 no. 11 E (ph.). **Dipinto (label?).** Fragment found on the floor; white letters on red ground: [--]ΦΕΤΩ[--]

Probably a label identifying a figure, Y., who hesitatingly suggests Φέτων for Φαέθων; Phaethon may be the name of a servant indicating his specific competence in some way just like the names of the servants in the tomb of Sidon *SEG* XLVII 1967 (XLIV 1636) rather than that of the son of Helios himself, B.; M. reads ΦΕΤΟ on the ph. and considers 'Phaeto[ntos / i / a] ... more reasonable' [though the final letter suffered from deterioration, ω seems slightly more plausbile than O; Barbet (on 29) reads ΦΕΤΩ like Y.; restoring this scribble as 'Phaeton' seems hazardous either way, Tybout].

Room P 12 (service corridor), not before the early 3rd cent. A.D. (?)

1552: 43 no. 12 A (ph.; dr.). **Graffito (acclamation).** North wall, west section, left of the door.

Εἷς 'Υάκιν|θος· | εἷς Δῖος· ‖ εἷς Δη|μητροῦς· | οἱ ἀγαθοὶ | καὶ καλοί
At left of LL. 5/6: Εἷς Θεο|δό̣[σιος?]

5-6. Δημητροῦς is probably a female name in spite of the male article εἷς, Y. ‖ the three persons mentioned are either acclaimed by οἱ ἀγαθοὶ καὶ καλοί or are identical with them; their names are possibly the 'noms de scène' of actors or gladiators, Y. ‖ for the restoration of the fragment at left of LL. 5/6 see our lemma no. 1556.

1553: 45 no. 12 B (ph.; dr.). **Graffito.** South wall, east section.

[---?] ΠΑΥΛ[---]Δ ΕΖ | ΚCΙΝ̣ΤΑ̣[---]

1. Perhaps (a form of) Παῦλ[ος], though these four letters may have been preceded by others; in fine perhaps ἔζη or ἔζησε, though unusual in a non-funerary context, Y. ‖ 2. ΚΟΙ or ΚΟΥ; perhaps the beginning of the name Κόϊντος?; alternatively the letters from N on may belong to another 'ensemble', Y.

1554: 46 no. 12 C (ph.; dr.). **Graffito (acclamation).** Within a circle, right of the preceding text: [----------]|ΔΟCΕΙ 'Αλέ|ξανδρε | εὐτύχει | [---]ΔΟCΕΙ ‖ Ο

[[Θεο]|δόσει Ἀλέ|ξανδρε, | εὐτύχει· | [Θεο]δόσει, Chaniotis (not in *EBGR*)].

1555: 46 no. 12 D (ph.; dr.). Below and left of the preceding text: [---] EYKYPEI | [---]

Perhaps [-- Ζ]εῦ κύρει (cf. our lemma no. 1568); perhaps the A of ἀεί (occuring in that inscription: a dipinto) is visible, Y.

1556: 46/47 no. 12 E (ph.; dr.). **Graffito.** At right of the preceding text and under the text in our lemmata nos. 1553/1554. We give the reading of Chaniotis.

Πᾶς ὁ λέγων εὐτυχείτω· εἷς Θεοδόσι[ς]

Πᾶς ὁ λέγων εὐτύχει εἷς Θεοδόσι[ος], 'Tout le monde dit 'bonne chance'. Théodosios l'unique', ed.pr., with punctuation between εὐτύχει and εἷς; 'Toute personne qui dit "Théodosios l'unique", bonne chance (à lui)', G.; "good fortune to every one who says: there is no one like Theodosios"), Chaniotis [on this use of εἷς see A.Chaniotis, in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 210 with note 44].

1557: 47 no. 12 F (ph.; dr.). **Graffito.** At right of the preceding four texts, above a rough sketch of an animal: [----]AN|CΘ̣ACTH|NOYΔEI[C --?] [---]XEI

3. οὐδεί[ς], Y. || 4. [εὐτύ]χει, perhaps with ligature EI, F.

Room P 23 (room for women), ca. 220-230 A.D.

1558: 54-56 no. 23 A (ph.). **Graffito.** North wall, between two doors: [----]N | [----]OHC

1559: 56 no. 23 B (ph.). **Graffito.** South wall, west corner.

ΔΝΙΑ | Λ[--]ΥΛΙ | * Δ | * Γ || * Δ | * Δ

1-2. In a smaller hand, cursive || 3-6. account in denarii, Y.

Room P 13 (western peristyle), undated.

1560: 69 no. 13 A (ph.; dr.). **Graffito (acclamation).** West wall, north section; on a panel representing a large bust and a small bearded person (perhaps a gladiator and his victim).

[--]AMACKO|[--]MHTPOΠOΛI[C--] | OI KACKEΛΛIỌ | OCO TỌΠΩEΓ̣ΦAΓH

1-2. Perhaps [Νικᾷ Δ]αμασκὸς ἡ μητρόπολι[ς] (cf. the beginning of the text in our next lemma), P.-L.Gatier, *BE* (2006) no. 441 (no line division); [Δ]αμασκός, likewise with a reference to the text in our next lemma, M.; [Δ]αμασκῷ | [μ]ητροπόλι, Chaniotis || 2. [-- μ]ητρόπολι[ς--], Y. || 3.

perhaps καὶ κέλλιο̣[ν], though the letter before the second K is clearly curved, Y. ‖ 4. perhaps τόπῳ and φάγῃ ('tu mangeras'), Y.

1561: 69 no. 13 B (ph.; dr.). **Graffito (acclamation?).** Above the preceding text.

[--]ΝΙΚΑΔΑΜ̣ΑCΚ[--]ΙΠΟ̣ Δ ΕΠΑΡΧΩΝΚΕΘ̣ Ι Θ̣Α[-----]ΛΛΙ ΧΡ[.]Μ.ΗΠΟΠ̣ΟΝ

The text must have continued at right, Y. ‖ 1. perhaps νικᾷ, Y.; Νικᾷ Δαμασκ[ὸς --], P.-L.Gatier, *BE* (2006) no. 441; Νίκα Δαμασκ[ῷ], Chaniotis; cf. the text in our preceding lemma ‖ 2. horizontal strokes above O and Δ: οδʹ (= 74?); ἐπάρχων (genitive plural of ἔπαρχος or present participle of ἐπάρχω), Y.; perhaps an allusion to the four eparchies of the imperial cult in Syria, Gatier, *ibid.*

1562: 69/70 no. 13 C. **Graffito.** South wall, west of the window.

[---]Τ̣ΕΛΛΑΙC[---|---]ΠΟΧΩΡ̣ΙC[---|---]ΝΛΑ̣ΓΥΝ̣[---]

1. [-- Ἀ]π̣ελλαῖο̣[ς --] (month's name), Y.; or Π̣ΕΛΛΑΙ from πέλλα ('bowl; 'cup'), G. ‖ 2. ἀ̣πο-χώρισι̣[ς] (for ἀποχώρησις), G. ‖ 3. [τὸ]ν λά̣γυν̣[ον], G. ‖ perhaps [—] Π̣ελλαῖο̣[ς ἀ]πὸ χωρίο̣[υ τῶ]ν Λαγύν{ων}: ethnic of a man from a quarter in Palaestinian Pella named 'des flacons', P.-L.Gatier, *BE* (2006) no. 441.

Room P 9 (A 6) (peristyle of Poseidon), late 2nd cent. A.D.

1563: 87 no. 9 B (dr.). **Graffito.** West wall, north of the northern window.

ΛCΛΨ Ι Θ Ι Ν ΑΧ Ι ΡΟΥΜΥ ΙΘ Ι ΝΙΠΙ Ι Ι Π Η Ι Λ Ι Δ ΖCΥ

6. Perhaps Ζε̣ύ[ς], Y.

1564: 87/88 no. 9 C (ph. of Latin text). **Graffiti (benediction).** West wall, south side; Latin above Greek text: Supervivas ΑΚΑΚΙΖΗΙCΕC

['Ακάκι, ζήσες (for ζήσαις = vivas), Chaniotis, Tybout].

1565: 88 no. 9 D (ph.). **Graffito.** East wall of the portico, left of the window; right of a human figure.

ΞΑΝΘΟCΕΦ[-] ΓΕΟΦΟΡΝ Ι ΤΗΝ[-]Ε[-]Α ΩΝΛΙΤΡΩΝ Ι ΚΑΙΤΕ[--]ΑΜ̣ΟΛΟΧΙΑ-ΠΡΟ Ι ΕΦΑΓΕCΡ[--]Φ

1. ξανθός (adj.) or Ξάνθος (name, sometimes used by gladiators) [Y. prints ΞΑΝΘC; however, the ph. shows ΞΑΝΘΟC, Tybout]; ἔφ[α]γε (cf. L. 4) ὁ φορ-- (perhaps φορμικτής), Y.; or the transcription of a Latin word like fornix (erotic graffito?), G. ‖ 2. initio perhaps τήν; in fine λίτρων, Y. ‖ 3.

initio καί, Y. ‖ 4. ἔφαγες (cf. L. 1), Y. ‖ [Ξάνθε, ἔφ[α]γες φορνιίτην ἑκατὼν (= ἑκατὸν) λίτρων | καὶ τέ[σσαρα?] μολόχια προ[σ]|έφαγες; 'Xanthos, you ate a phornites (?) 100 liters heavy, and in addition to this you also ate four molochia', Chaniotis (not in *EBGR*)] ‖ Y. considers the possibility that this is a literary text (poem?).

1566: 88/89 no. 9 E (ph.). **Graffito.** East wall, south side; left of a bird: ANNIONΛ

Perhaps Ἄννιον; the end of the text seems to have vanished; in fine abbreviation sign?, Y.

1567: 89 nos. 9 F and 9 H (dr.). **Graffiti.** Two very similar graffiti, on the right (9 F) and left (9 H) wall of the fountain: ΛΛΕ

Perhaps Ἀ̣λέ(ξανδρος), Y.

Room P 6 (room of Germanus; private room), not before ca. 230 A.D.

1568: 117 no. 6 C (ph.). **Dipinto (benediction).** South wall, east panel; dipinto in the center of a symmetrical composition of pendant garlands.

Ζεῦ | κύρει· | ἀὶ ζοὴν | Γερμανῷ

3-4. = ἀεὶ ζωὴν Γερμανῷ ‖ 4. Γερμανός (name popular in Syria because of its resemblance to a Semitic name) may have been the owner or another inhabitant of the house, Y. ‖ on the basis of this inscription B. considers the room a triclinium, though there are no archaeological indications supporting this view.

1569: 117-119 no. 6 D (dr.). **Graffito (benediction).** South wall: ΕΥΤΥΧ Τ | [----]

1. Εὐτύχ[ει] or εὐτυχ[εῖ]τ[ε], Y. ‖ 2. perhaps the beginning of the name Ἀλέξανδρος, Y.

Room P 26 (C 13) (room of Penelope and Deidameia), Antonine period or ca. 220 A.D.?

1570: 149/150 no. 26 A (ph.). **Graffito.** *SEG* LI 1911. East wall.

Α[.]ΗΘ[--] | Ἀ̣ντω|[ν]εῖνος

Ἀντωνεῖνος ἀνήθεκεν, *SEG*; F. rejects the restoration ἀν̣ήθ[εκεν] (sic; see *SEG* LI) and considers this text an exclamation; perhaps ἀ[λ]ηθῶ[ς | —] | Ἀντω|[ν]εῖνος], Chaniotis ‖ the frequency of Roman names in the Zeugma graffiti may be connected with the presence of legio IV Scythica in that city, Y. ‖ on 157, B. dates the paintings of this room (bearing the inscriptions) to ca. 220 A.D.; on 181, she considers the name Antoninus an argument in favor of the Antonine period ('sous leur règne ou peu après et un *terminus ante quem* pour le décor peint').

1571: 151 no. 26 B (ph.). **Graffito.** East wall, right of Deidameia (see our lemma no. 1574): ΜΟΙΚΩΜΕΝΑ^ϪΕΣΙΤΛΡ̣COC | ΕΙΔΚΜ̣Κ̣ΒΝΙ ΟΠΟΥΜ[.]Γ̣ΑCΑΓΑΜΕ̣Κ̣

1. The penultimate C may also be a I, Y. || 2. initio perhaps the name Εἰακω̣β, Y., who considers the possibility that the beginning and the end of this line belong to different 'ensembles'; in fine perhaps ὅπου μ[έ]γας Ἀγαμέ[μνων]: a literary citation?, F.

1572: 151 no. 26 C (ph.). **Graffito.** East wall, on either side of the head of Penelope (see our lemma no. 1575): ΦΥΛΑ head ξε

Φυλάξε(ι) (subject: Penelope), Y.

1573: 151-153 no. 26 D (ph.). **Graffito.** East wall, left of Penelope's robe: Α | Δ

Perhaps a calculation or an unfinished graffito, Y.

1574: 153 no. 26 E (ph.). **Dipinto (label).** *SEG* LI 1910 B (no line division). East wall, right of the head of Deidameia; red letters on white ground: Δηιδά|μεια

1575: 153 no. 26 F (ph.). **Dipinto (label).** *SEG* LI 1910 A (no line division). East wall, right of the head of Penelope; red letters on white ground: Πηνε|λόπη

1576: 153 no. 26 G (ph.). **Graffito.** South wall, west section: ΔΕΥΤΕ | Ε̣ΠΟΛΙΤΙΑ | ΔΕΥC

1. Either δευτέ[ρα] (cf. our the text in our lemma no. 1547) or δεῦτε ('voyons!'; perhaps a literary quotation), Y. || 2. πολιτία (context unclear), Y.

1577: 153-155 no. 26 H (ph.). **Graffito.** Left of the preceding text.

vacat ΚΛΑ | CNXC vacat VΓ | ΓΛ| Γ | Ν vacat ΤΕ// || vacat VΘΕ | ΛΛΚC vacat ΕΠΙ ΟΥΕ | ΔΕΥ | I I I I I I I I

7. Probably δευ[τέρα] (cf. the text in our preceding lemma), Y. || 8. calculation?, Y. || [the vacats may represent lacunas; cf. the remark at the end of the introduction of this series of lemmata].

1578: 155 no. 26 I (ph.). **Graffito.** Right of the preceding text.

ΕΚ Τ | ΚΕ ΟΠΕ Ι | ΟCCΕΛ | Ε || ΛΟ ΚΙ CΠ ΜΠ ΤΑ Δ | ΚΛΥΘΕΙ Ν Ν | ΙΕΚ CΟ ΤΝ | Ε | Β̣ΟΥΛΗ || Κ ΛΑΥΔ̣Ι

The first three and last two lines perhaps belong to other texts, Y. || 6. κλῦθ(ε)ι ('écoute!'), Y. || 9. probably βουλή: a reference to the council of Zeugma?, Y.

House without mosaic

Room P 30 (room of Prothoe; cubiculum or women's room?), ca. 220 cent. A.D.

1579: 165/166 no. 30 A (ph.). **Dipinto (label).** South wall, central panel; left of female figure; white letters on dark ground: Προθόη

Either the Amazon killed by Herakles (Diod. 4.16.2) or one of the nurses of Dionysos (Nonnos, *Dion.* 14.226) or one of the women abused by Apollo (Clemens Alex., *Protr.* 32.3), Y.

House of the graffiti (i.e., drawings representing gladiators, animals, boats, and unidentified objects)

Room P 1 (room with a square exedra), shortly before the mid 3rd cent. A.D.

1580: 214. **Graffito.** North wall, above a figure: HTHMAXA perhaps followed by TIOC

Perhaps [--]HTH μάχα[ιρα], Y.

House of the Trompe l'œil

Room P 1 (room with painted imitation marble), late 2nd/early 3rd cent. A.D.

1581: 221. **Graffito.** East wall: Εὔανδρ̣[ος]

Literary or mythological allusion; cf. Vergil., *Aen.* 8.52, Y.

1582. Sofraz Köy. Funerary text with genealogy, time of Claudius-Vespasian. *SEG* XXXVIII 1544 (cf. LII 1991). In an article on early Roman rule in Kommagene largely based on literary sources, M.A.Speidel, *SCI* 24 (2005) 85-100, on 91/92 discusses this text as evidence for the Romanization of a Kommagenian elite family. From the second generation onwards (A LL. 8-18) all sons, with the possible exception of the rhetor Βάκχιος in L. 17, bear Roman names: Μάρκελλος, Σακέρδως, and Τάκιτος; cf. also Μαρκέλλα in L. 14; Μαρκέλλα in L. 18, wife of the Marcellus who erected the inscription, shows that also other families adopted Roman names. This desire to show loyalty towards and a sense of belonging to the Roman government started near the introduction of direct Roman rule in 18 A.D. (before or afterwards; the first generation's onomastics show that it was contemporary with the kings Antiochos I and Mithridates II: second half of the 1st cent. B.C.); the new habit did not change after the re-institution of royal rule in Kommagene by Caligula in 38 and, after an intermittent revocation by the same emperor, its reconfirmation in 41 A.D. by Claudius.

COLCHIS

1583. Pichvnari. Graffiti, 5th-4th cent. B.C. M.Vickers, A.Kakhidze, *Pichvnari 1. Greeks and Colchians on the East Coast of the Black Sea* (Oxford 2004), mention several graffiti found during the excavation of the necropoleis; nos. 1-4 were found in the Colchian cemetery, nos. 5-15 in the Greek cemetery: 1) Γ (158; a numeral?, V.-K.; Attic cup; 5th cent. B.C.); 2) Μυρ. (158; perhaps the name Μύρμαξ, V.-K.; Attic cup; ca. 450 B.C.); 3) Φοιν. (158; Attic cup; 5th cent. B.C.); 4) Γε. (158; Attic bolsal; 5th cent. B.C.); 5) Μυ. (178, Thasian amphora; ca. 450 B.C.; dr.); 6) Κε. (180; on the handle of an Attic kantharos; 5th cent. B.C.); 7) X (180; Attic bowl; 5th cent. B.C.); 8) IO (180; Attic jug; 5th cent. B.C.); 9) TO (180; Attic bowl; 5th cent. B.C.); 10) Διονύσιος Λεωδάμαντος (195; dr.; 5th cent. B.C.; = *SEG* L 1384); 11) ΔΔΔ (196; Attic bowl; 5th cent. B.C.); 12) Δ/ ΠΟ (196; Attic 'saltcellar'; 5th cent. B.C.; 400-350 B.C., *SEG*); 13) ΕΠΙ (196; Attic 'saltcellar'; 5th cent. B.C.); 14) Ψ (196; Attic 'saltcellar'; 5th cent. B.C.); 15) ΕΓ (196; jug; 4th cent. B.C.; cf. *SEG* L 1384 app.cr. in fine).

MESOPOTAMIA

1584. Edessa (area of: Mas'udije). Mosaic inscription: label and signature (?), 228/229 A.D. *I.Estremo Oriente* 32; *SEG* LIV 1574. For the interpretation of M.-H.Quet (cf. *SEG* LIV) see now also ead., in *La mosaïque gréco-romaine* IX, 1317-1323 (ph.).

1585-1588. Europos (area of: Tell Shiukh Fawqani). Christian funerary graffiti recording three monks and one deacon, late 7th cent. A.D. Fragment of a white limestone block. Four graffiti (rather than inscriptions proper) written by different hands at different moments on one side: nos. 1 and 2 above left and right, respectively; no. 3 under nos. 1/2; no. 4 under no. 3; the lettering suggests that the undated texts nos. 1/2 and 4 are more or less contemporary with no. 3, dated 688 A.D.; found in the otherwise pre-Hellenistic site of Tell Shiukh Fawqani, on the eastern bank of the Euphrates south of Europos (ancient Karkemish, the present-day Djerābīs). Ed.pr. D.Feissel, in L.Bachelot, F.M.Fales (edd.), *Tell Shiukh Fawqani 1994-1998* (Padova 2005) 711-716 (ph.; French translations). F. argues that these graffiti are notifications of death ('genre de l'obit') rather than epitaphs belonging to one or more tombs. He points to similar early Byzantine series: the contemporary graffiti recording the death of bishops of Athens on columns of the Parthenon (with formulas close to those of the Mesopotamian examples; A.K.Orlandos, *Τὰ χαράγματα τοῦ Παρθενῶνος* [Athens 1973]), and the somewhat older funerary graffiti from the monastery of Chôziba near Jericho (A.M.Schneider, *RQ* 39 [1931] 297-332). Our graffiti offer the only examples of surely dated Greek inscriptions in Omayyad High Mesopotamia; they suppose the existence of a local monastery as yet unidentified; F. points to the nearby location of the monastery of Qennešrē, residence of the Jacobite

/monophysite patriarchs of Antiochia and famous for its Greek studies, without identifying it with the convent of the clergy in our graffiti.

1585: 711/712 no. 1. **Epitaph of a monk, late 7th cent. A.D.**

[† Ἐτελ(ειώθη) ὁ εὐλαβ(ὴς) ἀδε]λφ(ὸς) | [---------] δ', ἡ̣μ̣έ(ρα̣) ς' | [---------]το̣υ̣ †

1. No abbreviation sign || 2. small abbreviation sign S above the line || 2-3. '('..., au mois de ...) le 4 (ou 14 ou 24), le sixième jour (= samedi)', ed.pr. || 3. perhaps the indication of a year (as in the text in our lemma no. 1587): either ἔ]του (error for ἔτους) or an ordinal adjective, ed.pr.

1586: 712 no. 2. **Epitaph of the deacon Ma[--], late 7th cent. A.D.**

† Ἐτελ(ειώθη) ὁ ε̣ὐ⟨λ⟩αβὶς | διάκο(νος) Μα[---] | καὶ [-----] | α[-------]

1. ΕΤΕΛΟCΥΑΒΙC, lapis; no abbreviation sign; εὐλαβίς for εὐλαβής || abbreviation sign: small omikron above the line.

1587: 712/713 no. 3. **Epitaph of the monk [Philo]xenos, 688 A.D.**

[† Ἐτελ(ειώθη) ὁ εὐ]λαβ(ὴς) ἀδελφὸς | [Φιλό]ξ(ε)νος μ(ηνὶ) Μαίῳ γ', ἡ(μέρα̣) δ', | [ἰνδ(ικτίωνι)] α' τοῦ θϙϟ' ἔτους

1. Small abbreviation sign S above the line; perhaps a tau above the beta: [εὐ]λαβ(έσ)τ(ατος), ed.pr. || 2. ΞΘΝΟC, lapis || 2-3. the 'fourth day', i.e. Wednesday, does not fit in with the third of May, 688 A.D., which was a Sunday; perhaps ἡ(ν)δ(ικτίωνι) | α' should be read, ed.pr. || 3. year 999 (Seleukid era) = 688 A.D.

1588: 713 no. 4. **Epitaph of the monk Ko[--], late 7th cent. A.D.**

[† Ἐτελ(ειώθη) ὁ εὐλαβ(ὴς) ἀδε]λφὸ(ς) Κο[---]

Abbreviation sign: small omikron above the line.

BABYLONIA

1589. Babylon. The Greek community. On the basis of Babylonian and Greek literary and documentary sources R.J.van der Spek, *Lampas* 38 (2005) 198-213 (in Dutch, with English summary), focuses on Babylon as a multicultural city in the Hellenistic period. Greek inscriptions (texts and Dutch translations) testify to the foundation of the Greek community by Antiochos IV (*I.Estremo Oriente* 103; *Jenseits des Euphrat* 509; *OGIS* 253; *SEG* XXXVI 1274*)

and the restoration of the theater as late as the 2nd cent. A.D. (*I.Estremo Oriente* 107; *Jenseits des Euphrat* 513; *SEG* VII 39).

1590. Ikaros (Failaka). Greek inscriptions, 300-250 B.C. The exposition catalogue G.Galliano (ed.), *L'île de Failaka. Archéologie du Koweit* (Lyon 2005) 74 (ph.), contains two entries with Greek inscriptions (color ph.; descriptions by P.-L.Gatier): **1)** the dedication [Σωτ]έλης | ['Αθη]ναῖος | {Ποσ]ειδῶ||[νι 'Ασ]φαλ||[είῳ] (*I.Estremo Oriente* 418; *SEG* XL 1384; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605); **2)** an unpublished list of names on an ostrakon which G. presents in French translation; the graffito is a new testimony for Soteles, commander of the Seleukid garrison in the first half of the 3rd cent. B.C., already known from three dedications (*I.Estremo Oriente* 416-418; *SEG* XLV 1878*; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605-607). [Though generally we do not include ostraka in *SEG*, we transcribe the text from the ph. because of its obvious interest: Σωτέλης 'Α[θηναῖος], | Διονύσιος [---, | 'Α]γάθαρχος [---], Tybout].

SUSIANA

1591. Susa (Seleukeia-on-the-Eulaios). Manumission mentioning Seleukos IV, his mother Laodike III and his wife Laodike IV, 177/176 B.C. *SEG* VII 2; *I.Estremo Oriente* 191; L.Robert, *OMS* II 1228-1231. I.Savalli-Lestrade, in B.Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 193-200 (text of L.Robert = *I.Estremo Oriente* 191), points out that the date of this inscription is at variance with the evidence from a Babylonian astronomical tablet dating the death of queen Laodike IV to July 182 B.C. (G.Del Monte, *Testi dalla Babilonia Ellenistica* I. *Testi cronografici* [Pisa 1997] 70). She formulates two hypotheses: 1) after the death of Laodike IV, Seleukos IV had married another Laodike, either from the Seleukid or (as already Laodike III) the Pontic royal family; this would make 'Laodike IV bis' the model of portraits on Seleukid coins struck in 175 B.C. and the future wife of Antiochos IV, but not necessarily the mother of the 'child-king' Antiochos killed in 170 B.C., who may be the last-born child from Seleukos IV's previous marriage; 2) the Babylonian source is wrong: it speaks of 'rumours' about the queen's death, which may be false (suggested to S.-L. by Ph.Gauthier); on this assumption the reconstruction of Seleukos IV's marriages and succession is left unchanged.

L.-S. also mentions two alternatives which she considers less attractive without outrightly rejecting them: 3) the mention of the queen is due to a mason's mistake: strange if she had died some five years earlier; 4) the σωτηρία-formula of our inscription applies to the deceased queen; a parallel can be found in a Babylonian text recording the completion of works in 244 B.C. on behalf of Antiochos II and Seleukos II, i.e., one-and-a-half year after Antiochos had died; however, Antiochos was probably mentioned because the works had been started during his reign.

As a parallel for the presence of the queen-mother Laodike III in our text, L.-S. (198/199 note 22) collects decrees voted under Eumenes II prominently mentioning the queen-mother Apollonis in addition to the king.

SYRIA

1592. Syria. For inscriptions possibly from Syria see our lemmata nos. 1723, 1891, 1894, 1921/1922, 1929, 1940/1941, 1955/1956, and 1961/1962.

1593. Syria. Lebanon: epigraphy in the past decade. J.-P.Rey-Coquais, *Archaeology & History in the Lebanon* 21 (2005) 80-98, presents a survey of Latin and Greek inscriptions found in the Lebanon during the past 10 years and of scholarly work on inscriptions already known, offering additional comments on specific inscriptions and methodological observations. Among the Greek inscriptions there are some which have not been included in *SEG* so far either because we did not have access to the publications and/or because there is not yet a (proper) editio princeps of the texts. **Berytos: 1)** mosaic inscription with traces of Greek letters found in the central hall of a large building west of the Suk Jamil (H.H.Curvers, B.Stuart, *BAAL* 1 [1996] 231: 'Three lines with words in Greek capitals ..., the second line says TAOO-NAIPHOINIKOS'; from the dr. of another mosaic (medallion) from the same room we read [---|-]ΕΛΙΟΙΣ); **2)** amulet with a rider piercing a prostrated woman with his lance (P.-L.Gatier, *BAAL* 3 [1998/1999] 163 no. 8: see our lemma no. 1635 sub (5)); **3)** amphora stamp (P.Arnaud, E.Llopis, M.Bonifay, *BAAL* 1 [1996] 117: δκρʹ | Γορπ[ιαίου] | Αβδους); Semitic manufacturer; year δκρʹ = 124, i.e., either 187 B.C. (Seleukid era, as suggested by edd.pr.) or early Roman Imperial period on the assumption that we have a local era of Tyre, Sidon or Berytos (starting 126, 111, and 81 B.C., respectively) [on 117 note 9, A.-L.-B. mention the alternative reading δκτʹ: 324 (Seleukid era) = 12 A.D.]; **4)** amphora stamps found in Berytos, but probably manufactured in Tyre: cf. our lemma no. 1687 in fine. **Sidon: 5)** mosaic inscription from an early Christian basilica in Chhnîm (now stolen; T.Waliszewski, L.Nordiguian, R.Ortali Tarazi, *National Museum News* 7 [1998] 22-26; T.Waliszewski, *Polish Archaeology in the Mediterranean, Reports 1998*, 178-181; R.Ortali Tarazi, in C.Doumet-Serhal, *A Decade of Archaeology and History in the Lebanon* [Beirut 2004] 234. [The text can be read from the ph. in *A Decade* -- as follows: Ἠπὶ τοῦ ὡσιω(τά)του ἡ|μῶν αἰπισκόπου | Ἀνδρέου καὶ Θωμᾶ | πρασβιτήρου καὶ Εἰά|[ν]νου χωραιπησκόπου || [----] [ἰν]δεκτιῶνας ἕκτης; I was unable to decipher L. 5 from the minuscule ph.; R.-C. points out that the date (LL. 5/6) is evidently erroneous and should be interpreted to yield 498 A.D., Tybout]). **Tyre: 6)** amphora stamps from Jal el-Bahr, north of Tyre: see our lemma no. 1687; **7)** two mosaics from Saddiqin: see our lemmata nos. 1694/1695.

The following texts included in *SEG* are adduced and occasionally discussed. **Berytos:** *SEG* XXVI 1633 (XLIX 2204; *IGLS* 2886; Merkelbach-Stauber, *SGO* IV 20/13/03; like D.Feissel, R.-C. rejects the views of G.Dareggi: see *SEG* XLIX); XXXIX 1577 (XLIV 1316); XLVI 1776, 1785 (*GV* 481; Merkelbach-Stauber, *SGO* IV 20/08/01); XLVII 1931 (under Awzaï in

SEG; Awzaï/Ouzaï belongs to the territory of Berytos); XLVIII 1851; XLIX 1989/1990; LII 1567. **Byblos:** *SEG* XLVI 1781-1784. **Sidon:** *SEG* XLVII 1963 (Jiyeh - which should not be identified as ancient Porphyreon - belongs to the territory of Sidon, not to that of Berytos; consequently XLVII 1963 A and B should be dated 477 and 565 A.D. (Sidonian era) rather than 506 and 595 A.D. (era of Berytos), respectively; observations on φωτιστήριον in (B) and other mosaics); XLVIII 1869/1870 (in 1869, one should refrain from restoring the titles and epithets, 'car les inscriptions connues montrent une diversité qui interdit tout raisonnement' (87); also the numeral of the indiction remains unknown; in the absence of a month's name, it may have consisted of two numbers); XLVII 1967 (LIV 1636); L 1400-1461; LI 1994-2004; LII 1596-1599; LIII 1825 (*I.Varsovie* 31-37 and 39). **Tyre:** *SEG* LII 1601-1611; **Unknown provenance (northern Lebanon):** *SEG* LII 1613.

See also our lemma no. 1594.

1594. Syria. The epigraphy of the Lebanon: exposition catalogue. J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1593) 80/81, draws attention to a catalogue which escaped our notice so far: C.Aboussouan (ed.), *Liban: l'autre rive. Exposition présentée à l'Institut du Monde Arabe du 27 octobre 1998 au 2 mai 1999* (Paris 1998). It includes three general essays on historical developments in Phoenicia in which Latin and Greek inscriptions are occasionally adduced (the two on the Hellenistic and Roman Imperial period by M.Sartre, that on the Byzantine period by F.Alpi, on 158-166, 178-191, and 202-209, respectively; supplemented by lemmata on single objects, partly inscribed, by various authors) and excellent photographs (in color for the greater part) of several inscriptions, both edita and inedita. We mention those illustrated by photographs on which (part of) the Greek text is legible (most texts are briefly discussed in the essays and/or lemmata).

Edita: **1)** bronze weight recording the ἀγορανόμος Νίκων (162; J.Rouvier, *RN* [1887] 369-372; Berytos; 2nd cent. B.C.); see also our lemma no. 1629 sub (2); **2)** bilingual dedication to Melqart/Herakles (174/175; *IG* XIV 600; *SEG* LII 881*; Malta; 2nd cent. B.C.); **3)** mosaic representing the birth of Alexander from Soueidie (Baalbek), late 4th cent. A.D., with figures labelled inter alia Ἀλέξανδρος, Νύμ|φη, Φίλ̣[ιππος], θεράπ|ενα, Ὀλυμπίς [and, according to the description, Ἀριστοτέλης, though we do not see traces of this label on the ph.] (182/183; M.Chébab, *Bulletin du Musée de Beyrouth* 14/15 [1957-1959] 46-50; from the same house: mosaic with the Seven Sages and an epigram qualifying the owner Πατρίκιος as a man equal in wisdom to the Platonic philosopher Εὐδόξιος. [For both see Merkelbach-Stauber, *SGO* IV 20/13/03; *SEG* XXVI 1633 (XLIX 2204); *IGLS* 2886]); **4)** dedication of a bronze ship model Διὶ Βαιθμαρηι from Beqaa, early 2nd cent. A.D. (184; *IGLS* 2989); **5)** dedication of a bronze hand with representation of Mercurius Heliopolitanus (185; *IGLS* 2930; Niha; Roman Imperial period); **5 bis)** statue of Hekate from the Mithraeum of Sidon, 391 A.D. (196/197; *SEG* LII 1593); **6)** fragment of a glass vessel signed by Ἀρτᾶς Σιδώ(νιος), Sidon, 1st cent. A.D. (199; R.Dussaud, *Syria* 1 [1920] 230-234, especially 231 note 1 [For this glass manufacturer cf. *SEG* XLIII 1228]); **7)** epitaph of the καλλιγράφισσα Μεταξία (207; *SEG* VII 196; LII 1564; Berytos, 5th/6th cent. A.D.); **8)** mosaic inscription on φθόνος from Berytos, early Byzantine period (209; *SEG* XLVI 1776); **9)** numerals indi-

cating shops (Berytos; ca. 550 A.D.; 211; ph. of the inversed B only; *SEG* XLVIII 1851); **10)** allegory of Κτίσις from Awzaï, ca. 500 (210; *SEG* XLVII 1931).

Inedita: 11) rectangular stamp on the handle of a Hellenistic jar, found in the center of Berytos (170 [We read from the ph. BHPYTI: Βηρυτί(ου)]); **12)** a rectangular limestone stele from Sidon, Hellenistic period (172/173; also dr.; in a recessed niche a painting representing a woman reclining on a couch; inscription on the base below. [We read from the dr., incorporating the restoration of the name proposed by R.-C., *art.cit.*, 93: [Μακρο]βία χρηστὴ | καὶ ἄλυπε, χαῖρε; 'Robia', catalogue]; **13)** epitaph of a κονχυλευτής [cf. *SEG* LII 1537] from Tyre, early Byzantine period (206 [We read from the ph.: † Ζωΐλου Ἀμμονίου κονχυλευτο<ῦ> †; OH, lapis; cf. R.-C., *art.cit.*, 81: 'la graphie du nom de métier révèle les incertitudes lexicales du lapicide'; probably rather κονχυλευτ(οῦ) θή(κη); the ph. shows a small dot in the O, Tybout]).

1595. Syria. The epigraphy of the Lebanon: Roman temples. L.Nordiguian, *Temples de l'époque romaine au Liban* (Beirut 2005), includes some excellent color photographs of Greek inscriptions, with brief comments and mostly with French translations. We were able to trace only few texts: *SEG* XIX 884 (222/223); XXXVII 1445 (96/97); R.Mouterde, *MUSJ* 29.2 (1951/1952) 30 no. 2 (114). See also 67, 115, 137, 157, 176, 182, 208, for photos of inscriptions which will probably be included in future volumes of *IGLS*.

1596. Syria. Priests and their families. J.-B.Yon, in M.-F.Baslez, F.Prévot (edd.), *Prosopographie et Histoire religieuse* (Paris 2005) 169-180, explores the position of priests and of the families to which they belong in Dura-Europos and Palmyra: separation of priesthood and magistracies, even within one and the same family. On 179/180 tabular survey of the priests recorded for both cities. For the Palmyrene elite cf. *SEG* LII 1576.

1597. Antiochia. Epitaphs and inscribed mosaics (labels) in the Worcester Art Museum. L.Becker, C.Kondoleon, *The Arts of Antioch. Art Historical and Scientific Approaches to Roman Mosaics and a Catalogue to the Worcester Art Museum Antioch Collection* (Worcester 2005), is a lavishly illustrated volume offering a multidisciplinary approach to Antiochian art in general and the objects in the Worcester Art Museum in particular; the latter are reintegrated into their original context as much as possible on the basis of excavation notes and photographs or drawings of the material in situ. The catalogue section contains the following inscribed objects (ph., those of items in Worcester in color), all extensively discussed. **Epitaphs** (presented by A.L.Windham; 1st/2nd cent. A.D.): **1)** *IGLS* 758 (257/258 no. 16); **2)** *IGLS* 857 (259 no. 17). **Mosaic panels** [We supply the references to *IGLS* and mark with an asterisk the inscriptions on mosaics in collections other than that of Worcester but originally belonging to the same ensembles and equally discussed in the catalogue; we do not mention the inscribed mosaics not from Antiochia adduced as parallels]: **3)** Γη[θ]οσ[ύνη]; [Ἑρμῆ]ς, Διόν[υσος], [Νύμ]φε [= Νύμφαι] (*IGLS* 769 A*/B (R.Morholt, 190-195 no. 3; cf. our lemma no. 1598 sub 5); **4)** Μνημοσύνη, Αἰωχί|α [for εὐωχία]; Ἀγ|ωρά; Εὐκαρ|πία; Χει|μών; Τρο|πὴ | χει|μερι|νή *IGLS* 851; 852 B; C; D*; E*; 350-400 A.D.; R.Mor-

holt, 196-207 no. 4, who on 200 translates 851 (Μνημοσύνη, Αἰωχία) as 'Memory Banquet', i.e., funerary banquet (sc. of a women's burial association), as a title for the whole scene, though she does not exclude the traditional interpretation of the inscriptions as labels for the allegorical figures Memory and Banquet. [The only possible interpretation from a linguistic point-of-view; together the two women may of course symbolize a 'memory banquet', but this cannot be the 'title of the scene'; note also that the two labels are well set apart, Tybout]; cf. our lemma no. 1598 sub 12/13); **5)** Κτίσις (*IGLS* 1014; C.Kondoleon, 208-215 no. 5; cf. our lemma no. 1598 sub 25); **6)** Γῆ (*IGLS* 1026*; C.Kondoleon, 230; cf. our lemma no. 1598 sub 29); **7)** ἐνάτη παρή|λασεν (*IGLS* 1027*; C.Kondoleon, 182-189 no. 2, especially 186-188; cf. our lemma no. 1598 sub 30).

1598. Antiochia. A corpus of mosaics. F.Cimok, *Antioch Mosaics. A Corpus* (Istanbul 2000), is the first publication offering excellent color plates of a very large part of the mosaic floors excavated in and near Antioch in the 1930s and now spread over the Hatay Archaeological Museum in Antakya, the Louvre and more than 20 collections in the USA. [For the mosaics in Worcester see our lemma no. 1597 sub 3-7]. The classification is according to the houses or other buildings in which the mosaics have been found. C. gives concise descriptions (no bibliography), conveniently retaining the names of houses or mosaics and dates proposed by D.Levi, *Antioch Mosaic Pavements* (Princeton 1947). We list the inscribed mosaics [in the order in which they appear in *IGLS*, for which we supply the references; we give the texts illustrated in C.'s corpus (i.e., in some cases, not the complete *IGLS*-entry), omitting those of the three longer inscriptions mentioned below under 6, 8, and 9; we could not trace the inscriptions below under nos. 34/35, which are not included in *IGLS*, Tybout]: **1)** καὶ σύ (*IGLS* 874; C. 36/37; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); **2)** καὶ σύ (*IGLS* 875; C. 34/35; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); **3)** Κτίσις (*IGLS* 750; C. 294/295; 'House of Ktisis'; 500-525 A.D.; cf. our lemma no. 2049); **4)** Κυμοδόκη, Ἀγρεύς, Ἀκτέη, Παλέμων; Εὐρώτας, Λακεδεμο|νία; Γαλέο[ς], Φέρουσα, Φόρκυς, Δυναμ[έ]νη (*IGLS* 751 II (C); III (D); IV (F); C. 222-224; Bath E; ca. 350 A.D.; cf. our lemma no. 1599 sub 1); **5)** [Ἑρμῆ]ς, Διόν[υσος] (*IGLS* 769 B; C. 228/229; from a bath building; 4th cent. A.D.; cf. our lemma no. 1597 sub 3); **6)** welcome address to visitors (paraphrase of 1 Samuel 16.4 [?]; *IGLS* 770; M. 243; from an inn?; 450-500 A.D.); **7)** Ἀνανέωσις (*IGLS* 771; C. 244/245; from a house; ca. 450 A.D.; cf. our lemma no. 2049); **8)** donation of a mosaic (*IGLS* 776; C. 226; from a church near Antioch; 387 A.D.); **9)** construction of a public bath (*IGLS* 786; M. 302; translation; 537/538 A.D.); **10)** Γῆ (*IGLS* 798; M. 287; from a house; ca. 500 A.D.); **11)** Τρυφή, Βίος (*IGLS* 809; C. 54/55; 'House of the drunken Dionysus'; late 3rd/early 4th cent. A.D.); **12)** Μνημοσύνη, Αἰωχί|α (*IGLS* 851; Αἰωχί[α], *IGLS* [the ph. clearly shows the final A under the first I]; C. 230/231; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); **13)** Ἀγωρά; Εὐκαρπία (*IGLS* 852 B; C; C. 232/233; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); **14)** Σωτηρία (*IGLS* 870; M. 234/235; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049); **15)** Ἀπόλαυ|σις (*IGLS* 871; C. 236/237; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049; **16)** Ἀμεριμνία (*IGLS* 873; C. 198/199; tomb on the east slopes of Mt. Silpium; 200-225 A.D.); **17)** Μεγαλοψυχία; Νάρκισος, Τηρησίας, Ἀκτέων, Ἱππόλυτος, Μελ[έα]γρος, [Ἄ]δωνις; ἡ Παλλάς, Κασταλία, τὰ ἐργαστήρια τοῦ Μαρτυρίου, τὸ πριβάτον Ἀρδαβουρίου, τὸ Ὀλυμπιακόν, Μάρκελλος, χαλκο|μᾶς, ὁ περίπατος, τὸ δημόσι(ο)ν,

τὸ Λεοντίου, τὸ Ἡλιάδου, τὸ Μαειουρίνου, [--]ριανά (*IGLS* 998; C. 251-253; 260/261; 268-274; detail of (A) also on 16; details of (C) on cover jacket; 'Yakto complex'; ca. 450 A.D.; for Μεγαλοψυχία cf. our lemma no. 2049); **18)** Κωμῳ|δία, Γλυκέρ(α), Μένανδρος (*IGLS* 1000; Κομμω|δία, *IGLS* [however, the ph. shows twice ω and a single M]; ΓΛΥΚΕΡΑ, mosaic; Μέναν|δρο[ς], *IGLS* [however, the ph. shows the final C]; C. 180/181; 'House of Menander'; 3rd cent. A.D.); **19)** Τρυφή (*IGLS* 1001; C. 182; 'House of Menander'; 3rd cent. A.D.); **20)** Λά|δων, Ψαλίς (*IGLS* 1002; C. 183; 'House of Menander'; cf. our lemma no. 1599 sub 2); **21)** [Δ]ι(ά)σ[ια]? (*IGLS* 1003 A [the ph. shows no traces of letters after IAC]; 175; 'House of Menander'; 3rd cent. A.D.); **22)** καὶ σύ (*IGLS* 1010; C. 166; 'House of the Boat of Psyches'; late 3rd/ early 4th cent. A.D.); **23)** Ὀπώρα, Ἀγρός, Οἶνος (*IGLS* 1011; C. 170/171; 'House of the Boat of Psyches'; late 3rd/early 4th cent. A.D.); **24)** Τροπὴ Χιμεριν̣ή̣, Γῆ; Τροπὴ ἐαρινή; Τροπὴ θερι|νή (*IGLS* 1013; C. 276-280; 'House of Ge and the Seasons'; 450-500 A.D.); **25)** Κτίσις (*IGLS* 1014; C. 281; 'House of Ge and the Seasons'; 450-500 A.D.; cf. our lemma no. 1597 sub 5); **26)** Χρῆσις, [Πλο]ῦ|[τος] (*IGLS* 1015; C. 94/95; detail on 17; 'House of the Triumph of Dionysus'; 300-350 A.D. [For this inscription see now C.Gnilka, *ZPE* 162 (2007) 95-98 (ph.; texts in majuscules), who considers restoring the label of the personification at right as [Ἀπόλα]υ|[σις] but prefers [Τρ]υ|[φή] for reasons of space; G. is unaware, however of the reading [Πλο]ῦ|[τος] in *IGLS*, first suggested by H.Seyrig; both Πλοῦτος and Τρυφή would fit in with the available space and with the semantic context; both personifications have parallels on Antiochian mosaics: see our lemma no. 1604, and here above sub nos. 11 and 19, respectively, Tybout]; **27)** Δύναμις (*IGLS* 1016 J; C. 212/213; 'Constantinian Villa'; 300-350 A.D.; cf. our lemma no. 2049); **28)** Ἠχώ, Νάρκισσος (*IGLS* 1022; C. 114/115; 'House of the Buffet Supper'; late 2nd/early 3rd cent. A.D.); **29)** Γῆ (*IGLS* 1026; C. 300; 'House of the Worcester Hunt'; ca. 500-550 A.D.; cf. our lemma no. 1597 (6)); **30)** ἐνάτη παρή|λασεν (*IGLS* 1027; near a man reading a sun-dial; παρή|λαξεν, *IGLS* [however, the ph. shows a clear Σ, Tybout || interesting use of παρελαύνω (not in *LSJ*), more common for horses, chariots, etc.; the 9th hour (in the afternoon) is frequently mentioned in invitations for private feasts in papyri, Martin]; C. 193; 'House of the Sun Dial'; 3rd cent. A.D.; cf. our lemma no. 1597 sub 7); **31)** Νεικόστρα|τος Αἰγαῖος (*IGLS* 1120; C. 102/103; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.); **32)** Ἀλφειός; Ἀρέθουσα; Θίσβη; Πύραμος (*IGLS* 1122 B; D; E; G; 97-101; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.; cf. our lemma no. 1599 sub 3); **33)** Κιλικία; Πύραμος; Τίγρις (*IGLS* 1123 A; B; D; C. 63-67; 'House of Cilicia'; 2nd cent. A.D.; cf. our lemma no. 1599 sub 4); **34)** Ἐπικόσμησις (not in *IGLS*; C. 301; from the slopes of Mt. Staurin; 5th cent. A.D.); **35)** Κ(ύρι)ε, πρόσδεξε | τὴν καρποφορί|αν ὧν τὰ ὀνόμα|τα γινώσκις ❦ (not in *IGLS*; C. 291; translation; inscription in a tabula ansata; from a small church outside the city wall; 550-550 A.D.).

1599. Antiochia. Labelled personifications on late Roman mosaics. J.Huskinson, in *Personification* -- (cf. our lemma no. 2046) 247-264, examines the personifications of rivers on Antiochian mosaics and their role 'in Antioch's cultural self-representation' (260). The labels of the following rivers are discussed [we supply the references to *IGLS*]: **1)** Εὐρώτας (with the region Λακεδεμονία; *IGLS* 751 III (D); ph.; cf. our lemma no. 1598 sub 4); **2)** Λάδων, Ψαλίς (*IGLS* 1002; ph.; cf. our lemma no. 1598 sub 20); **3)** Ἀλφειός; Ἀρέθουσα; Θίσβη; Πύραμος (*IGLS* 1122 B; D; E; G; ph.; cf. our lemma no. 1598 sub 29); **4)** Πύραμος, Τίγρις (*IGLS* 1123

B; D; cf. our lemma no. 1598 sub 33). For H.'s comment on the Μεγαλοψυχία mosaic, and for a discussion of other labels on Antiochian mosaics, see our lemma no. 2049.

1600. Antiochia (area of: Amuq Valley). Two rock-cut dedications to Zeus (Ouranios), undated. Two dedications cut on the same rock in the Amanus mountain pass between Antioch and Rhosos. A photograph is published in K.E.Yener (ed.), *The Amuq Valley Regional Projects, vol. 1. Surveys in the Plain of Antioch and Orontes Delta, Turkey, 1995-2002* (Chicago 2005) Plate 6 C, with brief comments by M.H.Sayar on the page (no text): one inscription is dedicated to Zeus Ouranios [on the ph. Διὸς Οὐρανίο[υ] can be read in what seems to be the first line] by Ἀντίοχος son of Ἀντίοχος, the other to Zeus by Euangelios, priest of Zeus [rather Εὐάγγελος, Εὐαγγέλιος being a month's name; the ph. is illegible, Tybout]. According to S. these inscriptions, intended to protect travellers from inclement weather and other dangers, probably date to different periods.

1601. Antiochia. Funerary epigram of Cassiodorus, 1st cent. B.C. *GV* 704 (Merkelbach-Stauber, *SGO* IV 20/03/05; *IGLS* 944; Kaibel, *EG* 431; *GIBM* 1048). F.Mosino, *MEP* 9/10 (2004/2005) 287/288 (Italian translation), adduces this epigram for Κασσιόδωρος as additional evidence for the Syrian origin of the family of the Roman statesman and author Cassiodorus (ca. 485-ca.580 A.D.). Κασσιόδωρος is a theophoric name related to (the Egyptian) Ζεὺς Κάσιος [see also *SEG* XXXVI 1456, Tybout].

1602. Antiochia. Epigram commemorating the construction of a church (shrine in a church?) by two emperors, 341 or 351-354 A.D. *IGLS* 832; Merkelbach-Stauber, *SGO* IV 20/03/03; text known from John Malalas, *Chron.* 13.7. D.Woods, *VChr* 59 (2005) 54-62, argues that the reading of the codices Κωνστάντιος (verse 1; Κωνσταντῖνος, *IGLS*, *SGO* [i.e., Κωνσταντῖ⟨ν⟩ος]) should be retained; the epigram, then, refers to the emperor Constantius II in verse 1 and to his cousin Constantius Gallus (Flavius Claudius Constantius, always styled Constantius in the epigraphical, Gallus in the literary sources), Caesar from 351 to 354 and staying in Antiochia during that period, in verse 3, rather than to Constantine I (L. 1) and Constantius II (L. 3). Γοργόνιος ... κόμης in verse 4 can be identified with the Gorgonius who according to Ammianus (15.2.10) was charged with the cura ... thalami (i.e., he was praepositus sacri cubiculi) and was very influential under Gallus. Verse 3 (Κωνσταντείου ἄνακτος ὑποδρήσσοντος ἐφετμαῖς) expresses the subordination of the Caesar to the Augustus (unfitting for Constantine and Constantius II). W. interprets verse 4 (Γοργόνιος δὲ κόμης θαλαμηπόλον ἔργον ὕφανε) as 'the *comes* Gorgonius carried out the work of a servant of the shrine' (θάλαμος can refer to a chapel or shrine; generally θαλαμήπολος is held to be the equivalent of praepositus sacri cubiculi or cubicularius). Gorgonios dedicated a shrine in a church built by Constantius Gallus on the order of Constantius II; this church may have been the martyrium of St. Babylas in Daphne; Malalas' statement that the epigram refers to the dedication of the Great Church of Antiochia, dated by other sources to 341 A.D., is erroneous.

G.Agosti, *art.cit.* (cf. our lemma no. 2009) 23-29, reads in verse 1 Κωνστάντ(ε)ιος, without pronouncing himself on the validity of Wood's historical reconstruction of which he provides a summary. The expression ὑποδρήσσοντος ἐφετμαῖς is also found in three slightly later poems of Gregorius Naz. (*Carm.* 1.1.6.15; 1.1.27.25; 1.2.1.34), which suggests a common source; the rare verb ὑποδρήσσω has parallels in 5th/6th cent. poetry (15 parallels in Nonnos only [See also D.Feissel, *BE* (2006) no. 446, who points to its occurrence in the stone epigram *I.Laodikeia* 42 (mid 5th cent. A.D.)]). The formula (adjective +) ἔργον ὑφαίνειν is paralleled in Nonnos (*Par. Io.*) twelve times; it is an equivalent of ἐργάζεσθαι, ποιεῖν, διακονεῖν used in the model (Gospel according to John); this definitely undermines the hypothesis of Merkelbach-Stauber ('aber der comes Gorgonios hat die Teppiche und Vorhänge angefertigt'; 'Das Verbum ὕφανε dürfte auf die Ausstattung der Kirche mit Textilien zu beziehen sein'); θαλαμηπόλον ἔργον ὕφανε means 'realizzò l'opera del θαλαμηπόλος'; for the latter term A. prefers the traditional interpretation (cubicularius) to that of Woods: 'il *comes* Gorgonios ha realizzato i lavori che gli spettavono in quanto *cubicularius*'.

1603. Antiochia (area of: Amuq Valley). Christian building inscription, 531/532-540/541 A.D. Right part of a stone plaque; inscription on a relief tabula ansata in a recessed field with moulded frame; cross on the single ansa preserved. A photograph is published without comment in K.E. Yener (ed.), *The Amuq Valley* -- (cf. our lemma no. 1600) Pl. 6 A. Cf. D. Feissel, P.-L.Gatier, *BE* (2006) no. 449, for some comments: L. 2 mentions an archbishop; in LL. 4/5 one reads [ὑ]πουργήσαντος [---] ἐργο(λάβου). The first two letters of the date are ΠΦ, which, on the very likely assumption that the era of Antioch is used, yields the decade starting with 531/532 A.D., under the patriarchate of Ephrem whose name must have been recorded in the lacuna. [The ph. shows [–]NOṆ (or M?) AIΩNION [.?]C (or E?) TΩ̣ | [---] ἀρχιεπισκ(όπου) φιλο|[------] | [ὑ]πουργήσαντος [---] || ἐργο(λάβου) ἔτους πφ[.]', Tybout].

1604. Antiochia. Mosaic inscriptions (labels), late 5th/6th cent. A.D. *SEG* XLV 1894. This mosaic fragment with personifications labelled Ἀπόλαυ[σις] and Πλοῦτος has been offered for sale at Sotheby's, New York: cf. auction catalogue *Sotheby's. Antiquities, New York, June 7, 2005*, 64/65 no. 66 (color ph.). See also J.-C.Balty, in *LIMC* II.1 (München 1984) 182 no. 3 s.v. Apolausis, and K.Clinton, in *LIMC* VII.1 (München 1994) 419 no. 29 s.v. Ploutos.

1605-1620. Antiochia (and area). Inscriptions on lead seals, early Byzantine period. 49 circular Byzantine lead seals from the Khoury collection (Beirut), mostly bought in Hatay (Antiochia) or its region and occasionally in Lebanon. Ed.pr. J.-C.Cheynet, *RN* 159 (2003) 429-456 (ph.), who provides parallels where possible; their chronological distribution corresponds to the period of Byzantine rule over Antiochia. We present the texts of the 16 seals dating prior to 800 A.D., the chronological limit observed in *SEG*. [For another series of Byzantine seals largely from Antiochia and its territory see *SEG* XLIV 1584-1676].

1605: 427/428 no. 9. **Michael and Areobindos, ca. 550 A.D.** Bust of Justinian I between two crosses; inscription below.

† Μιχαὴλ Μαρίας | Ἀρεοβνίδου κο[μ(μερκιαρίων)] | Τ[ύρου]

1. Michael probably uses the matronymic to distinghuish himself from a homonymous kommerkiarios of Tyre; on the basis of this seal Μαρί[ας] instead of Μαρί[νου] should be restored in parallel pieces from the Seyrig collection (C.Morrisson, *CRAI* [1986] 425/426 and 433 no. 4 [no Greek text]; J.-C.Cheynet, C.Morrisson, W.Seibt, *Les sceaux byzantins de la collection Henri Seyrig* [Paris 1991] 104 no. 141; cf. also N.Oikonomides, *A Collection -- Seals* [cf. *SEG* XLVI 1592] no. 2), ed.pr. || 2. Ἀρεοβνίδου for Ἀρεοβίνδου, as in the parallel pieces from the Seyrig collection. [In his majuscule text ed.pr. prints ΑΕΡΟΒΝΙΔΟΥ, but the ph. seems to show ΡΕΟ, Tybout].

1606: 444/445 no. 31. **Monogram, 6th cent. A.D.** Cruciform monograms on the obverse and reverse, including the letters B, E (reversed), Θ, K, [H], O (?), T, and, A, B, N, ΟΥ, P, Ϲ, Φ (with a small cross in the center of the monogram), respectively, probably to be read Θεοτόκε βοήθει and Βαρσανουφίου.

A homonymous monk from Gaza died ca. 545 A.D., but there is no reason to identify him with our Barsanouphios, ed.pr.

1607: 451 no. 40. **Monogram, 6th cent. A.D.** Cruciform monogram including the letters A, E, O, Π, Y (small cross above, small star left, and small crescent right of the monogram); parallels are known, from Antiochia for the greater part, but the reading is uncertain; ed.pr. presents this seal under the heading 'Paul (?), Apélatès (?), Pélagios (?)' [Παῦλος, Ἀπελάτης, Πελάγιος].

1608: 432 no. 14. **Monogram, 6th/7th cent. A.D.** Obverse: bust (damaged), probably of the Virgin; reverse: cruciform monogram including the letters A, E, reversed N, ΟΥ, Π, T, X; previously unattested; probably to be read as Εὐτυχιανοῦ ὑπάτου.

1609: 432/433 no. 15. **Monogram, 6th/7th cent. A.D.** Obverse: cruciform monogram including the letters A, N, ΟΥ, Ω; reverse: cruciform monogram including the letters A, ΟΥ, Π, T; to be read as Ἰωάννου and ὑπάτου, respectively.

1610: 441 no. 26. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters E, Λ, M, ΟΥ, Π; previously unattested; possibly to be read Εὐμολπίου.

An Eumolpios is on record as comes Orientis ca. 550 A.D., but an identification seems too uncertain, ed.pr.

1611: 442 no. 27. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters [A?], Γ, E, M, OY; to be read as Μεγάλου.

For the rare name Μέγας, attested notably in Syria and Egypt, see *SEG* XXXV 1792; for the well-known curator and patricius Megas see *SEG* XXXV 1763 sub (2). 'Aucun indice ne permet d'attribuer notre sceau à ce personnage, n'était la représentation si curieuse de la Vierge', ed.pr.

1612: 442/443 no. 28. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A (?), Δ or Λ, M, N, OY; with Δ, the seal corresponds to a known type and is to be read as Δαμιανοῦ; with Λ, it is previously unattested and may be read as Αἰμιλιανοῦ.

1613: 443 no. 29. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A, N, OY, C including K, T, ω; previously unattested; to be read as Κωνσταντίνου.

1614: 450 no. 38. **Monogram, 6th/7th cent. A.D.** On the obverse and reverse an identical cruciform monogram including the letters Δ, E, N, OY; previously unattested; possibly to be read as Ἐννοδίου.

1615: 450 no. 39. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin with the Child between two crosses. Reverse: cruciform monogram including the letters A, Δ, E, K. N, OY Φ, X; previously unattested; ed.pr. offers no reading, but presents the seal under the heading 'N., diacre (?)'.

1616: 451/452 no. 41. **Monogram, 6th/7th cent. A.D.** Obverse: St. Michael standing, holding a globe in his left and a labarum in his right hand; reverse: cruciform monogram including the letters A, E, Θ, P, Y; previously unattested; possibly to be read as Αἰθερίου.

A curator of the divine houses of Antiochia (ca. 560-565 A.D.) bore this name, ed.pr.

1617: 452 no. 42. **Monogram, 6th/7th cent. A.D.** Obverse: bust, perhaps of the Virgin; small star at left; reverse: monogram including the letters Δ (probably), Θ, OY or (preferably) P, Y, ω; previously unattested; possibly Θεοδώρου.

1618: 454 no. 46. **Label, 6th/7th cent. A.D.** St. George standing, holding a sword in his left and a lance in his right hand; inscription left (OAΓE) and right (ωPΓI) in columns: Ὁ ἅ(γιος) | Γεώργι(ος)

Previously unattested type; one of the oldest images of St. George on seals; the inscription is added to distinguish St. George from other military saints of similar appearance; his presence in northern

Syria can be explained by the presence of military units and by the proximity of his original cult place in Lydda, ed.pr.

1619: 444 no. 30. **Monogram, 7th cent. A.D.** Obverse: rider (Theodoros, a military saint) clad in a large cloak and perhaps holding a lance; reverse: cruciform monogram including the letters A, N, ΟΥ, Ω; to be read Ἰωάννου.

1620: 428 no. 10. **Prayer, 8th cent. A.D.** Obverse: cruciform monogram (A); reverse: inscription in milled edge (B): **A:** Θεοτόκε βοήθει **B:** Θεοδ|ώ[ρ]ῳ διο|[ικ]ιτῇ

1621. Apamea (area of: Androna). Churches and cults. In an article on a new (anepigraphic) stylite's column M.Mundell Mango, in *Mélanges Jean-Pierre Sodini* (= *T&MByz* 15; Paris 2005) 329-342, on 334/335 lists the churches and cults attested for Androna by inscriptions: *IGLS* 1677 (church of the Trinity), 1691-1694 (double church dedicated to the Archangels, presumably Michael and Gabriel), and 1705 (church of St. Theodoros); outside the walls a sanctuary of St. Jacob is recorded in *IGLS* 1675 ter; M.M. reports that C.Mango located this boundary stone in 2000 at about 2.8 km to the northwest of Androna at Umm al-Jurun (ph.; translation).

1622-1623. Apamea. Two honorary inscriptions, late 2nd/early 3rd cent. (?) A.D. Ed.pr. J.-C.Balty, in P.Bieliński, F.M.Stępniowski, (edd.) *Aux pays d'Allat. Mélanges M.Gawlikowski* (Warsaw 2005) 21-29 (ph.; French translations). B. argues that these two texts testify to the acceleration of the careers of partisans of Septimius Severus in the conflict with Pescennius Niger, governor of Syria, after the latter's defeat in 193/194 A.D. Cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] nos. 1559/1560.

1622: 21-24. **Honorary inscription for Rustius Rufinus, 198 A.D.** Rectangular pedestal for a statue, moulded above; found in 1998 at the northern gate, re-used in a late wall; the Greek inscription is engraved on an erased surface originally bearing a Latin inscription.

Ῥούστιον Ῥου[φεῖνον] | Σεβαστῶν ἔπαρ[χον τοῦ] | στόλου Ῥαουενν[ατίου] | ἡ βουλὴ καὶ ὁ δῆμ[ος]

1-2. Before Σεβαστῶν one would expect ἐπίτροπον, perhaps omitted by the mason, O.Salomies apud G. || the honorand is Cn. Marcius Cn. f. Rustius Rufinus (H.-G.Pflaum, *Les carrières procuratoriennes équestres sous le haut-empire romain* II [Paris 1961] no. 234), known to have been procurator Aug. provinciae Syriae (i.e., Syria Coele); he was undoubtedly honored by Apamea in this capacity on leaving Syria to become praef. Augg. of the fleet of Ravenna; terminus ad quem of our inscription is the elevation of Caracalla to the status of Augustus in autumn 197 A.D., ed.pr.; cf.

P.Le Roux apud G., who points out that the correct date for Caracalla's accession is January 28 of 198 A.D., the day of the battle of Ktesiphon.

1623: 24-26. **Honorary inscription for L. Valerius Turbo, early 3rd cent. A.D.?** Nearly square block (left corner part of a pedestal or monument); found in 2001 in the portico of the market, perhaps re-used.

Λ(ούκιον) ❦ Οὐαλέριον | Τούρβωνα | ἐπίτροπον

No procurator (of Syria or Syria Coele) of this name is known so far; with due caution the honorand might be identified with L. Valerius Turbo on record together with his son Marcus as clarissimi and city patrons in the album of Canusium (*CIL* IX 328 LL. 27 and 32; 223 A.D.); he may have been procurator in Syria ca. 15-20 years before; his promotion to the senatorial order may have been due to his support of Septimius Severus in the latter's conflict with Pescennius Niger, ed.pr.

1624. Apamea (area of: I'gāz). Psalm quotations and metrical blessing, 546/547 A.D. *PAES* III B 1016; *IGLS* 1598; Merkelbach-Stauber, *SGO* IV 20/05/05. G.Agosti, *art.cit.* (cf. our lemma no. 2009) 14-18, focuses on the rare term βαθυκτέανος (referring to the inhabitants of a δόμος) which is likely to echo Nonnos, *Dion.* 12.126 (βαθυκτεάνῳ δὲ ῥεέθρῳ, referring to the gold-holding Paktolos) also because of the sequence βαθυκτεάνων ναετήρων (for the clausula '.... ναετήρων' cf. *Dion.* 13.196 and 222; 23.96). Βαθυκτέανος embellishes βαθύπλουτος known from a verse of Euripides (Fr. 453 Kannicht; Εἰρήνα βαθύπλουτε) that had become proverbial. The two other epigrams from I'gāz referring to the same family also reveal influence from Nonnos (*SGO* IV 20/05/06 and 20/05/07 = *PAES* III B 1017/1018 and 1019/1020 = *IGLS* 1599 and 1600 = *SEG* XLVIII 1848 and 1849). Pantaleon, Petros and Leontia, who identify themselves as the authors of *SEG* XLVIII 1849 (LL. 4/5), may have composed all three epigrams from I'gāz; anyhow, the poet(s) was/were imbued not only with the classical writers (Homer, Euripides, Menander) but also with recent Christian poets writing in classical meters (Nonnos, *Par. Io.*; the empress Eudokia; [ps. Apollinaris], *Metaphrasis Psalmorum*; copious parallels in notes 77-79 on 16/17).

1625. Beroia. Inscription on a magical gem, undated. *IGLS* 224. M.Philonenko, in *Nommer les dieux* 425/426, points out that the signs in L. 2 (ZZX) are not just voces magicae; the first two signs are yods in palaio-hebraic script and stand for Ιαω (L. 1); the third sign is not a chi (X), but a star. The combination of two yods and a star is on record in other magical gems. In L. 3 πιπ stands for πιπι, the equivalent of demotic *ppy* (a cock; Egyptians identified Yahwe with that animal). In *SEG* XXXVIII 1926 in the line above βαρουχ 'Ιαω Ph. also sees four yods rather than zetas; the yods are the equivalent of the tetragram YHWH.

1626. Berytos. For inscriptions from Berytos see our lemma no. 1593. Cf. also our lemma no. 1697.

1627. Berytos. Inscriptions on two amphoras and a mortar, 187 B.C.?-4th cent. A.D. In *BAAL* 1 (1996), edd.pr. P.Arnaud, E.Llopis, M.Bonifay publish the following objects with Greek inscriptions: 1) an amphora stamp (187 B.C. or early Roman Imperial period?; see our lemma no. 1593 sub (3)); 2) an amphora with a dipinto: [--]σσιανου (122; edd.pr. suggest restoring ['Αλε]σσιανοῦ; late 3rd/4th cent. A.D.); 2) two identical stamps on a mortar: Ἑρμογ|ένους (122; 350-400 A.D.; several examples of this stamp have already been found in or near Beirut, which points to a local or regional atelier. [For this stamp see also the study by M.Vallarin mentioned in *SEG* XLV 1914, Tybout]).

1628. Berytos. Signatures on kiln supports, 2nd/early 1st cent. B.C. Three imported clay kiln supports with the manufacturer's stamp Ἑκαταίο in a rectangular frame on the back; found in the 'zone des églises'. Ed.pr. M.Masri, in C.Morhange, M.Saghieh-Beydoun (edd.), *La mobilité des paysages portuaires antiques du Liban* (Beirut 2005) 216/217 nos. 1, 5 and 6 (ph.; dr.; no. 1 is incomplete: [--]ΤΑΙΟΥ). [For this stamp and Hellenistic kilns in general see *SEG* XLVII 2278 bis; cf. also XLVIII 1972, Tybout].

1629. Berytos. Inscription on lead weights, Hellenistic period. As a parallel for the weight in our lemma no. 1697, A.Kushnir-Stein, *Michmanim* 19 (December 2005) 17*/18*, discusses four weights from Berytos with letters or signs apparently indicating the weight: 1) E.Babelon, J.A.Blanchet, *Catalogue des bronzes antiques de la bibliothèque nationale* (Paris 1895) no. 2250: the letters MZ after the date may be understood as M∠, i.e., 'half a mina'; the very worn object may have weighed more than it does at present (210.83 g; standard of 550-600 g for the Seleukid mina); 2) the weight mentioned in our lemma no. 1594 sub (1): the single letter sign in the right field, interpreted as M, could also be H, i.e., 'an eighth' of a Seleukid mina; the present weight is 55.8 g, but it looks fairly worn and its original weight must have been greater; 3) A.Dain, *Inscriptions grecques du musée du Louvre. Les textes inédits* (Paris 1933) no. 237: the Δ in fine has a short line at its upper end, apparently guiding the reader to interpret the letter as a numeral: 'a quarter' of a Seleukid mina (in line with the object's present weight; on the basis of a ph. K.-S. confirms Dain's reading Δ; H.Seyrig, *Notes on Syrian Coins* [New York 1950] 31 note 4, read A); 4) *SEG* LII 1568: K.-S. now explains the two final signs as a numeral 16: the first sign is a form of the F (6), the second probably I (10); the line above the iota may indicate that FI is a number. The item weighs 36.44 g, i.e., 1/16 of the Seleukid mina (signs relating to administrative matters rather than an indication of the weight, K.-S. in her ed.pr. [see *SEG* LII]; for a line indicating that the letter should be understood as a digit see our lemma no. 1697 app.cr. ad L. 1).

1630. Berytos. Stamped amphora handles, Hellenistic period. C.Aubert, in *Transport Amphorae and Trade* 31-41, presents a tabular survey of the names of eponyms and fabricants (with their dates) on record on the Rhodian amphoras found in the city. No new names or combinations. Eponyms: Ἀγέμαχος, Ἀγοράναξ, Αἰνησίδαμος, Ἀρίστακος, Ἀριστείδας, Ἀριστόμαχος, Ἀριστόπολις, Ἀρχίδαμος, Θεαίδητος, Θέστωρ, Καλλικράτης, Καλλικρατίδας, Κλεώνιμος, Κρατίδας, Νικασαγόρας, Ξενοφάνης, Ξενόφαντος, Ξενοφῶν, Παυσανίας, Σώδαμος, Τιμασαγόρας, Τιμόδικος, Τιμόθεος, Τιμούρροδος. Fabricants: Ἀγαθοκλῆς, Ἀθανόδοτος, Ἀντίμαχος, Ἀριστίων, Ἀριστοκλῆς, Δαμοκράτης, Διόδοτος, Διοκλῆς, Δῖος, Ἐπίγονος, Εὔκλειτος, Εὐφράνωρ, Εὔιος (or Εὖρος?), Ζέφυρος [?; A. prints Σέφυρος], Ἰμᾶς, Καλλιώ, Κρέων, Μαρσύας, Νικασίων, Ὄλυμπος, Πολύξενος, Σωκράτης, Φίλαινος, Φιλοκράτης. A. also mentions a Koan amphora with Μιννίων as fabricant.

1631. Berytos. Gold amulet with exorcism of the wandering womb, 1st cent. B.C./1st cent. A.D. *SEG* LIII 1803; R.Kotansky, *Greek Magical Amulets* I (cf. *SEG* XLIV 1737) no. 51 (superseding *CIG* 9062). G.Németh, *art.cit.* (cf. our lemma no. 1096) 93/94, suggests two alternative reasons why Ἴψα (= Latin ipsa) was not replaced by a specific female name: the amulet may have been placed in the bulla in advance and was sold as such, or the magician was not too well versed in Greek and he was only capable of copying the text without being able to transform it (Kotansky and C.A.Faraone suggested that the magician forgot to replace ipsa with the actual name; see *SEG* LIII).

1632. Berytos. Inscription on an architrave, Roman Imperial period. Large limestone block with a Greek inscription on the front (A) and a Latin text on the back (B); found in excavations near the church of St. George of the Maronites, in a sector close to the ancient north-south road running at the front of this church. Ed.pr. M.Sartre, in *La mobilité* -- (cf. our lemma no. 1628) 211 no. 3.2 (ph.: inscription illegible).

A: [---]CONI[-]ΑΔΗCΤΑCΚ[.]Ο[-]ΑC[-]ΑCΧ[-]
B: [---]T[--]IPRAIICAIT[--|--------]COITU[----]

A. [---]αδήστας κ[--]; in fine ACX or AEX, ed.pr. ‖ 'Tout m'échappe. Ces deux textes sont très effacés et je les ai vus à une heure où ils étaient mal éclairés', ed.pr.

1633. Berytos. Mason marks on architrave blocks, Roman Imperial period. Three marble architrave blocks with marks on the back; found in the same sector as the architrave block presented in our lemma no. 1632. Ed.pr. M.Sartre, in *La mobilité* -- (cf. our lemma no. 1628) 212/213 no. 4 (ph.).

A: β′ | δυτ(ικός) **B:** γ′ | δυτ(ικός) **C:** δ′ | δυτ(ικός)

The numerals indicate the order in which the blocks should be placed on the western side of a building, perhaps the portico on the west side of the nearby ancient road (cf. our lemma no. 1632), ed.pr.

1634. Berytos. Inscriptions on lamps, 6th cent. A.D. R.Awarkeh, in *La Mobilité* -- (cf. our lemma no. 1628) 233-243, focuses on two types (rounded and oval) of early Byzantine lamps found in sealed deposits from central Beirut interestingly providing a certain date (6th cent. A.D.) Two have Greek inscriptions: 234 nos. 4/5 (dr.; no text; mid 6th cent. A.D.). [I am unable to read these texts, drawn as usually on this category of objects in unclear letters; for the various types of inscriptions see *SEG* XXXIX 1617, XL 1434-1440, XLII 1385-1407, and XLVI 1809, especially the survey in XLII on pp. 422/423, Tybout].

1635. Berytos. Inscriptions on weights and amulets, early Byzantine period. Ed.pr. P.-L.Gatier, *BAAL* 3 (1998) 157-164 (ph.; cf. *SEG* LII 1569 for an incomplete summary based on *BE* [2003] no. 573), publishes the following objects bearing Greek inscriptions and found in excavations in the center of Beirut. **Weights** (cf. *SEG* LII 1569 sub (1)): **1)** † | γ α′ (= one ounce; circular bronze weight; 25 g.; 160 no. 4); **2)** † | γ γ′ (= three ounces; square bronze weight; 75 g; 160 no. 5). **Amulets**: **3)** στό|μα|χε, | πέ|πτε (cf. *SEG* LII 1569 sub (2); gray haematite (?); rectangular with arched top and bottom; obverse: inscription; reverse: on a column a figure (probably Harpokrates) clad in a tunic; three scarabs above; crocodile below; at left, above and below three crocodiles and three goats; at right three falcons and three goats; 161 no. 6); **4)** Ιαω (black, approximately rectangular stone (steatite?) engraved on two larger (obverse/reverse) and two smaller sides; obverse: Anubis; reverse: Hekate; left: serpent; right: inscription; 161/162 no. 7); **5) A:** Σφραγὶς Σολομῶνος· βοήθι τοὺς φέροντας †; **B:** Φεῦγε, φεῦγε, φεῦγε, μεμισιμένι, διόκι σε ὁ ἄγγελος Ἀρα[αφ] (μεμισιμένι = μεμισημένη; διόκι = διώκει; circular bronze amulet; inscriptions on the obverse (A) and reverse (B), running along the rim around the representations of a rider with nimbus piercing a prostrated woman with his lance (A) and an angel holding a cross (B); 163 no. 8; French translation).

1636. Epiphania. Mosaic inscriptions, late 4th/early 5th cent. A.D. R.Jouejati-Madwar, in *La mosaïque gréco-romaine* IX, 775-784, discusses the possibility that a number of mosaics found mostly in churches over the last 40 years in the region of Hama (ancient Epiphania) were made by a workshop independent from those in Apamea, a leading production center at the time. J.-M. focuses on floors from Khirbet Muqa (dated to 394/395 A.D.; *SEG* XX 376 [384/385 A.D.]; XL 1763; J.-M. 775/776; dr.), Murik and Qumhane (both assigned to the early 5th cent. A.D.) probably made by the same workshop. On 778 J.-M. argues that the mosaics from Qumhane and those from the cathedral of Hama share common characteristics; the letter forms of the inscriptions in both churches are very similar and have probably been created by the same mosaicists (ph. of both; Hama: *SEG* XLV 1904. [We could not trace the inscription from Qumhane, which is probably an ineditum; cf. 776 note 13: R.Jouejati-Madwar, *Les mosaïques de l'église de Qumhane (Syrie)*, forthcoming; we read the inscription, in a rectangular panel, from the ph.: Ἐπὶ Νόννου οἰκονόμου καὶ lo-

zenge | ἐπὶ Ἀλεξάνδρου καὶ Μαξίμου | καὶ Πέτρου Θεοδοσίου πεντ(απρώτων) | ἐψηφώθη ἡ ἁγία ἐκλη[σία]; for the πεντάπρωτοι (village officials in Syria) see *SEG* XXIX 1592, XXXII 1467, XXXVII 1319, and XLIV 1312, Tybout]).

1637. Hierapolis. Honorary epigram for the high priest Ἀλέξανδρος, mid 1st cent. A.D. *SEG* XXVI 1634. R.Stucky, *art.cit.* (cf. our lemma no. 1640) 280, adduces this inscribed relief representing a priest offering on an altar as a parallel for the relief accompanied by the inscription in our lemma no. 1640. He presents a computerized photographic reconstruction of the stele, consisting of the part representing the body part in the National Museum in Damas since 1924 and the head seen by S. in 1972 in the antiquities market of Beirut. [Correct the erroneous statement in *SEG* XXVI: 'Stucky ... who has seen in a shop a basalt relief fragment ... (now in the National Museum of Damas)' || the epigram (not referred to as such in the heading of the *SEG*-lemma) should be added to Merkelbach-Stauber, *SGO* IV, Tybout].

1638. Jebel Khalid. Stamped amphora handles, Hellenistic period. Cf. *SEG* LII 1574. Ed.pr. G.Clarke, *Mediterranean Archaeology* 18 (2005) 175-191 (ph.), publishes 21 amphora stamps found during excavations in 2002-2002 and 2005. Nos. SH 51-62 (177-181) are Rhodian. [The numbering from no. 51 on follows on from G.'s earlier publication for which see *SEG* LII]. **Rhodian eponyms:** Ἀριστείδας, Ἀριστοκλῆς, Κλέαρχος, Κλειτόμαχος, Ξενόστρατος, Ξενόφαντος, Τιμούρροδος; **Rhodian manufacturers:** Δαμοκράτης, Ἱπποκράτης, Νικασίων, Παυσανίας. There are three new examples of Αβιδσαλμα (181/182 nos. SH 63-65) and two (incomplete) attestations of Βαργατους (183/184 nos. 66/67), both genitives of Semitic names (Αβιδσαλμα and Βαργατης) on pseudo-Koan regional amphoras (cf. *SEG* LII); ΙΘΗΙΧΑ (183 no. 68; paralleled in no. SH 43 but apparently unique to Jebel Khalid; transcribed Ἰθῆικα in the index of names on 185) possibly conceals another Semitic name; 183 no. 69 is a local lagynos (?) handle with illegible stamp; 183 nos. 70/71 are unparalleled non-Rhodian monogram stamps (no. 71 almost certainly from Cyprus) for which C. does not provide a text.

1639. Jebel Khalid. Graffiti and dipinti on vessels, undated. Edd.pr. G.Clarke, H.Jackson, *Mediterranean Archaeology* 18 (2005) 193-198 nos. Gr 37-67 (ph.; some dr.), publish 31 graffiti and one dipinto on fragments of various vessels. [The numbering from no. 37 on follows on from G.'s earlier publication (cf. *SEG* LII 1574) 205-216: 36 graffiti and 5 dipinti]. We do not reproduce these tiny fragments consisting of one to three letters or signs, often of dubious reading, which 'may well be intended to indicate owners' marks, or a vessel's contents or quantity' (193); 198 no. Di 6 is an Aramaic ostrakon.

1640. Kiliza (Killiz; north of Aleppo). Dedication to Bel, first half of the 1st cent. A.D. *IGLS* 174. R.A.Stucky, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 277-284 (ph.; French translation), comments on the iconography of the relief (priest offering on an altar;

left and right two large taurine bodies); for the scheme of two animal bodies flanking an altar or statue base he finds predecessors in southern Syria dating to the beginning of the first millennium B.C. See also our lemma no. 1637.

1641. Laodikeia-on-the-Sea. Decision of the peliganes concerning tax on statues in a private sanctuary, 174 B.C. *IGLS* 1261. J.D.Sosin, *CQ* 55 (2005) 130-139 (text; translation), reconstructs the events underlying the decision of the πελιγᾶνες (a council of elders of Macedonian origin) that those who wish to erect a statue in the privately owned sanctuary of Sarapis and Isis should διδόναι, μὴ τοῦ τόπου, αὐτῆς δὲ τῆς εἰκόνος τὸ ψηφισθὲν | πλῆθος (LL. 23-25): after the city had decreed a fee for the erection of statues in public space, dedicators seeking to avoid payment caused a rush on the sanctuary of Sarapis and Isis; its priests/owners, who faced an increase of dedications exceeding the precinct's capacity and causing damage (cf. LL. 15-17: ὑφορώμενο(ι) μὴ ἐκ τοῦ τοιούτου τρόπου ἀνασκευάζηται τὰ τῆς | κτήσεως αὐτῶν; 'being anxious lest their possessions be dismantled in such a manner'; discussion of ἀνασκευάζω), reported the situation to the urban authorities, which reacted with an amendment providing for the fee previously decreed to be paid also for statues erected in the sanctuary, though not for the place (impossible since the plot was private property), but for the statue itself. S. adduces ample parallels from inscriptions and literary sources in his comments on aspects of law (rigorous distinction of public and private property rights; the primary objective of the amendment seems to be protection of the private precinct rather than public revenues), financial policy (direct taxation by the city on the use of public land), and religious imperatives (decrees and sacred laws regulating the quality, quantity or place of dedications in sanctuaries; cf. e.g. our lemma no. 907; private cult as a public concern; free access to private sanctuaries). The cult may have been in the family as long as three generations: the priests Horos, Apollodoros and Antiochos, probably brothers, owned the sanctuary and its insula together with the sons of Apollodoros, their 'grandpaternal cousins' (L. 9: τοῖς ἀνεψιοῖς αὐτῶν παππώιοις, i.e., either the priests' grandfather's (or) grandmother's brother's children or the two sets of brothers descended from a common grandfather).

[See now also *RICIS* 402/0301: text, French translation and bibliography, with some literature to be added to that listed by S. on 130 notes 2/3; add also M.Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 287 (French translation) and the article of M.-F.Baslez mentioned in *SEG* XLVI 2361 ǁ for ἄμφοδον (L. 5), 'perhaps an entire quarter, but most likely an insula in a city block' (131), add the two publications mentioned in *SEG* LIII 2263 (see especially sub F) to that collected on 131 note 9; see now also S.Saba, '"Αμφοδα in Hellenistic times: urban planning and philological interpretation', *AC* 77 (2008) 79-90 ǁ S. does not comment on the fact that this document was re-engraved in the Roman period, between the mid 1st cent. B.C. and the late 2nd cent. A.D. (*IGLS*): interesting evidence for the persistence of both the general regulation and its subsequent refinement for a very long period, Tybout].

1642. Palmyra. Bilingualism. H.Gzella, *Klio* 87 (2005) 445-458, questions the generally accepted view (cf. e.g. *SEG* XLVI 1788) that in bilingual inscriptions the Greek prevails over the Palmyrene and that the Aramaic texts are mostly translations of the Greek. On the basis of

an analysis of form (grammar; syntax), vocabulary (inter alia titles, epithets, and divine and human names) and contents of the ca. 200 bilingual inscriptions, G. concludes that the Aramaic and Greek texts should be considered independent parallel versions addressing different groups of readers. The Aramaic texts were enriched, not transformed by their Greek counterparts. Choice of Greek was optional (200 bilingual documents on a total of nearly 3,000) and served to show 'Weltoffenheit' (456) without being a status symbol per se. While showing a double cultural identity, the Palmyrene elite remained strongly conscious of native Semitic traditions.

1643. Palmyra. History in the 3rd cent. A.D. J.Teixidor, 'Palmyra in the Third Century', in E.Cussini (ed.), *A Journey to Palmyra. Collected Essays to Remember Delbert R. Hillers* (Leiden/Boston 2005) 181-225, occasionally discusses epigraphical evidence (Palmyrene and bilingual [Greek/Palmyrene] texts), especially in the introduction (inter alia on 184-186: devotion of a Palmyrene family to the Severan dynasty: *PAT* 0278; *Res Gestae Divi Saporis* as a source for Palmyran history between the death of Alexander Severus and the accession to the throne of Gordian III: *SEG* XIV 819; LIV 1579*; *I.Estremo Oriente* 261; *Jenseits des Euphrat* 803; 189: σατράπης Θιλουανῶν [*PAT* 1374; *I.Estremo Oriente* 153; *Jenseits des Euphrat* 702; cf. *SEG* XXXVII 1458]), and in the sections on Odeinathos (192-198, especially 195) and queen Zenobia (198-205). Discussions also of the Sassanid Wars (187-192), the philosophers at the court (205-211), and Paul of Samosata (214-220).

1644. Palmyra. Inscriptions from the agora. C.Delplace, J.Dentzer-Feydy, *L'agora de Palmyre* (Bordeaux-Beirut 2005), publish the results of the excavations undertaken in 1939/1940, basing themselves on the papers and publications of R.Duru, H.Seyrig and É.Frézouls. In this essentially archaeological monograph Delplace and J.-B.Yon (the latter is responsible for the Aramaic inscriptions) on 151-194 present a 'corpus' of the inscriptions from the agora: 80 Greek, Latin, bilingual (or occasionally trilingual) texts, mostly honorary inscriptions on consoles (typology of the inscribed consoles on 255-276). No inedita; app.cr.; French translations; ph. The texts are arranged by subject: Roman army and its personel (I; A: equites, governors and tribuni; B: centurions; C: military units); Roman officials (II); publicani (III); members of the imperial family and the imperial cult (IV); municipal organisation and magistrates (V; comment on the four tribes and four sanctuaries; tabular suvey of the tribes on 212/213); caravan inscriptions (VI; honorands; dedications; Palmyrene merchant agencies; commercial relationships; relations with the Roman army); honorary inscription erected by a priest of Bel (VII); buildings (VIII.01); 'filiations seules' [i.e., honorary inscriptions not specified except for the honorand's name and filiation] (IX). These subjects return in a running commentary which preserves the order in which the inscriptions are presented (Delplace; 197-223; observations on prosopography and social history by Yon on 223-229). In addition 40 inscriptions from other areas of the city which also play a role in this essay are republished in an 'Annexe' on 235-254 (same presentation as the texts from the agora, but no ph.). The epigraphical evidence is also used in the conclusion on the chronology of the buildings in the agora (349-354), which distinguishes between

'Deux grands programmes d'urbanisme': an earlier phase dating from 75 to 130 A.D. and a later Severan stage.

No indices; no concordances (except for *Inv.Palm.* X on 195/196). We give a comparatio numerorum for all Greek (or bi-/trilingual including Greek) inscriptions: 67 from the agora and 28 in the 'Annexe'. Those from the agora have previously been published by H.Seyrig, *Syria* 22 (1941) 233-270 [referred to below as 'Seyrig'] and/or J.Starcky, *Inventaire des inscriptions de Palmyre* X. *L'agora* (Damas 1949). For criticism on the epigraphical presentation and comments see P.-L.Gatier, *BE* (2006) no. 455 (cf. also id., *An.Ép.* 2005 [2008] no. 1561). G. criticizes some translations and points to some observations in the running commentary which might have resulted in restorations in (or notes in the comments on) the inscriptions: in VI.05, the cognomen of Iulius in L. 23 is Maior (cf. 203); in IC.01 Φλ(αουία) Βρεταννῶν refers to the cohors II Flavia Brittonum (cf. 203). In V.04 LL. 4/5, G. suggests restoring [σύν]|εδρον [ἑαυτῆς] ([σύν]|εδρον [---], *Agora*); the restoration of the cognomen Firmus in IA.05 suggested in the translation is arbitrary; the honorand is [εὐεργέτη]ν τῆς Παλμυρη[ν]ῶν πό[λ]εως rather than [πολείτη]ν.

For reviews see M.Gawlikowski, *Topoi* 14 (2006) [2007] 675-678 (for a new reading suggested *ibid.* see *SEG* LIII 1813 in fine) and T.Kaizer, *JRA* 21 (2008) 652-664, especially 656-658 on the inscriptions (comments inter alia on the 'four tribes of the city' on record in a group of 2nd cent. A.D. inscriptions and on 'caravan inscriptions').

SEG	*Agora*
VII	
139	VI.18
141	V.01
142	VI.01
144	VI.12
156	Annexe 34
XXVII	
991	Annexe 21
XXXVIII	
1578	Annexe 22
1579	Annexe 23
XLVI	
1796	VI.05
1797	Annexe 31
1798	VI.09
LIII	
1813 (1)	VI.14
1813 (2)	VI.09
1813 (3)	Annexe 34
LIV	
1623	IA.05

CIG	*Agora*
4478	Annexe 25
4483	Annexe 21
4485	Annexe 40
4486	Annexe 38
4488	Annexe 4
4489	Annexe 28
4490	Annexe 37
4500	Annexe 20
IGR **III**	
1033	Annexe 21
1045	Annexe 40
1050	Annexe 35
1051	Annexe 36
1052	Annexe 28
1053	Annexe 32
1538	VI.14
1539	Annexe 9
I.Estremo Oriente	
96	VI.14
412	VI.09

I.Estr. Oriente	*Agora*
413	Annexe 34
CIS **II**	
3916	Annexe 28
3917	Annexe 27
3921	Annexe 21
3924/3925	Annexe 24
3928	Annexe 32
3933	Annexe 37
3936	Annexe 38
3942	Annexe 40
3948	Annexe 35
3949	Annexe 36
3960	VI.14
3963	VI.17
3994	Annexe 20
4235	Annexe 9
Inv.Palm.	
III	
7	Annexe 40
13	Annexe 38
21	Annexe 37
22	Annexe 21
28	Annexe 35
29	Annexe 36
VIII	
B 57	Annexe 9
IX	
6 a/b	Annexe 24
11	Annexe 25
12	Annexe 19
14	Annexe 28
15	Annexe 27
22	Annexe 4
23	Annexe 3
24	Annexe 2
30	Annexe 39
X	
2	IB.05
7	VI.02
12	V.17

Inv. Palm. **X**	*Agora*
19	VI.19
23	II.05
24	VII.01
27	II.01
28	II.02
29	VI.16
31	II.04
32	IX.09
34	II.03
37	V.12
38	VI.04
39	V.01
40	VI.01
44	VI.18
45	V.07
46	V.13
47	VI.17
54	IX.03
55	V.06
56	IX.07
57	V.05
59	V.04
60	V.14
63	IX.05
64	IV.03
67	IV.04
69	V.02
73	IX.10
77	VI.11
79	IA.04
80	V.15
81	IB.03
85	V.08
87/88	VI.14
90	VI.10
96	VI.09
97	VI.20
99	IA.01
102	V.11
103	IV.02
104	IC.01
105	IX.04

Inv. Palm. X	*Agora*
107	VI.13
108	IA.02
109	IA.03
112	VI.06
113	III.01
114	VI.05
115	V.10
117	IA.07
119	IX.08
120	V.16
121	IC.02
124	VI.07
125	IA.06
127	VI.03
128	IA.05
129	IX.02
130	IX.06
131	IX.01
143	IV.01
144	VIII.01

PAT	
0197	Annexe 29
0262	Annexe 28
0263	Annexe 27
0270/0271	Annexe 24
0274	Annexe 32
0278	Annexe 21
0279	Annexe 37
0282	Annexe 38
0288	Annexe 40
0294	Annexe 35
0295	Annexe 36
0306	VI.14
0309	VI.17
0340	Annexe 20
0591	Annexe 9
1062	Annexe 30
1063	Annexe 1
1352	Annexe 25
1353	Annexe 19
1360	Annexe 39

PAT	*Agora*
1366	VI.02
1369	V.17
1372	VII.01
1373	VI.16
1374	VI.04
1375	V.01
1376	VI.01
1378	VI.18
1382	IX.03
1383	IX.07
1384	V.05
1387	IX.05
1389	V.02
1395	VI.11
1396	VI.12
1397	IB.03
1398	V.08
1399	VI.10
1403	VI.09
1405	IA.01
1406	V.11
1407	IX.04
1409	VI.13
1412	VI.06
1413	III.01
1414	VI.05
1415	V.10
1417	IX.08
1419	VI.07
1421	VI.03
1422	IA.05
1423	IX.02
1424	IX.06
1425	IX.01
1428	VIII.01
2763	Annexe 34
2769	Annexe 13

Seyrig	
224/225 [no no.]	IX.07
226-230 no. 1	IA.02
226-230 no. 2	IA.03

Seyrig	Agora
230/231 no. 3	IA.01
231-233 no. 4	IA.04
234-236 no. 5	IA.05
240 no. 8	IA.06
240/241 no. 9	IA.07
241/242 no. 11	IB.04
242 no. 12	IB.03
243/244 no. 13	II.03
244-246 no. 14	V.06
246-248 no. 15	V.08
248/249 no. 16	V.07
249 no. 17	V.04
249-251 no. 18	V.05
251 no. 19	II.01
251/252 no. 20	II.02
252/253 no. 21	VI.06
253-255 no. 21 bis	VI.04
255-258 no. 22	VI.05
259 no. 23	VI.09

Seyrig	*Agora*
263 no. 24	VI.16
263-266 no. 25	III.01
266/267 no. 26	IV.04
267-270 no. 27	VII.01
OGIS	
632	Annexe 28
633	Annexe 32
638	Annexe 36
640	Annexe 21
641	Annexe 37
Merkelbach-Stauber, *SGO* IV	
20/29/01	II.02
ILS	
8869	Annexe 4

1645. Palmyra. The imperial cult. C.Delplace, in X.Lafon, G.Sauron (edd.), *Théorie et pratique de l'architecture romaine: La norme et l'expérimentation. Études offertes à Pierre Gros* (Aix-en-Provence 2005) 311-319, on 311-313 presents the texts and French translations of three inscriptions testifying to the imperial cult in Palmyra: 1) J.Cantineau, *Syria* 17 (1936) 277-282; C.Dunant, *Le sanctuaire de Baalshamîn à Palmyre* (Paris 1971) 121-133; J.T.Milik, *Recherches d'épigraphie proche-orientale* I. *Dédicaces faites par des dieux* (Paris 1972) 309; Delplace, *Agora* (cf. our lemma no. 1644) Annexe 13: bilingual (Greek/Palmyrene) honorary inscription from the temple of Bel mentioning the erection of a rider statue ἐν τῷ Καισαρείῳ and of another statue ἐν δὲ τῷ τοῦ Βήλου ἱερῷ (171 A.D.); 2) *SEG* XXVI 1641, republished in a more complete form (see our lemma no. 1647): inscription recording the donation of imperial statues by a priest of the emperors who had also been highpriest and symposiarch of the priests of Bel (167 A.D.); 3) K.Michałowski, *Palmyre. Fouilles polonaises* I (Warsaw-The Hague-Paris 1960) 208 no. 2; Milik, *op.cit.* 315/316: inscription from the Camp of Diocletian recording a [να]ὸς τῶν Σεβαστῶν (271/272 A.D.). In the second section (313-315) D. argues that the place of emperor worship should be localized in the agora, perhaps in the form of a series of statues in a building not specifically dedicated to the imperial cult (the basilica?); she adduces two inscriptions found in the agora and dedicated to Septimius Severus and his family: *Inv.Palm.* X 64 and 67 (= Delplace, *Agora* IV.03/04; on and near gate 1 of the agora, connecting the agora and the basilica); cf. also Delplace, *Agora* 122/123. Contra P.-L.Gatier, *BE* (2006) no. 454 and *An.Ép.* (2005) [2008] no. 1563, who underlines the connection of the imperial cult with the

sanctuary of Bel and suggests localizing the Caesareum in an annex of that temple, even if the text mentioned above under (1) makes a distinction between these two buildings.

1646. Palmyra. Trilingual (Latin/Greek/Aramaic) honorary inscription for Iaribol (?), late 1st (or perhaps early 2nd) cent. A.D. White limestone drum of a honorific column (statue support); later fluting of the originally smooth shaft caused damage to inscription (A): a text in Latin, Greek and Aramaic (of which only a few scattered letters are preserved) in the fluted section; the extant letters are those engraved on four flutes; (B) is a Latin (probably originally also trilingual) text in a damaged recessed field (tabula ansata?) under the fluted section, engraved after the first inscription had been removed; found in 1963 in the western section of the large colonnade, re-used in a late wall closing 'exedra C' (also called 'nymphaeum C'). Edd.pr. J.Seigne, J.-B.Yon, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 243-261 (ph.; dr.).

A: [Bule e]t c[ivitas] • Ia[rhibolem? ---]AA[---|---]SI[---]IB[---]VA[---] |
[ʹΗ βο]ụλ[ὴ καὶ ὁ δ]ῆ[μος Ἰαρι]β[ωλεα? --]A[---|---]ΛỌ[---]ṆIΔ̣[---]OYẠ[---]C̣E[---||---]-
ΛỌ[---]İ[---]X[---] |
Aramaic text (some letters scattered over two lines)

B: Bule et [civitas? ---] | ---------

A/B. 1. Date: the disappearance of Latin from official documents after the 1st cent. A.D. suggests a late 1st (or perhaps early 2nd) cent. date for our texts, which is in line with the letter forms and the architectural characteristics; (B) is somewhat later than (A); either the honorand of (A) suffered damnatio memoriae and the drum was used for an inscription honoring another city benefactor or, preferably, (B) is a renewed version (modified or completed?) of (A), edd.pr. || **A.** 1. for the transcription of βουλή into Latin bule (see also B) cf. *SEG* VII 133 (Palmyra, trilingual inscription; list of the seven trilinguals from Palmyra on 254; as in our text, the order is consistently Latin/Greek/Aramaic), and *IGLS* 4009 (Arados) [in *An.Ép.* (2005) [2008] no. 1562, P.-L.Gatier adds *I.Eph.* 283]; -AA-: either a patronymic or a second name of the honorand, e.g. Raaios or Aalameis, edd.pr. || 4. initio Λ or M, followed by O or C; OYA (perhaps corresponding to Latin -VA- in L. 2: a word like Οὐαλέριος/Valerius?) or, less probably, OYA, edd.pr. || 5. in fine possibly [-- τειμῆς] χ[άριν], edd.pr. || the inscribed drum is one of a set of nine (otherwise anepigraphic) drums probably originally belonging to two columns, which may have marked the access of a street or monument, edd.pr., who offer various more specific suggestions.

1647. Palmyra (area of: Qasr el-Heir el Sharqi). Honorary inscription for Marcus Aurelius and Lucius Verus, 167 A.D. Rectangular limestone block bearing the continuation at right of *SEG* XXVI 1641 (ed.pr. G.W.Bowersock); reused in the mosque of Qasr el-Heir el Sharqi. The ensemble, superseding Bowersock's restorations, is published by C.Delplace, *art. cit.* (cf. our lemma no. 1645) 312/313 (ph.; French translation). Cf. also P.-L.Gatier, *BE* (2006) no. 454 and *An.Ép.* (2005) [2008] no. 1563 (D.'s text with different punctuation; modified

French translation which omits LL. 12/13, 'les moins assurées'). We include the corrections which G. presents in *BE* in our text, and partly his punctuation in *An.Ép.*

[-----------------------------] τοῦ ηο̣[υ′ ἔτους -------------------------]
Αὐτοκράτορα Καίσαρα Μᾶρκον Αὐρήλιον Ἀντωνεῖνον καὶ
Αὐτοκράτορα Καίσαρα Λούκιον Αὐρήλιον Οὐῆρον ἀδελφὸν αὐτοῦ,
4 θεοῦ Ἀντωνείνου υἱούς, θεοῦ Ἁδριανοῦ υἱωνούς, θεοῦ Τραϊανοῦ
Παρθικοῦ ἐκγόνο[υ]ς, θε[ο]ῦ Νέρουα ἀπογόνους, Σεβαστοὺς
Ἀρμενιακοὺς Μηδικοὺς [το]ὺς κυρίους, Ραββηλος τοῦ Ουαβαλλαθου τοῦ
Συμωνου, ἀρχιερεὺς κα[ὶ] συμποσιάρχης ἱερέων μεγίστου θε<οῦ>
8 Βήλου, ἱερεὺς δὲ καὶ τῶν [α]ὐτῶν αὐτοκρατόρων, εἰς εὐσέβειαν τὴν
πρὸς τοὺς Σεβαστοὺς κα[ὶ] εἰς τειμὴν τῶν ἱερέων ἐξ ἰδίων, ὑποτάξας
καὶ τὴν ἐν τῷ τῆς συμποσιαρχίας αὐτοῦ χρόνῳ πεμ(φ)θεῖσ[αν] τῇ πόλει
ἐπιστολὴν τῶν αὐτῶ[ν] αὐτοκρατόρων περὶ χάριτος καὶ δωρεᾶς
12 προσθέσεος θυμ⟨ι⟩ατόρων {περ[ὶ χάριτος καὶ δωρ]εᾶς προσθέσε̣ος θυμ⟨ι⟩ατόρων} [τῶν] μεριστῶν
τοῖς αὐτοῖς ⟦π̣ρ̣ε̣ ..... ο̣ ...⟧ος αὐτῶν καὶ Τραϊανοῦ [...] ὁ πάππος
vacat Πα[λμυρ? ---] ἔτους θου′, Ἀπελλαίου ει′

---

1. [---] τοῦ ο[---], D.; vacat τοῦ ηο̣[υ′ ἔτους μηνὶ Ὑπερβερεταίῳ], *SEG*; the date (year 478, Seleukid era, = 166/167 A.D.) is that of a now lost preceding document, sc. the letter mentioned in LL. 10/11 (cf. below ad L. 9), which is somewhat prior to the honorary inscription (December 167 A.D.; cf. below ad L. 14), G. || 6-7. the donor of the statues of the emperors, Rabbelos son of Vaballathos, former (cf. L. 10) symposiarch of Bel (head of the college of priests; annual priesthood) is unknown himself but name and patronymic can be connected with several prominent Palmyrene families, G., who refers to J.-B.Yon, *Les notables* -- (cf. *SEG* LII 1576) 292 and 294 || 9. ἐξ ἰδίων ὑποτάξας, ('ayant soumis à ses frais'), D.; ἐξ ἰδίων, ὑποτάξας ('ayant fait mettre en annexe (gravée) à ses frais', sc. the letter sent to the city mentioned in LL. 10/11, which must have been engraved in a missing part of this text (cf. above ad L. 1), G. (*BE*); however, in *An.Ép.* G. translates ἐξ ἰδίων to go with the preceding words: '... et comme monument honorifique des prêtres (honore les empereurs) à ses frais, ayant fait ajouter aussi en annexe la lettre ...' || 10. πέμθεις [-- αὐ]τῇ, D.; corr. G. || 7. ΘΕΥΟ, lapis [according to D.; the ph. seems to show ΘΕΥC] || 12. ΘΥΜΑΤΟΡΩΝ, lapis; περ[ὶ ---]εας, D.; με⟨γ⟩ίστων, D.; περ[ὶ κτλ. θυμ⟨ι⟩ατόρων: repetition of the same text (mason's error): Rabbelos was thanked in an imperial letter for having donated two individual incense altars (one for each emperor?; added to altars already in use in their cult and that of Trajan?; had the emperors already given altars?), G. || 13. τοῖς αὐτοῖς [---]θ[---] πρὸς αὐτῶν, D.; τοῖς αὐτοῖς ⟦π̣ρ̣ε̣ ..... ο̣ ...⟧, *SEG*; the rasura probably results from the medieval re-use of the block, G., who wonders whether ὁ πάππος refers to Trajan's or Rabbelos' grandfather || 14. year 479 (Seleukid era), Apellaios = December 167 A.D.; ἔτους θου′ Ἀπελλαίου ει′, D.; initio vacat Πα[λμυρ? ---], on the basis of the ph. of ed.pr. G.W.Bowersock, G. || the blocks bearing our inscription are part of a lintel (?) supporting the two statues donated by Rabbelos rather than a door lintel (so D. on 315), G. [cf., however, *SEG* XXVI (Bowersock): 'lintel to support the statues of the two emperors'] || for the location of the imperial cult see our lemma no. 1645.

1648. Palmyra (or area)? Christian epitaph of Solemos, 497 A.D. *SEG* LIII 1814. D.Feissel, *BE* (2007) no. 505, offers the following text.

† Μ̣ν̣εμ(εῖον) ἀνα(παύσεως) | Σολέμου Ἰαγἰούρου τοῦ ηω´ ἔτ(ο̣υς)

---

† Μ̣ν̣εμ(εῖον) Ἀνα|σολέμου Ἰαγἰούρου τοῦ ηω´ ἔτο̣[υς], *SEG*.

1649. Paneas. For an inscription from Ramsâniyye using the era of Paneas and hence belonging to that city's territory see our lemma no. 1719; the inscriptions from Bab el-Hawa and Daret Umm 'Ataf (our lemmata nos. 1717/1718), both north of Ramsâniyye, are equally in the territory of Paneas (L.Di Segni, per ep.).

1649 bis. Poseideion (Ras el-Bassit). Inscription of unknown character, 3rd-6th cent. A.D. N.Beaudry, J.Y.Perreault, *AAAS* 45/46 (2002/2003) 381-391, report on the results of excavations resumed at the basilica (3rd/4th cent. A.D., converted into a synagogue in the 5th/6th cent.; cf. P.Courbin, *Syria* 63 [1986] 217/218, who mentions two mosaic inscriptions [apparently unpublished] which 'remercient un donateur, nommé Héras [Ἡρᾶς], gérousiarque, et citent sa fille Alexandra [Ἀλεξάνδρα], ses autres enfants, sa femme et font état d'aménagements (étage, grenier?)'). A marble mensa in an annex of the apse is supported by colonettes bearing mason marks and monograms (ph. on 386; no text). A fragment of a re-used inscribed marble plaque was found in mediaeval debris (388; dr.). We read the text from the dr.

[--- ὑ]πὲρ μνή̣[μης ---|---]κ̣ου πατρ[---| -- α]ὐτοῦ πρ̣Ι[---|---]ρου καὶ τι[---]

1650. Sidon. For inscriptions from Sidon see our lemma no. 1593.

1651. Sidon (area of: Bostan esh-Sheikh). Inscriptions from the sanctuary of Echmoun, ca. 200 B.C. - Roman Imperial period. On the basis of photographs and copies from the archives of Maurice Dunand (University of Geneva) R.Wachter, in R.A.Stucky, *Das Eschmun-Heiligtum von Sidon. Architektur und Inschriften* (Basel 2005) 319-331, (re)publishes one known and 21 new inscriptions from the sanctuary of Echmoun in Bostan esh-Sheikh, north of Sidon; cf. also P.-L.Gatier, *BE* (2006) no. 461. We omit W. 322 no. 3, for which see *SEG* LIV 1628 (cf. also our lemma no. 1655, app.cr. ad L. 7); we add two fragments read by W. (319 nos. 2/3) on the basis of published photographs, unsupported by a ph. or dr. from the Dunand archives: our lemmata nos. 1665/1666. Edd.pr. J.-B.Yon, C.Apicella, *BAAL* 9 (2005) 291-299, publish 11 stones now kept in the castle in Byblos; the inventory numbers preceded by E show that they come from the sanctuary of Echmoun (with two possible exceptions: see our lemmata nos. 1667/1668). We present all texts in our lemmata nos. 1652-1684; note that W. no. 8 = Y.-C. no. 10 (our lemma no. 1663) and W. no. 11 = Y.-C. no. 8 (our lemma no. 1653). [For the era of

Sidon, starting in 111 B.C. and reckoned from 110 B.C. since the early Roman Imperial period, cf. *SEG* L 1460-1461 sub (2)].

1652. Sidon (area of: Bostan esh-Sheikh). Honorary inscription (?), undated. Left upper corner of a white marble plaque (the text is probably the continuation of a text on a block above). Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 325 no. 10 (ph.; German translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1571.

--------- | [----- ἀ]|γωνοθέ[του -----] | θεᾶς Ῥώμ̣[ης -----] | φιλοσοφο[-----] || ἀρετῆς καὶ ε̣[ὐνοίας ἕνεκεν] | τ̣οὺς σεβ[αστοὺς (?) --- | --]σ̣εις τ̣[------]

[2-3. [ἱερέα?] θεᾶς Ῥώμ[ης] || 5-6. [εἰς] τ̣οὺς Σεβαστούς; the man probaly served as a high priest of the Imperial cult, Chaniotis].

1653. Sidon (area of: Bostan esh-Sheikh). Building inscription, 87 A.D. White marble plaque. Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 296/297 no. 8 (ph.; French translation); the first two lines are published on the basis of a copy of M.Dunand by R.Wachter, *l.c.* (cf. our lemma no. 1651) 325 no. 11 (dr.; German translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1573 (text and French translation).

Ἀγαθῆι τύχηι· | ἔτους ζϙρ´, | μηνὸς Δαισίου κ´ · | κτίσμα Διοπείθ||θους Ἀγαθημέρου· | καὶ τῷ γένει | ἐπ' ἀγαθ[ῷ]

2. Year 197 (era of Sidon) = 87 A.D. [97 A.D., edd.pr. per errorem]; ζυρ´: error for ζιρ´, 116 = 6 A.D., W. (superseded by edd.pr.'s reading from the stone; see also P.-L.Gatier, *BE* [2006] no. 461) || 2-3. horizontal strokes above the numerals || 4. κτίσμα ('foundation'): the plaque was attached to the monument in question, edd.pr. || 7. or, less probably, Ἐπαγάθο[υ], edd.pr.

1654. Sidon (area of: Bostan esh-Sheikh). Building inscription (?): foundation (construction?) of the 'akte' of the association of couch-makers for the benefit of the emperor, 98 A.D. Marble plaque. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 322 no. 2 (ph.; German translation); cf. also P.-L. Gatier, *BE* (2006) no. 461 and *An.Ép.* (2005) [2008] no. 1569 (text and French translation).

Ἀγαθῇ τύχῃ · | ἔτους ησ´, μηνὸς Δύστρου α´ | Αὐτοκράτορι θεῷ Καίσαρι σεβασ|τῶι ἐκτίσθη ἡ ἀκτὴ τῇ ε´ τέ||χνῃ κλεινοπη⟨γ⟩ῶν ἐκ τοῦ κοι|νοῦ four erased lines

Horizontal strokes above the numerals in LL. 1 and 4 || 1. year 208 (era of Sidon) = 98 A.D.; perhaps the inscription should be connected with the death of Nerva on January 27, 98 A.D. and the beginning of the reign of Trajan, ed.pr. || 4. ἀκτή: not used here in its known meanings ('peninsula'; 'hill-side'; 'corn'); the term is also on record in

connection with another Sidonian guild in *SEG* XVIII 599: ἔτους ορʹ, | ἀ[φιερ]ώθη | ἐπὶ [τ]ῆς ἀκ|τῆς τεκτό|νων; apparently each guild could have its ἀκτή: possibly a meeting- and cult-room; in the Echmoun sanctuary several buildings have been found featuring couches (κλίναι) which could accommodate up to 50 persons; ἀκτή may have to be connected with the Arabic root *'aqada'* ('zusammentreffen'), ed.pr. (on 321); 'explication peu convaincante', G. (*An.Ép.*) || 4-5. probably the couch-makers were the fifth guild, ed.pr. || 5. HΣω, lapis; for κλινοπήξ cf. *I.Eph.* 2213, G.

1655. Sidon (area of: Bostan esh-Sheikh). Building inscription erected for the benefit of Hadrian by the association of barbers, 132 A.D. Five joining fragments of a marble plaque. Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 293-295 no. 4 (ph.; French translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1572 (text and French translation).

[Ἀγαθ]ῆι τύχηι· ❦
[ἔτου]ς βμσʹ, μη̣ν̣ὸς
[Δύ]στρου κʹ,
[ὑπὲρ σω]τη̣ρ̣ίας Ἁδριανοῦ
τοῦ κυρίου • Γ(άϊος) • Κάσσιος
Γ(αΐου) • υ(ἱὸς) • Μ(αικία?) • Ἀλέξανδ̣ρ̣ο̣ς βʹ (?) [..]
ἀρχίτεχνος κουρέω̣[ν ------- κατεσ]-
κεύασα ἐκ τῶν τ[οῦ κοινοῦ ?]

2. Year 242 (era of Sidon) = 132 A.D. || 3. in fine punctuation mark in the shape of a reversed C || 2-3. horizontal strokes above the numerals || 4. in fine small omikron squeezed in between N and Y || 5-6. for Cassii (Κάσσιος/Κασσία) in Sidon cf. inter alia *SEG* VII 297/298, and 300; the abbreviated tribus may be Μ(ενηνία) or Μ(αικία); the latter occurred in Roman colonies and hence was borne by veterans; C. Cassius Alexandros may have been a veteran who settled in Sidon, edd.pr. || 7. ἀρχίτεχνος (see also our lemma no. 1682): previously unattested; either 'leader' (of the association of barbers) or 'master craftsman' (rank in the guild); a συναγωγὴ τῶν κουρέων is attested in Perinthos-Herakleia: *I.Perinthos* 49 (*IGR* I 782); *SEG* LIV 1628 records an association of ψ(ε)ιλωταί (104 A.D.; stone-cutters or barbers?; cf. also *SEG* LII 1537 in fine); on the assumption that D.Feissel's interpretation of the latter term as 'barbers' is correct, the question arises whether we have two barbers' associations at Sidon (two specialisms?) or one bearing two different names (perhaps renamed between 104 and 132 A.D.), edd.pr., who for other Sidonian associations refer to *SEG* XVIII 599 and the texts in our lemmata nos. 1654 and 1673/1674 || 7-8. in smaller letters; or [παρεσ]|κεύασα or [ἐπεσ]|κεύασα; restoration in fine on the basis of ἐκ τοῦ κοινοῦ in the text in our lemma no. 1654, edd.pr.

1656-1657. Sidon (area of: Bostan esh-Sheikh). Two lists of victories, Roman Imperial period. Two white marble fragments. Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 295/296 nos. 6/7 (ph.), who collect the evidence for contests at Sidon (*LBW* 1866 c, with the corrections of J. and L.Robert, *BE* [1977] no. 537; *OMS* II 1029-1033; *SEG* XXVI 1646; IAG 85 [= *IGLS* 1265] and 90; cf. also the texts in our lemmata nos. 1652 and 1659, and, for

the participation of a Sidonian in the Nemean games, Merkelbach-Stauber, *SGO* IV 20/14/01 (Kaibel, *EG* 932; IAG 41).

1656: 295/296 no. 6. **List of victories.**
------- | [--]ΛΗΝ[--|-- π]υγμὴν [--|-- πυ]γμὴν [--|-- πα]νκρ[άτιον --||--]Π[---]

1. Perhaps [πά]λην, edd.pr.

1657: 296 no. 7. **List of victories.**

[--]Ν[--|--]ΑΚΑΙ[--|--] | vacat ΦΙΛΩΝ [--|--]ΑΤΙΟΝ vacat Γ[--||--]ΝΚΡΑΤΙΟΝ[--|--]ΤΙΟΝ[--]

3. Proper name Φίλων?, edd.pr. || 5. [πα]νκράτιον (perhaps the same term in LL. 4 and 6), edd.pr.

1658. Sidon (area of: Bostan esh-Sheikh). Dedication to Antiochos III, his wife/sister Laodike and his son Antiochos the Younger, 200-193 B.C. Fragment of a marble plaque. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 323 no. 4 (ph.; German translation); cf. P.-L.Gatier, *BE* (2006) no. 461.

[Βασιλεῖ μεγάλ]ωι | ['Αντιόχωι κ]αὶ βασιλίσσηι | [Λαοδίκηι τῆ]ι ἀδελφῆι | [αὐτοῦ καὶ 'Α]ντιόχωι τῶι || [υἱῶι θεοῖς σ]ωτῆρσιν καὶ | θεοῖς εὐεργέτ]αις vacat | [---]ος ὁ ἱερεὺς | [--- ἀρ]χιερεὺς | [-----]ος vacat

Date: between the conquest of Phoenicia by Antiochos III and the death of his son in 193 B.C., ed.pr. || 8-9. priest of Asklepios and high-priest of the royal cult?, G.

1659. Sidon (area of: Bostan esh-Sheikh). Dedication to Dionysos Kadmeios, 59/58 B.C. White marble plaque. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 323 no. 5 (ph.; German translation); cf. P.-L.Gatier, *BE* (2006) no. 461, and id., *An.Ép.* (2005) [2008] no. 1570 (text and French translation).

Διονύσωι Καδμείωι | Δημοκλῆς Δημοκλέου[ς] | τοῦ 'Απολλοφάνους ἱερέως | ἱεραφορῶν ἐν τῶι πενταετηρικῶ[ι] || [ἰσελάσ]τικῶι ἀγῶνι τοῦ γν´ (ἔτους)

1. Dionysos Kadmeios, i.e., the grandson of Kadmos, who originated from Sidon, ed.pr.; 'bel example de syncrétisme divin pour Echmoun', G. (with reference to *LBW* 1866 a) || 3. 'als Apollophanes Priester war', ed.pr.; papponymy rather than a dating formula, G.; || 4. ἱεραφορῶν ('Sacra-Träger'): present participle of the previously unattested verb ἱεραφορέω, ed.pr.; the ἱεραφόρος is on record especially (but not exclusively) in Egypt; his presence in our inscription is probably due to the connection of the agon with a religious festival, G. || 5. [ἀσ]τικῶι (cf. Athen. 8.42), ed.pr., underlining that there is no room for more than two letters; rather [ἰσελασ]τικῶι, in

spite of the little room available, G.; year 53 (era of Sidon) = 59/58 B.C.; horizontal strokes above the numeral and the siglum (L) for ἔτους; the latter is usually not surmounted by a stroke and precedes the numeral. However, the date must be correct since it is compatible with the letter forms, G.

1660-1665. Sidon (area of: Bostan esh-Sheikh). Dedications to (Theos Hagios) Asklepios, 47 B.C. / 141 A.D. / undated. (Re)published by R.Wachter, *l.c.* (cf. our lemma no. 1651) 321 no. 1 and 324 nos. 6-9 (German translations); for W. 319 no. 2 (our lemma no. 1665) cf. our lemma no. 1651; cf. also P.-L. Gatier, *BE* (2006) no. 461. Undated unless stated otherwise [Roman period].

1660: 321 no. 1 (ph.). **Dedication to Theos Hagios by the assocation of cutlery-makers, 48/47 B.C.** C.Clermont-Ganneau, *CRAI* (1890) 426 and 460-462. Marble plaque, now in the Archaeological Museum in Istanbul.'Sicher von Sidon, nicht verbürgtermassen aus dem Eschmun-Heiligtum, jedoch unmittelbar hinter den von daher stammenden Stücken eingeordnet'.

("Ετους) δξ' Ἡλιόδωρος | Ἀπολλωνίου τοῦ | Ἀπολλοφάνους ἄ|ρχοντος μαχαι|ρο|ποιῶν Θεῶι Ἁγίωι ὑ|πὲρ το(ῦ) κοινοῦ

1. Year 64 (era of Sidon) = 48/47 B.C. || 2-3. 'als Apollophanes Vorsteher der Messerschmiede war', W.; papponymy rather than a dating formula, G. || 5. Theos Hagios: 'wohl Asklepios/Eschmun', W.

1661: 324 no. 6 (ph.). **Dedication to Theos Hagios Asklepios, 141 A.D.** Gray marble column moulded above and below; inscription on the shaft.

Θεῶι Ἁγίωι | Ἀσκληπιῶι | Θεόδοτος | ἱερεὺς Μίθρα || ἀνέθηκεν | (ἔτους) ανσ'

6. Horizontal strokes above the numerals; year 251 (era of Sidon) = 141 A.D.

1662: 324 no. 7 (ph.). **Dedication to Asklepios (Hagios?).** Fragment of a square marble base inscribed on one side.

Ἀσκληπιῶι [ἁγίωι] | Μέντωρ Ἀσκλ[ηπιάδου] | ὑπὲρ αὐτοῦ καὶ [----] | τοῦ υἱοῦ [αὐτοῦ?]

1663: 324 no. 8. **Dedication to Theos Ha(gios Asklepios).** Fragment of a marble plaque. Published on the basis of the stone by Yon-Apicella, *l.c.* (cf. our lemma no. 1651) 297/298 no. 10 (ph.).

[-------]Ṇ θεῶι ἁ[γίωι Ἀσκληπιῶι -----] | ------------ (?)

Reading of Y.-A. (restored on the basis of the text in our lemma no. 1661), slightly more complete than W.'s text: ['Αγίω]ι θεῶι 'Α[σκληπιῶι --] or ['Ασκληπιῶ]ι θεῶι ἁ[γίωι --], W.

1664: 324 no. 9 (ph. of squeeze). **Dedication to Theos Asklepios.** Fragment of a small gray stone base inscribed on one side.
Θεῶι 'Ασκληπιῶ[ι -----]Ιρίδης 'Ιάσονο[ς -----] | εὐχαριστήρι[ον ἀνέθηκεν (?)]

1665: 319 no. 2 (German translation). **Dedication to (Theos Hagios?) Asklepios.** Fragment of a marble block with Phoenician inscription on the front (288 no. 12) and Greek inscription on the right (top down as compared to the Phoenician text). Read from a photograph and drawing published by W.von Landau, *Mitteilungen der Vorderasiatischen Gesellschaft* 9 (1904) 316.

[---- Ζ]ήνωνος | [θεῶι ἁγίωι 'Α]σ̣κληπιῶι

1. Ζήνων: cf. our lemmata nos. 1676 and 1684.

1666. Sidon. (area of: Bostan esh-Sheikh). Dedication (?) to Aphrodite, undated. Marble (?) fragment probably from the Echmoun-sanctuary. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 319 no. 3. Read from a photograph published by M.Dunand, *Syria* 7 (1926) 6: [--- 'Α]φροδίτη[ι --?]

1667-1669. Sidon. Three epitaphs, Roman Imperial period. Three stones now in the castle in Byblos; no. 3 (our lemma no. 1669) has an inventory number preceded by E, showing that it comes from the sanctuary of Echmoun at Bostan esh-Sheikh; no. 1 can be assigned to Sidon with certainty, no. 2 with great probability (our lemmata nos. 1667 and 1668, respectively). Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 292/293 nos. 1-3 (ph.; French translations).

1667: 292 no. 1. **Area of: Bostan esh-Sheikh. Epitaph of Glaphyra.** Small square limestone pedestal surmounted by a column with vegetal wreath above; inscription on the pedestal: Γλαφύρα | χρηστὴ καὶ | ἄλυπε, | χαῖρε

1668: 292/293 no. 2. **Epitaph.** Limestone fragment with traces of red paint.

----- | χρησ[τὲ] | κ̣ὲ ἄ[λυπε?] | Α χα[ῖρε] | [---]Ϲ̣Ι[---]

3. Or [κ]αὶ [--], edd.pr. || 3-4. probably either the age of the deceased ([ζήσ]α[ς ἔτη] + numeral) or the date, edd.pr. [the line division and the A in L. 3 remain unclear].

1669: 293 no. 3. **Epitaph.** Fragmentary marble plaque.

[---] φιλόλογε̣ | [—] καὶ ἄωρε, | [χαῖ]ρε ❦

1. For φιλόλογος as an adjective qualifying the deceased see *I.Smyrna* 439-441 and Robert, *Hellenica* XIII, 47-50; alternatively Φιλόλογε̣ may be read as a (second) name, edd.pr. || 2. [χρηστέ] or [ἄλυπε], edd.pr.

1670. Sidon. Epitaph of Sentius Decimus, Roman Imperial period. Marble column topped with a wreath. Ed.pr. E.Gastaldi Culasso, in R.Menegazzi (ed.), *An Endangered Cultural Heritage. Iraqi Antiquities Rediscovered in Jordan* (Florence 2005) 6/7 (ph.). Non vidimus; cf. P.-L.Gatier, *BE* (2006) no. 462 and *An.Ép.* (2005) [2008] no. 1575, who assigns the object to Sidon on typological grounds.

Σέντιε | Δέκμε, χρη|στὲ καὶ ἄλυ̣|πε, χαῖρε

1671-1681. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 326-330 nos. 13-22.

1671: 326 no. 12 (ph.). **Fragment.** Marble: [---]ο̣θε[---]

The lettering resembles that of the inscription in *SEG* LIV 1628; so perhaps [Δωρ]οθε[--]? (cf. *ibid.* L. 3), ed.pr.

1672: 326 no. 13 (ph.). **Fragment.** Marble plaque.

[--? Ἀ]λεξάνδρο̣υ ΣΑ̣Δ̣ΟΥ[.]ΙΑ̣ | [–]σθης [---|---]

1673: 326 no. 14 (dr.). **Fragment mentioning the couch-makers (?).** Marble plaque.

[---?] ἔτου[ς —|— μην]ὸς Ξαν̣[δικοῦ ---|— κλι]νοπη[γῶν ---|-------]ε̣χ̣[-------]

3. Restored on the basis of the text in our lemma no. 1654 L. 5, ed.pr.

1674: 326/327 no. 15 (dr.). **Fragment.** Limestone base. Cf. also J.-B.Yon, C.Apicella, *l.c.* (cf. our lemmata no. 1651) 294.

Σεβα[στ--] | ἔτου̣[ς --], | μηνὸ[ς --]|κτονω[ν --] || ἐπι[--]

3-4. Name of month and the beginning of the word continued in L. 4 (composite in -κτόνος?), ed.pr.; probably [τε]|κτόνω[ν] (association of carpenters; cf. *SEG* XVIII 599), Y.-A.

1675: 327 no. 16 (dr.). **Fragment.** Marble plaque: [-- μην]ὸς Δύσ̣τ̣ρ̣ου | [--] Καίσα[ρος ?]

1676: 327 no. 17 (dr.). **Fragment.** Marble plaque: [-- το]ῦ ἄθλου̣ [--|--] Ζ̣ήνων[ος ? --]

2. Ζήνων: cf. our lemmata nos. 1665 and 1684.

1677: 328 no. 18 (dr.). **Fragment.** Marble plaque.

[---]ίου Λυσά̣[νδρου ---|---]ινου vacat | [---] ἀγαθῶι [---]

1678: 328 no. 19 (dr.). **Fragment.** White marble plaque: [---ε]ὺς ἐγέν̣[ετο ---]

1679: 329 no. 20 (ph. of squeeze). **Fragment.** Marble plaque.

Πρωτ[--] | ἐπὶ ἀρχ[ιερέως ? --]

1680: 329 no. 21 (ph. of squeeze). **Fragment.** Marble plaque: [--]ωι[--|--] ἐν τῷ [--]

1681: 330 no. 22 (dr.). **Fragment.** Marble plaque.

[..]δ̣[--]|γιουπ̣ρ̣[--] | ἔτους [--], | μη̣[νὸς --]

1-2. Perhaps [ἁ|γίου]; ligature ΠΡ or ΓΡ, ed.pr.

1682-1684. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Edd.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 295 no. 5, 297 no. 9, and 298 no. 11 (ph.).

1682: 295 no. 5 (French translation). **Fragment mentioning an architechnos.** Gray marble: [— μ]ηνὸς Πανήμου | [—] ἀρχιτέχνο̣υ̣ | ---------

2. ἀρχίτεχνος: see our lemma no. 1655 L. 7 (and app.cr.).

1683: 297 no. 9. **Donation for festivities in honor of the emperors?** Marble plaque (two non-joining fragments); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574.

--------- | [.]Ṇ OCMENTO[.. εἰ]|ς τὰς εὐωχία̣[ς τ]ῶ|ν Σεβαστῶ[ν] ἐπ' ἀ|γαθῷ̣[ι] ❦

1. Possibly the end of a name followed by a patronymic (perhaps Μέντωρ, on record in Sidon: cf. inter alia our lemma no. 1662 and *SEG* VII 305), edd.pr. [cf. also O.Salomies and S.Follet, apud P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574: Μέντο[ρος]: genitive of the patronymic] || εὐωχία: 'banquet', 'festivity', attested in the context of the imperial cult in *I.Kibyra* 41 (*IGR* IV 914) LL. 7/8 and

SEG XLI 328 L. 22 (Messene); for the imperial cult in Sidon cf. e.g. the texts in our lemmata nos. 1652, 1654, and 1675, edd.pr.

1684: 298 no. 11. **Fragment.** Limestone: [---?] Ζήνω̣ν̣ [----]

Ζήνων: cf. our lemmata nos. 1665 and 1684.

1685. Tyre. For inscriptions from Tyre see our lemma no. 1593. For the era of Tyre see our lemma no. 1687.

1686. Tyre. Early Christianity. J.-P.Rey-Coquais, *MUSJ* 58 (2005 [2006]; = *Mélanges L.Pouzet*) 513-530, presents a synopsis of Christian social and religious life in 5th-7th cent. Tyre on the basis of inscriptions and the Acts of the Council of Tyre in 518 A.D. The epitaphs of the 'classe moyenne' of craftsmen from the urban nekropolis offer scant evidence: some prayers, invocations, biblical quotations, records of (sub)deacons (cf. *I.Tyr* I [see List of Abbreviations]; see also J.-P.Rey-Coquais, 'Tyr, la nécropole et ses inscriptions', in N.Cambi - E.Marin [edd.], *Acta XIII Congressus Internationalis Archaeologiae Christianae (Split-Porec, 1994)* [Split/Vatican City 1998], vol. 3, 685-691; non vidimus); some epitaphs mention churches called Ἁγία Μαρία (*I.Tyr* I 147/148) and ἀρχαία ἁγία Μαρία (*I.Tyr* I 187); one of these may be identical with St. Mary Theotokos in Iampsyphis known from the Acts. R.-C. also mentions (524) two unpublished fragmentary epigrams on marble plaques, which perhaps support the identification of St. Mary in Iampsyphis with the large basilica recently found at the entrance of the city; the texts may reflect the conflict between the orthodox, pro-Chalkedonian and the Monophysite clergy which lay at the heart of the Council (and survived it). More revealing are the dedications of and donations to various ecclesiastical buildings found in the territory (the use of the era of Tyre points to the vast extension of the diocese): several ἀρχιεπίσκοποι of Tyre are mentioned in these building inscriptions only (inter alia *SEG* VIII 21 and the texts from Saddiqin presented in our lemmata nos. 1694/1695), often together with χωρεπίσκοποι, περιοδευταί or παραμονάριοι; this testifies to their presence at the inauguration ceremony rather than reflecting the ecclesiastical hierarchy. [But cf. D. Feissel, *BE* (2006) no. 464: 'L'hypothèse est intéressante mais ne va pas de soi, les dédicaces distinguant rarement de façon explicite entre la fondation du monument et son inauguration']. The inscriptions from the hippodrome (*SEG* LII 1601-1611 [now also in *I.Tyr* II (cf. List of Abbreviations) 127-142; no. 140 is an ineditum not in *SEG* LII]) show that Christians were fanatic race fans and point to a close relationship between the Monophysite Blues, Jews and certain craftsmen, especially the purple-fishers (see also the app.cr. ad 1611 D; the Jewish Ματρώνα in this text is the wife or daughter of a κονχυλεύς. [For the persistent relationship between Jews and Blues see also *SEG* LIII 2234, with evidence from Aphrodisias and Miletos].

From the many inscriptions adduced we single out those for which R.-C. provides new readings: 1) the mosaic from Qabr Hiram (E.Renan, *Mission de Phénicie* [Paris 1864] 613; F.Baratte, *Catalogue des mosaïques romaines et paléochrétiennes du Musée du Louvre* [Paris 1978] 132-145): in L. 3, ἀρχιμ(ανδρίτου) καὶ χωρεπισκ(όπου) rather than ἀρχιδ(ιακόνου) (D.Feis-

sel, *BE* [1990] no. 936); ἀρχιερ(έως), previous scholars) should be read, since the functions of archdeacon and chorepiskopos are hardly compatible in one person (R.-C. 517/518); similarly, inscriptions from Nabatiyeh (possibly not belonging to the diocese of Tyre) and Suhmata record archimandrites rather than an archdeacon or an archpriest [no (correct) references are given for these texts]; **2)** the dedicatory inscription on a limestone plaque *SEG* XLVI 2225 (under unknown provenance): R.-C. (517 and 519 note 31) points out that this inscription comes from Tyrian territory (El-Bassa, south of Ras al-Naqoura) and that it was published already by J.H. Mordtmann, *MDAI(A)* 10 (1885) 171; he suggests reading Σάβα κ(αί) (abbrevition sign: S) instead of the enigmatic TABAK in L. 3; **3)** in the request for asylia of an oratory from Hadr *SEG* VII 327 R.-C. (519) restores the name of the eponymous martyr as [Χριστίν]ης instead of [Εἰρήν]ης.

[For new Christian texts see now *I.Tyr* II (see above) 96-99, 106 (?), and 107 (from the city); 148-150, 154, 156/157, 162, 169/170, 180, and 183-192 (from the nekropolis on the isthmos), Tybout].

1687. Tyre (area of: Jal el-Bahr). Amphora stamps and the local era, Hellenistic period. I.Kawkabani, *AHL* 17 (2003) 95-99, reports on stamped amphoras found over the last decades during excavations in Jal el-Bahr (at the north-eastern entrance of Tyre). Most bear the manufacturer's name and a date in Phoenician; four stamps combine a name in Phoenician with a date in Greek; only one of the latter is mentioned on 96 no. 3 (ph.): (ἔτους) γξρ´ = year 163. Six stamps in Phoenician have double dates: the Seleukid era and that of Tyre. K. argues that these synchronisms confirm earlier views, equally based on Phoenician texts, that the oldest local era started in 274/273 B.C. (a second Tyrian era began in autumn 126 B.C.).

J.-P.Rey-Coquais, *AHL* 18 (2003) 138-143, nuances this conclusion and offers valuable comments on the computation of eras based on synchronisms in general: the years in two eras never fully coincide, but overlap each other, which may extend the period of synchronism to almost two years; imprecision is also enhanced by periodical intercalations of a month in luni-solar calendars. One year should always be deduced from the number of the era to be computed with the help of another one; e.g., if a document equates year 143 of the people of Tyre to a year in another era which we know to be 132 B.C., the computation is (143 - 1) + 132, yielding 274 B.C. as the beginning of the era of Tyre. On the basis of several Phoenician documents with double dates R.-C. points out that the city era of Tyre did not start later than the first day of autumn 274; the first year will not fully coincide with year 39 of the Seleukid era, but may correspond to 274/273 of the Julian calendar, provided that this year starts before the Seleukid year 39. A study of the six double dates on the amphoras (possible after complete publication only) will permit a more precise conclusion. As to the four amphoras with years in Greek, R.-C. rejects K.'s view that they were import pieces (from Alexandria, according to K.). Starting from 274 as the 'date moyenne du début de cette ère' [i.e., the Tyrian] the year 163 (see above) would yield 274 - (163 -1) = 112 B.C., which is improbable since the second Tyrian era was used at that time (unless the two eras were used along each other); the Seleukid era would be possible, but we have no examples so far of the siglum L used to indicate that era.

On 142/143 R.-C. corrects readings of and comments on amphora stamps from Berytos (late 3rd-early 1st cent. B.C.) which probably are import pieces from Tyre using the Tyrian era

starting in 274 B.C.: see ed.pr. A.Ala'eddine, *AHL* 17 (2003) 109-119 (dr.; cf. also our lemma no. 1593 sub 4), who prefers the era of Sidon (beginning in 202 B.C.) [we incorporate R.-C.'s corrections; R.-C. points out that the Sidonian era begins in 111, not in 202 B.C.]: **1)** (ἔτους) θπ´ (112 no. 1; rectangular; (ἔτους) β´, A.); **2)** (ἔτους) βπ´ | CAMM(A) (112/113 no. 2; square; L. 1: (ἔτους) β[.]´, A.; L. 2: either a [manufacturer's?] name or 'a combination of both name and symbol which could refer to the contents of the amphora', A.; 'l'énigmatique mot CAMMA', R.-C. [142]; see also below sub nos. 3/4); **3)** (ἔτους) ηλ´ | CAM(MA) (113 no. 3; oval); **4)** (ἔτους) νρ´ CIAMMA (113 no. 4; square; (ἔτους) μ´, A.; νρ´, with P and the siglum L for ἔτους in ligature, R.-C.); **5)** (ἔτους) εκ´ | BA(--) (113 no. 5; square; L. 2: personal name?); **6)** (ἔτους) λρ´ | AωAB (113 no. 6; square; (ἔτους) λ´ P|AΨAB, A.: perhaps abbreviated names: Ραψ(--), Αβ(δοιμ); for the latter see also below sub nos. 7/8; L. 2 is incomprehensible, R.-C.); **7)** [(ἔτους) . 1-2 .]ρ´ sign | ABNAB (113/114 no. 7; square; [(ἔτους) .´] P sign, A.: the sign may be a wedge separating words or an akrophonic abbreviation of ἀρτάβη; L. 2: perhaps two abbreviated words: αβν ('son') and the name Αβ(δοιμ), A.); **8)** Αβδοιμ (114 no. 8; rectangular; manufacturer's name, A.); **9)** MΦ (114 no. 9; rectangular; siglum or monogram?); 114 no. 10 is probably written in Phoenician letters.

1688-1693. Tyre. Donations of columns, Severan period. Inscriptions on the plinths of bases of columns along the main avenue, engraved on the sides legible from the central street. Ed.pr. J.-P.Rey-Coquais, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 214-216 (ph.); now also included in id., *Inscriptions grecques et latines de Tyr* (Beirut 2006) [= *I.Tyr* II]. The porticos belong to an homogeneous architectural ensemble, which ed.pr. dates to the Severan period; on account of the different letter forms and sizes ed.pr. argues that single columns have been re-imbursed by donors at various, consecutive moments after the construction of the porticos (on 216-218 reflections on a possibly similar situation in the sanctuary of Baalshamin in Palmyra). Cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] nos. 1576-1580 (= our lemmata nos. 1689-1693).

1688: 214. *I.Tyr* II 67. **Fragment:** [--]κων ὁ κ[αὶ --]

1689: 214. *I.Tyr* II 68. **Claudius Berenikianos:** [Κλ(αυδίου) Βερε]νικιανοῦ ❦

Restored on the basis of the text in our next lemma, which has the same letter forms.

1690: 214. *I.Tyr* II 69. **Claudius Berenikianos:** Κλ(αυδίου) Βερενικιανοῦ ❦

1691: 214. *I.Tyr* II 70. **Iulius Doros:** Ἰουλίου Δώρου

1692: 214. *I.Tyr* II 71. **Aurelius Bassilides:** Αὐρηλίου Βασσιλίδου

Βασιλίδου, ed.pr.; corr. G. on the basis of the ph.

1693: 215. *I.Tyr* II 66. **Parts of a column:** σπειροκεφάλῳ καὶ βωμῷ

Though there is no more text on this plinth, this sequence must belong to a longer text specifying the contents of a donation. The term σπειροκέφαλος is known from *I.Labraunda* 23 (*SEG* XLVI 1422) and three unpublished Latin inscriptions from Berytos ('cum spirocephalo suo'); it denotes the ensemble of the capital and the basis (i.e., the torus) [add the evidence and arguments put forward by J.Flemberg: see *SEG* XLVI 2390 and LI 2362, to which the three inedita from Berytos can now be added, Tybout]; βωμός is the square pedestal of the column, which has the shape of an altar, ed.pr.; cf. our lemma no. 2144.

1694-1695. Tyre (area of: Saddiqin). Christian mosaic inscriptions, 528 and 589 A.D. Two mosaics from Saddiqin (south east of Tyre) now in the Palace of Beiteddine: cf. D.Feissel, *BE* (2000) no. 657, with reference to photographs in the program of the Beiteddine festival of 1998 (non vidimus). See now J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1593) 85-87, for photographs, French translations and some comments. Texts read from the ph. by R.A.Tybout; no ph. of a third mosaic from Saddiqin with an inscription translated 'Pour le salut de Jean, fils de Marie'.

1694: **Donation of a mosaic in a diakonon, 528 A.D.** Inscription in a medallion enclosed in a square frame with zigzag motif; the square has a border with tendrils sprouting from kantharoi in the corners and enclosing birds and bunches of grapes.

Ἐπὶ τοῦ | ἁγιωτάτου ἀρ|χιεπισκόπου ἡμῶν | Ἀθηνογένους (καὶ) τῶν || χωρεπισκόπων Διονισίου καὶ | Θεοφίλου (καὶ) τοῦ εὐλαβ(εστάτου?) Σαλαωνί(ου) | περιοδ(ευτοῦ) καὶ ὑ(πὲρ) σωτηρίας τῆς κώμης | (καὶ) τῶν καρποφωρησάντων (καὶ) ὑπὲρ | σωτηρίας Κλιτιανοῦ διακ(ό)ν(ου) κώμης || Τιραδέκης καρποφορήσας νο(μίσματα) γ´ | ἐτελώθη ἡ ψήφωσις τοῦ διακο|νικοῦ ἐν μηνὶ Ὑπ(ερ)βερετέου ζ´ | τοῦ νγχ´ ἔτους, χρό(νου) ἰνδ(ικτιῶνος) ζ´, | (καὶ) ὑπὲρ (σ)ωτηρίας (Σ)αββατίου || διακ(όνου) παραμοναρ(ίου)

Abbreviation sign: S; small O above N (L. 10); horizontal stroke above X in the numeral of the year (L. 13); small omikron above X in χρό(νου) (L. 13) || 1-3. Athenogenes: previously unattested bishop of Tyre, R.-C. || 6. the ph. shows ΕΥΛΑΒИ, followed by the abbreviation sign S, subsequently CΑΛΑωNI plus abbreviation sign S; 'le très vénérable Salaonis (?)', R.-C. || 10. καρποφορήσας for καρποφορήσαντος || 11. ἐτελώθη for ἐτελεώθη || 12. the ph. shows ΥΠCΙ || 13. year 653 (era of Tyre) = 528 A.D. (Hyperberetaios is the first month of the year in the calendar of Tyre, beginning on October 19), R.-C. || 14. the ph. shows ΓΩ and ΓΑΒ.

1695: **Construction of a sanctuary, 589 A.D.** Inscription in a tabula ansata; below a large bowl flanked by lions and flowers.

Ὑπὲρ σωτηρίας Γεωργίου πρε(σβυτέρου) τῆσδε τῆς κό(μης) | Τιραδώρων (καὶ) Συμηωνίου αὐτοῦ πατρὸς ἐγέlνετο τόδε τὸ εἰηρατῖον, μη(νὸς) Ξανθικ(οῦ), ἰν-δ(ικτιῶνος) η´ τοῦ διψ´

Abbreviation sign: horizontal stroke at the bottom of letters (additionally a small E after ΠΡ and a small O above K in L. 1); S for καί in L. 2; MH (L. 3): small H above M; horizontal stroke above η´ τοῦ διψ´ || 3. year 714 (era of Tyre) = 589 A.D.; since Xanthikos is a month in spring, this does not fit in with the 8th indiction, which starts on September 1 of that year; probably the scribe committed an error in copying the number of the indiction from his model, R.-C.

1696. Tyre (area of: El Bassah). Inscription on a reliquary, 6th cent. A.D.? Marble lid of a reliquary now in the Louvre. E.Michon, *RBi* 2 (1905) 576; B.Bagatti, *Antichi villaggi cristiani di Galilea* (Jerusalem 1971) 182; H.Buschhausen, *Die spätrömischen Metallscrinia und frühchristlichen Reliquiare* (Vienna 1973) no. C 68. Republished by N.Duval, C.Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National de Belgrade* 16.1 (1996) 321/322 (ph.; French translation).

† Ὑπὲρ σωτ(ηρίας) Ἠλία | διακ(όνου) υἱοῦ Ἰάννου Σάlβα κώμ(ης) Τιρίας †

Abbreviation marks: > between T and H in L. 1; < above K in L. 3; small circle above K in L. 2 || 2-3. Ἰάννου: variant of Ἰωάννου; Σάβας is John's second name rather than his grandfather, N.-M. || 3. the toponym is unattested otherwise; possibly Τιρία is a variant of Τυρία: name of a village near El Bassah, which belonged to the territory of Tyre, N.-M.

1697. Unknown provenance (central Phoenicia). Inscription on a lead weight, 119/118 B.C. Square lead weight with a handle at the top; inscription in a recessed field (frame with ovolo design) above (L. 1) and below (LL. 2/3) a dolphin entwined around a horizontally placed anchor; reverse: network pattern; now in the Hecht Museum Collection at the University of Haifa. Ed.pr. A.Kushnir-Stein, *Michmanim* 19 (December 2005) 16*-20* (ph.; translation).

(Ἔτους) δϙρ´ monogram | Γοργίου | ἀγορανόμου

Provenance: a city on the Phoenician coast north of Jaffa (on the basis of the typology and decoration), probably Berytos or a nearby locality; the weights of Berytos known so far have a trident alone or a dolphin entwined around a trident, not around an anchor, ed.pr. || 1. a network reverse on local weights occurs in the 2nd/1st cent. B.C.; hence the year must be according to the Seleukid era: 194 = 119/118 B.C.; the monogram consists of a M with a straight line joined to the upper end of its right bar on the right; possibly ΜΓ; however, on the basis of parallels on weights from Berytos (see our lemma no. 1629 sub (3) and (4)) the line is better understood as an indication that the letter should be read as a weight unit: one μ(νᾶ); the weight of the object (522.2 g) is less than the average weight of the Seleukid mina (standard of 550-600 g), which is probably due to its extensive wear, ed.pr.

1698. Unknown provenance (northern Syria). Mosaic inscriptions (labels), late 4th/ early 5th cent. A.D. Anticipating an announced in-depth study, C.A.Marinescu, S.E.Cox, R.Wachter, 'Walking and talking among us: personifications in a group of late antique mosaics', in *La mosaïque gréco-romaine* IX, 1269-1276; discussion on 1276/1277), present an ensemble of 15 mosaic panels, varying somewhat in size but all in the shape of stretched, frieze-like rectangles, representing a large number of labelled figures. The mosaics are unique in their subject matter: together they represent the life story of a young man named Κίμβρος (also spelled Κίνβρος) depicting his infancy and early years, with special attention to a period of sickness and various stages of his classical education; M., C., W. mention as the closest analogy Petronius, *Sat.* 29, describing a series of inscribed wall paintings depicting the 'Werdegang' of Trimalchio. Sprinkled throughout the life story are various personifications of time, including calendar dates and particular times of the day; other personifications symbolize concepts or activities, the latter clarifying a protagonist's action or gesture. Many personifications are unparalleled; they are invariably represented in line with the grammatical gender of the label in question and mostly shown interacting with their human companions.

The panels very likely come from a single floor uncovered in clandestine excavations; they have been dispersed in several private collections in Europe and the USA for over twenty years. M., C., W. assign the mosaics to northern Syria on the basis of their stylistic similarity to the topographical border of the Megalopsychia mosaic (*IGLS* 998; cf. our lemma no. 1598 sub no. 17) and the relationship of their subject matter to the writings of Libanius: Kimbros' teacher Alexandros (cf. below sub D no. 1) may be the homonymous γραμματικός mentioned in *Letters* 1255/1226, dated to 364 A.D.; in his *Autobiography*, Libanius reports that many of his students became sick and died. In favor of a provenance from northern Syria also J.-P.Darmon and W.A.Daszewski (in the discussion); P.-L.Gatier, *BE* (2007) no. 500, adds that the names Βαρμαλαχας (male) and Μαρθις (female), both of Aramaic origin, support this hypothesis; Μαρῖνος is either an Aramaic or a Latin name (cf. below sub D nos. 2, 10, and 12). Cf. also M.Sève, *BE* (2006) no. 60.

M., C.,W. present color photographs of three complete panels and three details from other panels; they discuss selected figures, not all of them illustrated in the ph, and present their labels in transcription (but not all visible in the ph.). Inevitably we have to restrict ourselves to a provisional presentation in anticipation of the complete publication, arranging the inscriptions by subject matter rather than by panel and by the order in which they appear on the panels, and omitting iconographical details. To the inscriptions which M., C., W. mention in their text we add the labels which we can read with certainty from the photographs. [We do no indicate line divisions and ligatures (both varying in the many cases of repeated occurrence); where numbers of occurrences are mentioned, these are provisional in most cases in the absence of full documentation].

A. Personifications of time. Calendar dates (Macedonian calendar; each represented by a male and a female figure, designating a month and day, respectively). Three appear only once, of which two are mentioned in the text and illustrated in the ph.: 1) Δέσιος / Ἑβδομνικάς (for Ἑβδομάς); 2) Λῷος / Τεσερεσκεδεκάτη; another date appears five times, on different panels: 3) Εἰκάς ('Ικάς) / Περίτιος (apparently a significant date, perhaps Kimbros' birth day; alternatively the five occurrences may refer to a single special event in the past). **Pair of months: 4)**

ἀπὸ Περιτίου μέχρις Πανέμου (two figures, perhaps indicating the period necessary for Kimbros' full recovery). **Periods of several days [?]: 5)** Δεκάς; **6)** Εἰκάς [nos. 5/6: 'ten days'; 'twenty days', M., C., W. 1275; however, all similar indications that can be checked on the ph. (ἑβδομάς, εἰκάς) refer to a specific day of a month; cf. M., C., W. on 1270, where they rightly consider ἑβδομάς and εἰκάς on a par with τεσερεσκεδεκάτη]; **7) Days** (apparently denoting specific days in an ongoing sequence): **8)** Τετάρτη Ἡμέρα; **9)** Πέμτη Ἡμέρα. **Time of day: 10)** Ἑσπέρα.

B. Personifications of concepts or activities: 1) Διαελεύθερα ('Manumission'), appearing alongside **2)** Διαθήκη ('Testament') and a group of νομικοί (cf. below sub C no. 2; lawyers, obviously preparing a testament in which manumission plays ■ substantial part); **3)** Διατριβή (twice; 'school', 'study'; groups of students). **4)** Ἔντευξις ('Petition', vel sim.); **5)** Μήνυσις ('Denunciation'); **6)** Νόσος (twice, on different panels); **7)** Πεδία (for Παιδεία); **8)** Προέλευσις ('Progress', perhaps both referring to Kimbros' recovery from disease and his leaving the house and returning to school and/or his progress in education); **9)** Φιλία.

C. Groups of persons: 1) ἰατροί (twice, on different panels, once spelled εἰατροί); **2)** νομικοί ('lawyers').

D. Individual persons: 1) Ἀλέξανδρος (three times, in two different panels; Kimbros' teacher, once associated with Paideia [cf. above sub B no. 6]); **2)** Βαρμαλαχας; **3)** Διοκλῆς; **4)** Δῖος; **5)** Ζευξιανός; **6)** Ἡλιοδώρα; **7)** Θεοδώρα (three times, in two different panels); **8)** Κίμβρος (very frequent, also spelled Κίνβρος); **9)** Κύριλλος (twice, once spelled Κύριλος); **10)** Μανης; **11)** Μαρθις (twice); **12)** Μαρῖνος.

See now also C.A.Marinescu, S.E.Cox, R.Wachter, 'Paideia's children: childhood education on ■ group of late antiquity mosaics', in A.Cohen, J.B.Rutter (edd.), *Constructions of Childhood in Ancient Greece and Italy* (Hesperia Suppl. 41; Princeton 2007) 101-114, with photographs of four more panels (texts in majuscules). The following names are not included in the illustrations of the 2005 publication (most of them are also transcribed by P.-L.Gatier, *BE* [2008] no. 544): Ἀπολωνίδης, Γεννάδις, Ζῆθος, Θεόδοτος, Θρεπτός, Κύριλλα, Λονγῖνος, Μαριανός, Μαρκιανός (also Μαρκιανὸς υἱός), Μικτωσῖνος (?; new name, G.), Παλμᾶς, Πρίσκος υἱὸς Μονίμου (also Πρίσκος Μονίμου or simply Πρίσκος [one of the labels reads ΠΡΙϹΚΟΙ, which M., C., W. (111) interpret as another reference to a group of persons, viz. 'older students'; however, the word (apparently considered to be modelled on Latin priscus) seems to be unattested; moreover, the label is set above the head of ■ single person shown in interaction with Kimbros, not in the center of the group: very probably Kimbros' close friend Πρίσκο(ς), with I instead of Ϲ due to a restoration or ■ mosaicist's mistake, Tybout], Πρόκλα, Φίλιος (or Φείλιος; a pedagogue whipping Kimbros), Χρυσάφις [Χρυσάφιος, G.; ΧΡΥΣΑΦΙΣ, M., C., W., confirmed by the ph.)]. New personifications are Γλυκέρα and, possibly, Δώρα [or name of a woman?]; Πάνεμος / Εἰκάς is another date pair. [On 114, M., C., W. mention the possibility that the commissioner of the ensemble was Kimbros' family, with 'a memorial structure such as a tomb or a public build-ing, perhaps even a school' as its original location. However, the striking parallel with the paintings of Trimalchio and the fact that the Antiochean mosaics have been found almost exclusively in houses, strongly suggest a domestic context; like Trimalchio, Kimbros himself may have been the commissioner; one may imagine him recounting the earlier stages of his life to his guests in front of the mosaic panels, Tybout].

PALAESTINA

1699. Palaestina. For inscriptions possibly from Palaestina see our lemmata nos. 1882 (2), 1929, 1942/1943, and 1960/1961.

1700. Palaestina. The bishops of Palaestina Prima/Secunda/Tertia and Zoara. See our lemma no. 1747.

1701. Akre (‘Akko). Stamped amphora handles, mid 3rd-mid 2nd cent. B.C. Ed.pr. D.Ariel, *'Atiqot* 50 (2005) 181-188 (ph.), publishes 13 Rhodian amphora stamps (182-185 nos. 1-13; last third of the 3rd cent.-3rd quarter of the 2nd cent. B.C.; nos. 12/13 are illegible) and one Chian stamp (185 no. 14; 3rd quarter of the 3rd cent. B.C.; Ἱκεσίου [eponym or manufacturer?]); 185 no. 15 is an unclassified fragment and 185 no. 16 bears Semitic characters. Ed.pr. adduces parallels for nos. 1-11 and 14. Eponyms: Ἀρίστακος, Κρατίδας, Ὀνάσανδρος, Πρατοφάνης, Πυθόδωρος. Manufacturers: Ἀμύντας, Δωρόθεος, Μένων, Παυσανίας, Φιλαίνιος.

1702. Beersheba. Christian funerary epigrams for Georgios, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/07/02; *GV* 2000. G.Agosti, *art.cit.* (cf. our lemma no. 2009) 6-9, adduces parallels for some formulas in these two epigrams, mostly from other epigrams (both literary and on stone) and Homer. Special discussion of νέος Φαέθων Ἑλικώνιος in L. 6: Phaeton is frequently used in contemporary enkomiastic poetry not to denote the son of the Sun, but as an antonomasia to equal a person to the Sun tout court; in our epigram the mors immatura-aspect of Phaethon may have been retained. ‘Eine Beziehung des Phaethon zum Helikon scheint sonst nirgends belegt’ (M.-S.), but such a connection is not intended: the laudatory epithet Ἑλικώνιος just refers to Georgios’ affinity with culture (parallels from epigrams, notably *AP* 7.697, which may have been known to the author of our epigrams).

1703. Eboda. Christian dipinti on a pithos, early Byzantine period. *SEG* XXVIII 1405; A.Negev, *The Greek Inscriptions from the Negev* (Jerusalem 1981; cf. *SEG* XXXI 1400) no. 46. N.Litinas, *Tyche* 20 (2005) 262 no. 526, reads in (B) three times ΧΜΓ instead of three times ρμ|χω. [Cf. *SEG* XXVIII, where Bingen pointed out that the readings ρμ|χω are quite uncertain]. On top of each Χ there is a Ρ, which form three christograms; some letters in two lines above defy explanation; below each christogram and ΧΜΓ is a ligature (a signature according to Negev), which may be the drawing of a cross. L. interprets (C), reading ΓΕ † ΓΕΡ (signatures of the deacon Γερμανός, the recipient of the vase on record in (A)), either as Γε(ρμανῷ) † Γέρ(ων) or Γέ(ρων) † Γερ(μανῷ). [The capital in Γέρων suggests that L. interprets this as a proper name; however, in (A) γέρων denotes an ecclesiastical function (‘geront’): ὑπὸ Θεοδοσίου γερόντ(ος), the sender of the vase in Negev’s interpretation. But is Γερμανός actually the recipient? The dative is likely to depend on Κύ(ριε), β(οή-

θει); Theodosios may be the writer of the dipinto || For ΧΜΓ L. refers to *I.Palaestina Tertia* p. 12; see also *SEG* LII 1036 app.cr., with references, and LIII 2068, Tybout].

1704. Eleutheropolis. Dedication of a mosaic in a church, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/09/02; *SEG* VIII 243. G.Agosti, *Medioevo greco* 5 (2005) 11-13, reads in verse 1 ἐκοσμήσατο μέλαθρον rather than ἐκόσμησα τὸ μέλαθρον. Comment on the refined disposition of the lines (indentation of LL. 2, 4, and 6; the line divisions of LL. 1/2 and 5/6 respect the caesurae). A. argues that several expressions in this text celebrating a gift of bishop Obodianos are drawn from a specific source, sc. the *Constitutiones Apostolorum* (written ca. 380, probably in Syrian Antiochia): the rare epithet ἠπιόθυμος is one of the qualities befitting a bishop (2.57.1; pp. 311/312 ed. Metzger); the Homeric ἀμύμων is the epic 'translation' of ἄμωμος in the same list; ἰδίων διὰ μαθητῶν τοῦδ' has a parallel in τοὺς ἰδίους αὐτοῦ μαθητάς in 2.6.5 (p. 156 ed. Metzger): both refer to the faithful community following the bishop on his virtuous path.

1705. Eleutheropolis (area of: Khirbat el-'Ein). Graffiti in a burial cave, ca. 50-125 A.D. B.Zissu, *'Atiqot* 50 (2005) 28-36, reports on the finds in a burial cave near the ancient site; on 33-35 (ph.; dr.) Z. describes a Greek inscription incised on the southern jamb of the entrance to the burial chamber; it is divided into three frames by incised lines; one frame contains nine, another five lines consisting of small letters; the third frame is poorly preserved. 'The inscription could not be deciphered. It may have served a magical purpose' (33). Under the inscription an architectural drawing: a *nefesh* (symbolic representation of the tomb).

1706. Flavia Neapolis. Various inscriptions. Y.Magen, *Flavia Neapolis. Shechem in the Roman Period* (Jerusalem 2005; in Hebrew), mentions or (re)publishes a large number of Greek and Latin inscriptions. We present the new texts in separate lemmata (our nos. 1707-1714), omitting an insignificant fragment on 248, and mention the edita below. [Our summaries of the epigraphical contents of this volume in Hebrew are based on a series of detailed notes kindly prepared for us by L.Di Segni]: 1) building inscription concerning a military fortification (μεσοχώριον); inscription built into the wall of a house in the old Samaritan quarter in southwestern Shechem, now lost (E. Renan, *Mission en Phénicie* [Paris 1864] 808; C.Clermont-Ganneau, *Archaeological Researches in Palestine* II [London 1896] 318/319; M. 79 [dr.; text; Hebrew translation]; L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [unpublished PhD Diss., Jerusalem 1997] 575-577, dates this text to the years 270-286 A.D. on the basis of the mention of a deputy governor of equestrian status (4th cent., R.; 5th cent., C.-G.); 2) statue base with dedication to Antoninus Pius; re-used in a building in the western quarter of Shechem, now lost (C.-G., *op.cit.* 319/320; M. 80 [dr.; text, also on 332; Hebrew translation]); 3) name of donor (?) on a capital re-used in the Great Mosque of Shechem, now lost; Roman Imperial period (C.-G., *op.cit.* 311; M. 80 [dr.; text; Hebrew translation]); 4) dedicatory epigram, signature and labels on a marble tripod from Mount Gerizim (Nablus/Shechem)

(Merkelbach-Stauber, *SGO* IV 21/12/01; M. 252/253 [the dr. does not show the inscriptions]); **5)** a vow on a stone slab from Mount Gerizim (*SEG* XL 1505; M. 258; ph.); **6)** epitaph of a Παλμυρηνός (from Mount 'Ebal, east of Nablus/Shechem; M.Avi-Yonah, *QDAP* 12 [1946] 93/94 no. 10; M. 311; ph.; dr.; text; Hebrew translation); **7)** two epitaphs (sarcophagi) from Thalluza in Samaria (*SEG* XLVII 2058; M. 315; ph. and dr. of (A); dr. of (B)); **8)** honorary inscription from Ephesos awarded by Φλαουιέων Νεαπολειτῶν Σαμαρέων ἡ βουλὴ καὶ ὁ δῆμος (*I.Eph.* 713; M. 331; text; Hebrew translation).

1707. Flavia Neapolis. Dedication to Apollo, 2nd/3rd cent. A.D. Slightly tapering marble column; inscription engraved top down with the single letters in a vertical row; found in Nablus/Shechem; ph. and dr. in the Mandate Archives, now part of the Israel Antiquities Authority. The ph. was published by C.N.Johns, *Palestine Exploration Quarterly* 80 (1948) 96. [The column should be in the Rockefeller Museum in Jerusalem, like all other artifacts found during the Mandate; however, a search by the Antiquities Authority in February 2009 was fruitless (information kindly provided by L.Di Segni), Tybout]. Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 257 (ph.; dr.).

Τῷ Ἀπόλλωνι

Undated by ed.pr. [2nd/3rd cent. A.D., L.Di Segni].

1708-1710. Flavia Neapolis. Epitaphs on sarcophagi, 2nd/3rd cent. A.D. Inscriptions on so-called 'Samaritan' sarcophagi found in Nablus/Shechem. Mentioned by Y.Magen, in F.Manns - E.Alliata (edd.), *Early Christianity in Context* -- (Jerusalem 1993; cf. *SEG* XLII 1423-1429, introduction) 149-166; now mentioned or published by id., *Flavia Neapolis* -- (cf. our lemma no. 1706) 281-283 and 305. [We read the inscriptions in our lemmata nos. 1708 and 1710 from the ph./dr].

1708: M. (1993) 152/153 (dr.); M. (2005) 281 (ph.; dr.). **Epitaph of Sabbatios.** Sarcophagus from the 'Askar mausoleum; inscription on a square panel on one of its long sides: Σαββα|τίου

1709: M. (1993) 151 and 164/165 (ph.; dr.); M. (2005) 282/283 (ph.; dr.; text). **Epitaph of Ioustos and Archela(e)is.** Sarcophagus from the 'Askar mausoleum; inscription in symmetrical disposition on one of its long sides, left and right of a central wreath and symmetrical ornament; vacats between all words except after KAI in L. 2.

Ἰούστου Ἰούστου Θεοφίλου κτίστου | καὶ Ἀρχελαείδος Σίμωνος Ἀλεξάνδρου συνβίου

1. 'Founder' (of the mausoleum), M. [or occupation: 'builder' (e.g. *P.Oxy.* 2144 L. 8), Chaniotis].

1710: M. (1993) 161 (ph.; majuscule text); M. 305 (ph.; dr.). **Fragmentary epitaph.** Fragment of a stone slab belonging to the inside of a sarcophagus found in a tomb near the the New Mosque: Οἶκος CYNET[--]

[Perhaps Συνέτ[ου]?:'House (i.e., tomb) of Synetos', Tybout].

1711. Flavia Neapolis. Names of phylai and numerals on seats in the theater, 100-150 A.D. Names of urban tribes incised on the seats of the theater. Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 120-123, A-K (ph., also on 119 and 140; dr.; Hebrew translation): **1)** Φυ(λῆς) Διάδος (120 A); **2)** Φυ(λῆς) Ἀθηναΐδος (120 B); **3)** Φυ(λῆς) Ἀφροδισιάδος (120 C); **4)** Φυ(λῆς) Ἀπολλωνιάδος (121 D); **5)** Φυ(λῆς) Ἀ[ρ]τ[εμι]σιάδος (121 E); **6)** Φυ(λῆς) Ἀρηΐδος (121 F); **7)** Φυ(λῆς) Ἡρακληΐδος (121/122 G; the seats of this tribe are numbered from α´ to ακ´, leaving 40 cm for each seat); **8)** Φυ(λῆς) Διονυσιάδος (122 H); **9)** Φυ(λῆς) Ἀντιοχίδος (122 I; named after a Seleukid king?); **10)** Φυ(λῆς) [---] (122/123 J); **11)** Φυ(λῆς) Φλαϊάδος (123 K; 'Of the Flavian tribe').

1712. Flavia Neapolis. Numerals on seats in the hippodrome, 100-300 A.D. Inscriptions incised on seats in the hippodrome, which was built in the first half of the 2nd, went out of use in the second half of the 3rd, and was dismantled in the early 4th cent. A.D. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 169 (ph.; dr.) [we read the numerals from the dr.]: **1)** τμβ´ (342); **2)** φιη´ (518); **3)** [.?]ν´ ([.]50. [We cannot interpret the first sign, which resembles '3'; M. calls it an 'unidentified mark'; according to L.Di Segni (per ep.), it might be a sampi, which would yield 950, Tybout]). For inscriptions from the hippodrome re-used in the amphitheater see our next lemma.

1713. Flavia Neapolis. Personal names and titles on stones from the hippodrome re-used in the amphitheater, 100-300 A.D. Inscriptions incised on stones re-used in the amphitheater, which was built at the end of the 3rd or at the beginning of the 4th cent. A.D. with spolia from the hippodrome (for that building's life span see our preceding lemma). Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 205-208, A-I (dr. [We read nos. 3 and 5/6, for which ed.pr. offers no text, from the dr., Tybout]): **1)** ΑΙΚΕΛΛΟΥ (205 A; on the back of a seat; [Μ]α‹ρ›κέλλου?, ed.pr.); **2)** ΟΙΟΥΛΛΟΥ (205 B; on the back of a seat; ὁ Ἰούλλου [?], ed. pr.); **3)** three fragments of inscriptions on ashlars: ΙΟΥ[--], [--]ΛΙΟΥ[--], [--]ΝΟΥ (205 C [If the dr. are correct, the first two fragments do not join to yield Ἰουλίου]) **4)** [--]ΛΟΥ ΑΓΡΙΠΠΑ | ΠCΚΟΠΟ (205 C; [--]λου Ἀγρίππα | [ἐπ]ισκόπο[υ]?, ed.pr. [The restoration of L. 2 seems very uncertain: the dr. shows a rho with a small kappa inscribed: ligature or correction?; nothing is visible after the final O]); **5)** ΠΥΠΑΤΙ (205 E [perhaps Π. Ὑπατί[ου]?]); **6)** seven fragments [apparently not part of the same text]: [--]ΤΙΑΝ[--], [--]ΛΙΟΥ, [--]CΕΟΠΡΟ[--], ΛΟΙ[--], [--]ΥΡ[.?]ΠΤΟ (or Φ?) [--], [--]ΡΟ[--], [--]ΤΠΠ[--] (205 F); **7)** [-- β]ουλευτοῦ (207 G; ph.; on the side of a re-used bench or architrave); **8)** Θεοδότου (207 H; ph.; on the side of a bench re-used as a step); **9)** Ῥεπεντείνου ΟΥΛΤΟΠ[--]

(208 I; ph.; on a seat re-used as a step [the dr. seems to allow a reading A instead of Λ, though this may be an illusion due to a crack in the stone]).

1714. Flavia Neapolis. Inscription on a bronze weight, undated. Circular bronze weight (145.8 g) found in the main street of Shechem. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 373 (dr. [from which we read the text]): ν(ομίσματα) λϛ´

1715. Gadara (area of: Kursi-Gergesa). Mosaic inscription (laying of a mosaic in the baptistry of a church), 582-587 A.D. *SEG* XXXIII 1270. In an article on liturgical modifications in early Byzantine churches in Israel A.Ovadiah, *SBF* 55 (2005) [2006] 363-376, on 364 /365 (ph.; text and translation) briefly discusses this text which adds a precise date to the otherwise archaeological evidence for the transformation of a diakonikon into a φωτιστήριον (LL. 4/5; = baptistry) in the church of Kursi.

1716. Golan. Various inscriptions, undated / early Byzantine period. M.Hartal, *Land of the Ituraeans. Archaeology and History of Northern Golan in the Hellenistic, Roman and Byzantine Periods* (Qazrin 2005) 313-334 (tabular survey on 326-331; in Hebrew), describes and lists selected architectural elements (occasionally with inscriptions) and some dedications and epitaphs from the Golan (ph. or occasionally dr. of most). Nos. 326 (ph.; lintel form Rafid; only christogram and crosses), 421 (see our lemma no. 1718), and 425 (epitaph from Surman; illegible ph. on 334) are inedita; for no. 413 (dr.) see G.Schumacher, *The Jaulân* (London 1888) fig. 126. The remaining texts have been (re)published by R.C.Gregg - D.Urman or C.Dauphin in 1996 and can be found in *SEG* XLVI; we give a comparatio numerorum.

SEG XLVI	H. no.	*SEG* XLVI	H.no.	*SEG* XLVI	H.no.
1917 (no. 118)	399	1967 (3)	381	1985 (3)	335
1925 (1)	311	1979	405	1985 (4)	339
1926	387	1980 (1)	314	1985 (5)	325
1929	402	1983 (13)	424	1993	358
1937 (1)	321	1983 (14)	423	1994 (7)	315
1959 (3)	323	1985 (1)	360	1995 (2)	388
1967 (2)	324	1985 (2)	334	1995 (5)	426
				1999	403

1717. Golan (Bab el-Hawa). Name on a lead weight, early Byzantine period. Lead weight with hanging ring; inscription in relief. Mentioned by G.Vikan, J.Nesbitt, *Security in Byzantium: Locking, Sealing, Weighing* (Washington DC 1980) 23/24. See now M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 249/250 (dr.; in Hebrew): ΠΡΟΙΟΚ

Προ|κο(πίου)?, L.Di Segni (per ep.); Προκ[πίου], H. [presumably a printing error for Προκο[πίου]].

1718. Golan (Daret Umm 'Ataf). Epitaph of Dimitia, 4th-6th cent. A.D. Basalt stele of irregular shape. Ed.pr. M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 333/334 no. 421 (ph. [inscription illegible]; Hebrew translation): Θάρσι, | Διμι|τία | ἐτ(ῶν) λε'

Undated by ed.pr. [a date in the 4th-6th cent. A.D. seems reasonable, L.Di Segni (per ep.)].

1719. Golan (Ramsâniyye). Construction of the martyrium of St. John, 512 A.D. *SEG* XLVI 1987. L.Di Segni apud M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 321/322 (in Hebrew) [we add some information communicated to us by D.S. per ep.], points out that L. 11 should be read Πανέμου, ἰνδικτιῶνος δ', ἔτι διφ', i.e., 514 (numeral in descending order; cursive delta with rounded back) rather than 688 (χπη'); it is reckoned by the era of Paneas rather than by the Seleukid era (514 = 511/512 A.D., with Panemos falling in 512). Like the supposed Seleukid date, this new date fits in with a fifth, not a fourth indiction; perhaps the year is mistaken and should have been 513 (511 A.D., in accordance with the indiction). As to *SEG* XLVI 1988, a basalt lintel equally from Ramsâniyye and supposedly carrying a date according to the Seleukid era [but cf. the doubts of D.Feissel: see *SEG* XLVI 1988 app.cr.], H. points out that this stone bears no inscription and that there is no reason to assume that it comes from a martyrium, i.e., the building as *SEG* XLVI 1987.

1720. Jerusalem. For an inscribed icon possibly from Jerusalem see our lemma no. 1960.

1721. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. *SEG* VIII 170; LIV 1666*; *CIJ*² 1404. In a study on architecture and function of the synagogue (συναγωγή) and prayer-house (προσευχή) in Palaestina and the diaspora, I.Nielsen, *Hephaistos* 23 (2005) 63-111, on 73 (ph.; translation), examines this text for the light it may shed on the function of pre-diaspora synagogues (it mentions the reading of the law and instruction of the commandments, not prayer). On 102 a brief discussion of *IJO* I Mac1 (*CIJ*² 694; synagogue of Stobi).

1722. Jerusalem. The early Christian community and pagan associations. See our lemma no. 1975.

1723. Jerusalem (?). Weight and date on the bronze rim-frame of a measuring vessel, 7 B.C.? Circular bronze frame with an L-shaped cross section (upright band) which could be placed on the rim of a vessel; relief inscriptions on the upright band (A) and on the top surface

(B); donated to the Israel Museum, Jerusalem, in 2003; probably found locally. Ed.pr. L.Di Segni, *Israel Museum Studies in Archaeology* 4 (2005) 23-48 (color ph.; dr.; translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1589 (text and French translation) and *BE* (2008) no. 555, who considers the possibility that the object comes from the province of Syria.

A: Μάρκου Τιτίου σύμβλημα· μοδίου τέταρτον
B: Ἔτους βα(σιλέως) δλ', μηνὸς Ξανδικοῦ vacat δκ' vacat

A. Marcus Titius: probably the homonymous governor of Syria, whose term should be dated 10-7 rather than 13-10/9 (or 9/8) B.C. (cf. also below, app.cr. in fine); σύμβλημα: 'standard', in this case the (Roman) modius (8.733 liters; used for measuring dry goods, especially corn); the bronze frame must have been placed on a vessel with a capacity of 1/4 modius = ca. 2.18 liters, ed.pr., who on 25 collects and discusses inscribed measuring vessels and tables || B. after ETOYC a worn sign which is best explained as a ligature of BA: βα(σιλέως) or βα(σιλείας); year 34 (era of King Herod, starting in Xanthikos 40 B.C.) = 7 B.C.; in fine δκ' (24) is not likely to indicate the day of the month because of the gap which separates it from Ξανδικοῦ and because this kind of artefact does not require an exact date down to the day of the month [but the mention of a month is in itself already evidence for exactness, Tybout; in spite of ed.pr.'s affirmations, the numeral may be read as the day of the month, G., who also points out that BA are not legible on the ph. or dr.: 'pourtant, leur interprétation seule permet à l'a. d'établir un lien entre cet objet, Hérode et la Judée, et de fonder ainsi l'ensemble de la construction' (G. 2005); see G. (2008) for further criticism of ed.pr.'s interpretation, which he considers an 'audacieuse reconstitution'; the object may come from one of the cities of the province of Syria with an era starting in the 40s BC]; probably a second date: the same year 7 B.C. indicated by the era of Actium, ed.pr. || probably the vessel served a fiscal purpose: exaction of tax in kind rather than measuring taxable goods. The tax was collected on behalf of the Roman administration by the king's authority. This casts doubt on the communis opinio that Herod paid no taxes to the Romans. The month Xanthikos (first month of the Jewish calendar) may have been specified to indicate the beginning of the time scheduled for the payment of a first installment, ed.pr. || on 32-34 a discussion of *Luke* 2.1-5, which dates Jesus' birth to the time of the census ordered by Augustus, under Herod's reign and the governorship of (P. Sulpicius) Quirinius. Several alleged inconsistencies in these data disappear on the assumption that Quirinius was governor from 12-10 B.C., years formerly occupied by Marcus Titius (see app.cr. initio); ed.pr. assigns Jesus' birth to 12 or 11 B.C.

1724. Jerusalem (area of: Khirbet Beit Sila). Inscriptions in the Church of St. Theodoros, ca. 500-550 A.D. *SEG* LII 1662-1664. See also S.Batz, *Qadmoniot* 128 (2004) 113-119 (ph.; in Hebrew). [Note that LII 1663 is a memorial inscription, not a burial inscription, L.Di Segni (per ep.)].

1725. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D.? *SEG* LIII 1855. See also R.Avner, *Qadmoniot* 130 (2005) 117-121 (ph.). [L.Di Segni urges (per ep.) that on the basis of the ph. no rho can be read in the monogram; consequently D.Feissel's reading Μαυρικίου is impossible; see *SEG* LIII 1855 app.cr. ad L. 1 for D.S.'s alternative suggestion].

1726. Krokodileonpolis (Tel Tanninim). Mosaic inscription (fragment of the date of a building inscription), early Byzantine period. Right lower part of a rectangular mosaic panel; inscription in a frame. Edd.pr. A.Sieglman, S.Yanklevitz, *'Atiqot* 49 (2005) 123* (ph.; text in majuscules). We read the text from the ph.: ----- | [----] χρόνοις | [-----] ἡγουμένου

ΗΓΟΥΜΕΝΟΥ, edd.pr.

1727. Masada. Bilingual (Latin/Greek) dipinto on a fish sauce amphora, Herodian period? *SEG* XLVI 2019. In an article on the function of Latin 'tituli picti' on amphoras as advertisement for fish, P.Berdowski, *MBAH* 22.2 (2003) 18-55, on 32-34, discusses this bilingual dipinto. The ph. published by edd.pr. shows that the existence of LL. 2/3 is uncertain; alternatively, if the symbol and the Δ actually exist, they should not necessarily be considered part of the inscription. This would allow to read initio garum | βασιλέως; on the assumption that ΡΩ instead of ΡΟ may be read, [Ἡ]ρώ[δου] can be restored in the following line (edd.pr. considered the possibility of restoring βασιλέως [Ἡρώδου] in their L. 4; in their L. 5 they assumed that a letter was lost between P and O). Alternatively garum βασιλέω[ν] may be read: ' "königliches Garum", "königwürdiges Garum" ... Dies wäre ein ausgezeichnetes Beispiel der geschriebenen Werbung' (34); garum βασιλέως, if correctly read, either means 'garum for the king' or 'garum manufactured in a royal factory' or 'royal garum', i.e., a garum of excellent quality. B. prefers the first possibility, since the amphora was imported from Spain, though the possibility that it was used secondarily, now to store locally produced garum, cannot be excluded categorically. The king is Herod the Great rather than Herod Agrippa I or II; edd.pr.'s objection that the amphora type (late 1st/early 2nd cent. A.D.) is at variance with their argument that the amphora was imported in Masada during Herod's reign (see *SEG* XLVI app.cr.) is less stringent than they assumed, since the earliest attestations known so far for this type ('Dressel 38') actually date to the reign of Tiberius.

1728. Nahariya. Monogram, early Byzantine period. Monogram on a marble work in a church. C.Dauphin, G.Edelstein, *L'église byzantine de Nahariya (Israel). Études archéologiques* (Thessaloniki 1984) 91-93; cf. L.Di Segni, in J.H.Humphrey (ed.), *The Roman and Byzantine Near East* II (*art.cit.* in *SEG* XLIX 2034) 169 and note 51. Both D.-E. and D.S. interpreted the monogram as that of an Ἰ(ωάννης) ἀρ(χιεπίσκοπος), whether John of Ptolemais (D.-E.; ca. 536 A.D.) or John of Tyre (Di S.; ca. 555 A.D.). J.-P.Rey-Coquais, *MUSJ* 58 (2005) [2006]; = *Mélanges L.Pouzet*; cf. our lemma no. 1686) 515 and note 7, points to a similar monogram on an unpublished piece of marble from Tyre also bearing the inscription Ἰονίου; see now *I.Tyre* II 95 for a more elaborate discussion: the name of the archbishop hidden in the monograms is to all probability Ἰόνιος (previously unattested archbishop of Tyre, also to be recognized in the Nahariya monogram).

1729. Porphyreon? (Haifa: area of Kfar Samir). Praise of the Lord on a Jewish lamp, late 3rd/early 4th cent. A.D. G.Finkielsztejn, in *La mosaïque gréco-romaine* IX, 435-451, reports on the results of excavations conducted in 1988 and 1994-2001 in Kfar Samir (at the southern entrance of Haifa); the site can perhaps be identified with southern Porphyreon, a 'komopolis' which may have belonged to the bishophric of Tyre. On 435 note 2 (text in majuscules; material unspecified), F. mentions a lamp of atypical style with seven holes for wicks inscribed Εὐλογία Οἰψ(ίστου) (for Ὑψ(ίστου); Ὕψιστος may correspond to the *(El) Elyon* of Jews and Samaritans.

1730. Porphyreon? (Haifa: area of Kfar Samir). Christian mosaic inscriptions, early Byzantine period. G.Finkielsztjen, *art.cit.* (cf. our lemma no. 1729), mentions two new inscribed mosaics (ph.): 1) fragment in the 'north-east church': end of seven (or eight?) lines belonging to the church's earliest stage: probably early 5th cent. A.D. (F. 437; no text [no single words can be identified in these unrewarding and damaged traces of letters on the basis of the ph.]); the bilingual (Greek/Aramaic) inscription *SEG* XLV 1818 belongs to a later stage of this church (6th cent.; F. 440; note also the medallion in the south-west chapel added to this church in the 7th or 8th cent.: large cross with the letters ω and A in the lower left and lower right quarter, respectively); 2) panel in the tub of a wine-press found 'dans le tissu urbain' south of the 'north-east church' (F. 448; text in majuscules): † Ἐγένετον [for ἐγένετο] ἡ ψήφοσης [for ψήφωσις] αὕτη | [---] ἔτους β.[---?] | [------?]. [The ph. shows in L. 2 initio AXHP̣[---], Tybout]. On 443, F. mentions an 'inscription très endommagée' in the basilica (500-550 A.D.? [Nothing can be made of the small ph.]).

1731. Raqit. Epitaph of Mareinos, early Byzantine period. Inscription on the façade of a burial cave. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit. Marinus' Estate on the Carmel, Israel* (BAR Intern. Series 1300; Oxford 2004) 197: Μαρείνου μνημῖον

Mareinos was probably the founder of the estate. His name is Semitic and is borne by Jews, Samaritans and Christians alike, ed.pr., with examples from Palaestina.

1732. Raqit. Mosaic inscription (invocation of God and acclamation) in the synagogue, early Byzantine period. Mosaic medallion surrounded by an indented pattern found in the hall of the synagogue. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit* -- (cf. our lemma no. 1731) 196/197 (ph.; translation): branch Θ(εὸς) β(οήθει)· branch | Υἷς Θεὸ|ς μόνος | branch

1. Or, less preferably, Θ(εῷ) β(οηθοῦντι) or Θ(εῷ) β(οηθῷ), ed.pr., who provides many examples from Palaestina of identical or similar abbreviations of this not exclusively Jewish, but also Samaritan, pagan and (rarely) Christian formula || 2. υἷς for εἷς || the association of the two formulas makes it equivalent to Εἷς Θεὸς βοήθει and Εἷς Θεὸς (μόνος) βοηθῶν, remarkably frequent in Samaritan contexts (cf. *SEG* XLIV 1340). The synagogue was built at the edge of the estate by its owner for private use; the family may have been Samaritan, ed.pr.

1733-1742. Sepphoris. Mosaic inscriptions in the synagogue (donations of the mosaics and labels), early 5th cent. A.D. Aramaic and Greek inscriptions in the mosaic floor of the synagogue; donations in Aramaic in the northern aisle, partly between the aisle's columns (originally twenty, eleven of which are preserved); donations in Greek in the nave (originally eleven, nine of which are preserved; the mosaic carpet in the nave has the shape of an elongated standing rectangle, divided into seven horizontal registers [nos. 1-7, counted from above; the mosaic is laid to be viewed from the entrance, stretching out from the most nearby (easternmost) no. 7 onwards]; four registers are subdivided into two or three smaller panels); labels, mostly in Hebrew and some in Greek (total of four; see our lemma no. 1739), accompany some of the representations; inscriptions in square black letters on a white background. All texts are published in Z.Weiss, *The Sepphoris Synagogue: Deciphering an Ancient Message Through its Archaeological and Socio-Historical Contexts* (Jerusalem 2005), Chapter 4 (199-223; ph.; translations); for those in Greek (total of thirteen) see ed.pr. L.Di Segni on 209-216. For reviews see F.Millar, *SCI* 24 (2005) 321-324 and M.Fischer, *JRA* 21 (2008) 700-702.

On 216-219 W. examines the whole dossier, with special reference to: formulas (the Aramaic texts open with a blessing to the donors; some Greek texts repeat the Aramaic formula in translation, others open with the names of the donors; only the Greek texts occasionally include specifications of the object donated and the motivation for the donation); onomastics (more than twenty names in total, most of which are known from the Jewish onomasticon); donors (at least two for each panel, mostly relatives; only one woman, on record in an Aramaic inscription; no evidence of family connections between donors on record in the Aramaic inscriptions and those in the Greek texts); similar collective efforts in synagogue building and/or decoration in other places, notably Tiberias (*SEG* XX 453), Syrian Apamea (*SEG* LIV 1595) and Sardis (*SEG* LIV 1226); the use of both Greek and Aramaic (known from synagogues in other mixed communities, but the relatively clear spatial division - with two Aramaic inscriptions in the nave only (see our lemma no. 1736) - of Greek and Aramaic texts in Sepphoris is unique; there is no relationship between languague and artistic preference, nor does the use of Greek necessarily point to a higher degree of the donor's Hellenisation); the distribution of mosaic types (according to the relative importance of the rooms: figural scenes in the nave against geometrical patterns in the aisles) and its possible relationship with the benefactors' status (since the figural mosaics are likely to have been more expensive, their Greek- and Aramaic-speaking donors may have enjoyed a higher socio-economic status than the Aramaic-speakers who offered the geometrical mosaics).

See also Z.Weiss, E.Netzer, in E.M.Meyers (ed.), *Galilee through the centuries. Confluence of cultures* (Winona Lake 1999) 199-226, especially 209/210 on the inscriptions (ph.), and Z.Weiss, 'The Zodiac in Ancient Synagogue Art. Cyclical Order and Divine Power', in *La mosaïque gréco-romaine* IX, 1119-1129 (discussion on 1130; ph., partly in color).

1733: 209 no. 1. **Donation.** Register 1. Symmetrical composition consisting of three panels: two lions in heraldic position flanking a wreath; inscription in the wreath.

[Ἐποίη|σεν ---]|ος [---]|ου· εὐλ[ογ]||ία αὐτ[ῷ]

2-4. Name and patronymic of the benefactor, ed.pr.

1734: 209/210 no. 2. **Donation.** Register 2. Symmetrical composition consisting of three panels: two menorahs flanking a tora shrine; inscription running continuously over the three panels above the representations; the section in the central section (above the shrine) is lost.

Παρηγόριος ὁ κ[ὲ --- κὲ -----] οἱ υἱοὶ Ἀλαφεου κὲ Ἀ[λα]-
φεος Παρηγο[ρίου κὲ ---- τὴν π]ᾴσαν τάβλαν ἐποίησαν· ε-
[ὐλογία αὐτοῖς]

1. Παρηγόριος: Greek translation of Hebrew Menaḥem or Tanḥum, very common among Jews, ed.pr., with references to inscriptions from Palaestina and the Diaspora; Ἀλαφεος: frequent Semitic name, ed.pr. || 2. τάβλα: transcription of Latin tabula (i.e., mosaic panel), ed.pr.

1735: 210/211 no. 3. **Donation.** Register 3. Single panel: consecration of Aaron to the service of the tabernacle and the daily sacrifice; inscription above; Hebrew labels of the figures without connection to the Greek inscription (in two lines).

Σω[σίβι?]ος [Μιλ?]χου -- 11-12 -- ὑπὲ]ρ σωτηρίας αὐτοῦ κὲ τῶν τέκν-
ων αὐτοῦ ἐπ[οίησεν τὴν τάβλαν· ε]ὐλο[γία] αὐτοῖς

1. First lacuna: 3-4 letters; e.g. Σω[σίβι]ος or Σώ[πατρ]ος; e.g. [Μιλ]χου or [Μαλ]χου (Semitic name); in the lacuna either an expression of piety (εὐχόμενος, εὐξάμενος, εὐχαριστῶν) or perhaps a title (e.g. ἀρχισυναγωγός, πολιτευόμενος), ed.pr.

1736: 211 no. 4 (no ph.). **Donation.** Register 4. Three panels; left: lamb; oil; fine flour; trumpets (components of the daily sacrifice; Hebrew labels; Aramaic donation above); center: showbread table; right: basket of first fruits; inscription in the central panel above the table, largely cut out in antiquity to be replaced by an Aramaic inscription.

[--------]Μ|[------] ἐ|[ποίησεν εὐ]ξά|[μενος· εὐλογία αὐτ]ῷ

2-3. Or the donor's patronymic, e.g. [Ἀλαφ]ε[ου], ed.pr.

1737: 211 no. 5. **Donation.** Register 4 (see our preceding lemma); inscription in the right panel above the basket: [------]ου εὐ|[ξάμενο]ς ἐποίησεν· | εὐλογί[α αὐ]τῷ

1738: 211/212 no. 6. **Donation.** Register 5. Large panel representing the celestial bodies; personifications of the seasons in the four corners (see our next lemma); sun, horses and chariot in the central medallion; around it a second larger medallion divided

into twelve panels with representations of the signs of the zodiac (Hebrew labels); inscription in the circular frame of the central medallion.

Μνησθ[ῆ εἰς ἀγαθὸν κὲ εἰς εὐφη]μίαν Ἰούδας Μονίμου ἅμα τέκνοις αὐτο[ῦ]·
[εὐ]ξάμενοι ἐποίησαν τὴν πάσαν τάβλαν· εὐλογία αὐτοῖς

1. Μονιμος: Greek transcription of a common Aramaic name, ed.pr.

1739: 213/214 nos. 7-10. **Bilingual (Greek/Hebrew) labels of the four seasons.** Register 5 (see our preceding lemma); Greek inscriptions and Hebrew equivalents accompanying the personifications in the corners (A-D = nos. 7-10, from the upper right corner anti-clockwise).

A: Μεθ⟨ο⟩πο|ρινὴ τρο|πή **B:** Χιμερινὴ | τροπή
C: ⟨Ἐα⟩ρινὴ | τροπή **D:** Θερινὴ | τροπή

A. ΜΕΘΑ, mosaic; μεθαπορινή for μεθωπορινή || **B.** χιμερινή for χειμερινή || **C.** ΑΕΡ, mosaic || ed.pr. offers ample comment on the τροπαί (originally solstices, later also equinoxes), adducing other inscribed mosaic representations of seasons. She argues that the figures labelled τροπαί are not just the four seasons, but solstices and equinoxes (cf. Χειμών and τροπὴ χειμερινή on panels next to each other in a 5th/6th cent. A.D. villa in Antioch; *IGLS* 852); iconographically they are either equal to the seasons or specifically identified by wings. For the commissioners, 'the principal meaning of the zodiac lay not in the sequence of the seasons ... but in the march of the heavens orchestrated by the movement of the sun, symbol of the cosmic order that celebrated the majesty of God' (214).

1740: 214 no. 11. **Donation.** Register 6; two panels; left: Abraham's servants with the ass; right: sacrifice of Isaac; inscription in the left panel above the servants.

Μνησθῇ εἰς ἀγαθὸν Βόηθος Αἰμιλί|ου μετὰ τέκνων· ἐποίησεν τὴν τ|άβλαν·
εὐλογία αὐτοῖς v v אמן

3. In fine the Hebrew word 'amen'.

1741: 214 no. 12. **Donation.** Register 6 (see our preceding lemma); inscription in the right panel above the sacrifice.

Μ[νησθ]ῶσιν εἰς ἀ[γα]θ̣ὸ̣ν κα[ὶ εἰς εὐλ]ογία|ν Ἀ̣[ννι]ανὸς κὲ Π̣[-----] ἀδελ|φο̣ὶ
[καὶ -------- Σ]ω̣ζό|με[νος ------ πρωτ]ε̣ύον|τ̣ο[ς κ̣αὶ ?μετὰ τῶν τ̣έκν]ων· ἐ|ποί[η̣]-
σαν τὴν τάβλαν ταύτην?· εὐ]λ̣ογί|α αὐτ̣ο̣ῖ̣ς [------?]

1. The same formula occurs in the synagogues of Tiberias (*SEG* XX 453 (h)) and Azotos (*SEG* VIII 146; XX 473), and in the 'House of Leontis' in Skythopolis (MPI no. 31 A; *SEG* L 1515*),

ed.pr. || 2. or 'Α[μμι]ανός; the name of the second benefactor is perhaps Παρηγόριος (cf. our lemmata nos. 1734 and 1742), ed.pr. || 4-5. [πρωτ]εύοντο[ς] (member of the executive committee chosen among the city councillors; Latin principales) is more likely for early Byzantine Palaestina than e.g. [γραμματ]εύοντο[ς], [ἐπισκοπ]εύοντο[ς] or [πρεσβ]εύοντο[ς], ed.pr.

1742: 215 no. 13. **Donation.** Register 7. Single panel, lost for the greater part; inscription above, probably originally occupying the full length of the field, with two-thirds or more being lost.

Μνησθῶσιν εἰς ἀγα[θὸν ——] | Παρηγόριος καὶ Οὐρανὸς ἀ̣[δελφοὶ καὶ ——· ἐποίησαν τὴν τάβλαν τα]|ύτη[ν· ε]ὐ̣λογία αὐτ[οῖς ——]

1743-1744. Sepphoris. Two bilingual (Hebrew/Greek) epitaphs, 3rd-5th cent. A.D. Inscriptions from a burial cave in the ancient cemetery of Zippori. Ed.pr. J.Naveh, *'Atiqot* 49 (2005) 114* (text in majuscules), and Y.Ustinova, *ibid.* 117*/118* (both in Hebrew; brief English summary by A.Druks on 141/142; ph).

1743: N. 114*. **Epitaph of Krispina.** Loculus slab inscribed in red on the plaster.

Two lines in Hebrew | Κρισπίν(α) | vacat

ΚΡΙΣΠΙΝ, ed.pr.; 'the ... inscription mentions the name Krispin/a', D. [the ph. shows no room for an alpha in fine and no trace of letters in the vacat below, Tybout].

1744: U. 117*/118*. **Epitaph of Naoum and Jacob.** Rectangular stone.

Three lines in Hebrew | Μεμόριον ὅπερ | ἐπρίαντο Ναοὺμ | κὲ Ἰακὼβ υἱοὶ τοῦ | ῥάββι Ἡσυχίου· || εἰρήνη branch

1745. Skythopolis. Epigram and building inscription for a basilica, 500/501 or 515/516 A.D. *SEG* XLIX 2084. E.Magnelli, *ZPE* 152 (2005) 57-60, republishes the epigram (2084 A).; in verse 1 he reads δῖαν ἐρύσσαι instead of διανερύσσαι; in verse 3 he leaves open the lacuna, printing Σιλβανὸς ⏕ – ⏑ instead of [δέ με στῆσε] (ed.pr. L.Di Segni) or [με στῆσε] (J. Bingen; see *SEG* XLIX 2084 app.cr.; if so, perhaps better μ' ἔστησε, M. 57 note 6). M. suggests restoring e.g. [δ' ἔστησε] or [δ' ἄνστησε] or perhaps [δ' ἀνέγειρε] or, preferably, [δ' ὤρθωσε] or [δέ μ' ἔσωσε]; C.De Stefani apud M. suggests [δ' ηὔξησε] and V.Garulli [δέ μ' ἀνῆξε]; in verse 4, Ἀνασ[τασίοιο] is an alternative to ed.pr.'s equally possible Ἀνασ[τασίου τε] (for Ἀναστασίοιο ... βασιλῆος cf. *AP* 9.656.1). M. points to the high literary level of this epigram and especially to evident parallels in Nonnos' works (πολιὸς χρόνος: cf. *Dion.* 47.472, also *AP* 9.499.1; πανδαμάτωρ ... χρόνος ἕρπων: cf. *Par. Jo.*10.61-63; πόνων ἐγκύμονι τέχνῃ: similar expression in *Dion.* 24.259/260; ἐγκύμονι ... is also frequent in Nonnos. [For the influence

of Nonnos on epigrams see also our lemma no. 2009); he also adduces Merkelbach-Stauber, *SGO* I 02/09/24 (*SEG* XV 661; XLVII 1555; Aphrodisias; ca. 450 A.D.) L. 3: ἀλλά με πανδαμάτωρ χρόνος ὤλλυεν, 'ma l'analogia si direbbe casuale' (59).

1746. Skythopolis. Stamped amphora handles, Hellenistic period. Cf. *SEG* XXXVIII 1644. D.T.Ariel, in *Transport Amphorae and Trade* 23-30, gives a brief overview of the mostly Rhodian amphora handles found during excavations in Tel el Husn and Tel Istabbah. The chronology of the handles suggests that the city began on the former and was relocated on the latter in the beginning of the 2nd cent. B.C. No new eponyms or manufacturers. Eponyms discussed: Ἀγλώκριτος, Εὐφράνωρ, Παυσανίας, Πολυκλῆς, Σθενέλας, Σιμυλῖνος, Σωχάρης, Τίμαρχος, Τιμοκλῆς, Χαρμοκλῆς. Fabricants discussed: Ἀγόραναξ, Ἄξιος, Ἀπολλόδωρος, Δαμόνικος, Δίσκος, Δῶρος, Ἑλλάνικος, Ἐπίγονος, Κλέων, Κρέων, Κράτων, Μίκυθος, Μόσχος, Ξενότιμος, Ὀνάσιμος, Πασίων, Σωτᾶς, Σωτηρίδας.

1746 bis. Tel Yoqne'am. Rhodian stamped amphora handles, late 3rd/2nd cent. B.C. Ed.pr. G.Finkielsztejn, in M.Avissar (ed.), *Tel Yoqne'am: Excavations on the Acropolis* (Jerusalem 2005) 111/112 (ph.), publishes three Rhodian amphora stamps and offers a series of corrections in the readings of 24 Rhodian stamps previously published by R.Rosenthal - Heginbottom, in A.Ben-Tor, M.Avissar, Y.Portugali (edd.), *Yoqne'am* I: *The Late Periods* (Jerusalem 1996) 60-64 (ph.). We mention all certain eponyms and fabricants recorded for Tel Yoqne'am, incorporating F.'s corrections. Eponyms: Ἀθανόδοτος, Αἰνησίδαμος II, Αἰνήτωρ, Ἀριστόγειτος (or Ἀριστογένης), Ἱέρων I, Καλλικράτης II, Κληνόστρατος, Παυσανίας, Σωσικλῆς, Τιμόθεος, Τιμούρροδος. Fabricants: Ἀθανόδοτος, Ἀριστείδας II, Ἀριστοκλῆς, Ἀρτίμας, Δαμοκράτης, Δαμόφιλος, Διόδοτος I, Ἱπποκράτης, Κάλλων, Μαρσύας, Μίδας, Νικίας, Σαραπίων, Σωσίλας.

ARABIA

1747. Arabia. Bishops' lists of the Transjordanic bishophrics, 5th-8th cent. A.D. M.Piccirillo, *SBF* 55 (2005) [2006] 377-389 (map) [same article in P.Canivet, J.-P.Rey-Coquais [edd.], *Mémorial Monseigneur Joseph Nasrallah* (Damascus 2006) 91-114], collects the attestations, epigraphical for the larger part, of bishops of the Transjordanic dioceses (5th-8th cent. A.D.) which update the lists of R.Devreesse, *Le Patriarcat d'Antioche depuis la paix de l'église jusqu'à la conquête arabe* (Paris 1945) 209-240; id., in L.-H.Vincent, *Mémorial Lagrange* (Paris 1940) 217-227: Madaba (378-382); Philadelphia (382/383); Esbous (383); Gerasa (383-385); Bostra (385-387); Adra (387). Discussion of the extension of the Roman province of Arabia in western direction in the 6th/7th cent. A.D. P. also lists the relevant evidence for Palaestina Prima (390; Livias), Secunda (390; Pella) and Tertia (391-393; Zoara and Areopolis).

1748. Arabia. Mosaic inscriptions in churches, early Byzantine period. M.Piccirillo, 'Il mosaico pavimentale in Giordania come fonte storica di un'epoca - V (1997-2001)', in *La mosaïque gréco-romaine* IX, 459-469, briefly discusses the following inscriptions on mosaics recently found in churches, partially unpublished: 1) *SEG* LI 2042 and 2045 (Bostra, area of Mafraq; P. 459; Italian translations); 2) building inscription in a church in Khirbat al-Tantur (Ajlun mountains), specifying that the mosaic was laid in year 688 (= 622 A.D.; the use of the era of the Dekapolis suggests that the village belonged to the diocese of Pella) and mentioning, among other benefactors, a priest Ἰώβ and his σύνοδος (P. 459, based on a photo in an Arab periodical); 3) inscription concerning a martyrion in Khirbat Ya'mun (south of Nu'ayamah; territory of Irbid) built under a bishop Λεόντιος in the 8th year of an 8th indiction; another mosaic represents a nilometer inscribed with the letters 'I-A-B-G-D-E-Digamma-Z-H' [i.e., the numerals indicating the water level in cubits, probably ranging from 10 to 18 (the iota indicating '10' having been written only once?): ι', ια', ιβ', ιγ', ιδ', ιε', ιϝ, ιζ', ιη'; for the meaning of these values see the extensive commentary in the app.cr. of *SEG* LII 1677, Tybout] (P. 459/460, based on photos in an Arab periodical); 4) *SEG* XLV 1990 (Esbous; P. 460); 5) *SEG* LII 2068-2072 (LIV 1704*; Madaba, area of Nitl; P. 467-469; color ph.).

1749-1750. al-Mazar (northwest Jordan). Two epitaphs, 140/141 A.D. / undated. Edd.pr. N.Bader - M.Habash, *Syria* 82 (2005) [2007] 190-193 nos. 1/2 (ph.; translations), publish two epitaphs on rectangular limestone blocks.

1749: 190-192 no. 1. **Epitaph of Annias, 140/141 A.D.** Remains of sculpted decoration on top; slightly moulded above and below; incised strokes between the lines; found in front of an ancient tomb (?) on the eastern slope of al-Merama.

Θάρσ[ει] | Αννια[ς], | οὐδεὶς ἀ[θ]|άνατος· ἔτ|ο(υς) σδ', ἐτ(ῶν) μ'

2. Αννιας (Ανναιος, Αννεος, Αννηος, Αννιος): frequently attested in the region, edd.pr. || 4-5. year 204 (Pompeian era, used in nearby Dekapolis cities like Kapitolias and Gadara, edd.pr.) = 140/141 A.D.; horizontal stroke under the numeral.

1750: 192/193 no. 2. **Epitaph of A(b?)daretas, undated.** Found in the courtyard of a house in the centre of the modern village: Α⟨β?⟩δα|ρετα|ς | vacat

The name Αδαρετας, not attested in Greek inscriptions from the region, is known from Nabataean inscriptions (meaning 'servant of Aretas'), edd.pr.; Αδαρετας could be a misspelling of Αβδαρετας (cf. *IGLS* XVI 360), M.Sartre apud edd.pr. || the lower part of the stone may have contained a funerary formula, e.g. οὐδεὶς ἀθάνατος, edd.pr.

1751. Bethany-beyond-the-Jordan (area of: Wadi al-Kharrar). Mosaic inscription: foundation of the Monastery of Rhetorius, 5th cent. A.D. Rectangular mosaic panel; inscrip-

tion in a frame; found in the apse of the northern church of the Rhetorius monastery ('located on a little hill about 5 miles north of the Dead Sea, constructed at the western edge of Wādi al-Kharrār that connects the monastery with the place where Jesus was baptized just east of the river Jordan today, at a distance of a mile to the west'; 404). Mentioned by R.Mkhjian, *ADAJ* 49 (2005) 405 (ph.; translation). Read from the photograph by R.A.Tybout. [See now also D.Feissel, *BE* (2008) no. 560, who offers exactly the same transcription].

Τῆς χάριτ(ος) συν̣η̣ρ̣γισάσ(ης) Χ(ριστο)ῦ
τοῦ Θ(εο)ῦ ἡμ̣(ῶν) ἐπὶ Ῥητωρίο̣υ̣
το̣ῦ̣ θεοφιλ(εστάτου) πρεσβ(υτέρου) κ(αὶ) ἡγ(ουμένου)
4 γέγονε τὸ πᾶν ἔργ(ον) τῆς μον(ῆς)·
δόη αὐτῷ ἔλεος ὁ Θ(εὸ)ς ὁ Σ(ωτ)ή̣ρ̣

[Abbreviation signs: S; horizontal strokes above the letters of the name of God (L. 1: XY; L. 2 ΘY; L. 5: ΘC and CHP); in L. 3 a small O above MN in ligature ‖ 1. συνηργισάσης for συνεργησάσης (from συνεργέω) ‖ 5. δόη for δοίη, Tybout].

1752. Gerasa. Mosaic inscriptions (donation and labels) from the synagogue, 5th cent. A.D. *I.Gerasa* 285-287; *CIJ*² 866/867; *SEG* VII 895/896 (LIV 1692). In an article on the history of the Jewish community and of the synagogue and its mosaic decorations in Gerasa, E.Dvorjetski, *ZPalV* 121 (2005) 140-167, discusses the Aramaic (149/150; ph.; *I.Gerasa* 287; *CIJ*² 866) and Greek (150-152; ph.; *I.Gerasa* 285/286; *CIJ*² 867) inscriptions. The missing initial section of *I.Gerasa* 185 may have contained the names of donors and the object of the donation; parallels for the expression ἁγιώτατος τόπος (and its Hebrew/Aramaic equivalent) to indicate a synagogue, and for the formula ἀμὴν σελά (and its Hebrew/Aramaic equivalent) preceding the blessing εἰρήνη τῇ συναγωγῇ; ἀμὴν σελά occurs inter alia in the 'Amidah prayer' which was the blessing for the new month; the words have been transcribed into Greek in order not to distort their meaning. D. connects the presence of the sons of Noah Σῆμ and Ἰαφίθ (*I.Gerasa* 196) with Talmudic comments on the blessing of Noah (*Gen.* 10.2-5, in which Japheth is the father of the nations north of Canaan and west of the Mediterranean) implying that there is room for the Greek language in the synagogue.

1753. Hauran. Elites and the Roman army. As a sequel to two previous studies on local elites in the Hauran (see *SEG* L 1530 and LIII 1896), A.Sartre-Fauriat, in A.Łoś - K.Nawotka (edd.), *Elite in Greek and Roman Antiquity* (Antiquitas 28; Wrocław 2005) 117-132, now focuses on the role of Roman soldiers in the political, social and religious life of local communities from the 2nd to the 5th cent. A.D. S.-F. offers a statistical analysis of 456 inscriptions recording soldiers (dedications; epitaphs; honorary inscriptions for soldiers) from Syria/Arabia (on a total of ca. 8600); among these 262 (on a total of 3195) are from the Hauran (i.e., 57.45% of all 'military texts' from Syria/Arabia). The inscriptions are erected by soldiers passing through and stationed in the area (many of the latter belonging to Legio III Cyrenaica stationed

in Bostra after 106 A.D.), by those in active service as well as by veterans. Numerous inscriptions are adduced, many of them to be (re)published in the future volumes of *IGLS* [see *SEG* LI 2049 initio for a survey]. Soldiers are remarkably present in dedications (128 from the Hauran on a total of 188. [Note that S.-F.'s category 'Dédicaces par les soldats' includes not only dedications to deities, but also honorary inscriptions for emperors, governors and officers, and donations of (parts of) buildings or objects, Tybout]). S.-F. argues that the soldiers in the Hauran belonged to the local elites, the army offering one of the very few opportunities for social advance in the region. That a considerably smaller proportion of soldiers is responsible for the dedications from the adjacent areas (Syria; rest of Arabia) can be explained by their greater mobility (soldiers passing); those from the Hauran were mostly stationed in the region; many of them were of local origin and retained connections with their native villages where they settled as veterans. They are active in the local administration (inter alia as βουλευτής; also one from Bostra), finance sanctuaries (wholly or partially) and erect monumental tombs (cf. *SEG* LI 2049).

1753 bis. Hauran. Epigraphy and history. M.Sartre, *AAAS* 45/46 (2002/2003) 317-321, underlines the importance of Greek and, to a lesser extent, Latin inscriptions as sources for the history of the Hauran from the conquest by Alexander the Great in 333 B.C. up to the Arab conquest in 636 A.D. Throughout this period Greek was the main language of the rulers. Brief comments on geography (cf. *SEG* LII 1721), administration (cities and villages; μητροκωμίαι; cf. *SEG* XLVI 1375-1377; XLIX 2097; LI 1919; LIV 1700).

1753 ter. Hauran. Funerary architecture and epigraphy. A.Sartre-Fauriat, *AAAS* 45/46 (2002/2003) 323-329, presents the main results of her monograph *Des tombeaux et des morts* (see *SEG* LI 2049; cf. also LIII 1897).

1754. Khirbet Qazone. Epitaph of Ausene, 1st/2nd cent. A.D. *SEG* XLVIII 1917. Republished in *I.Pal. Tertia* Ib (cf. our lemma no. 1764) 145/146 no. 67 (color ph.; dr.; translation; commentary).

1755. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 550-600 A.D.? *SEG* LI 2068-2072; LIV 1704*. Presented again by M.Piccirillo (cf. *SEG* LI), *RPAA* 77 (2004/2005) 309-349, especially 343-347 (ph.; dr.; texts; Italian translations).

1756. Madaba (area of: Massuh). Mosaic inscription (donation) in a church, 5th-7th cent. Inscription in a tabula ansata in the border of a mosaic in the northern nave of a recently excavated church in Khirbat Massuh (10 km north of Madaba; 3 km east of Hesban). Mentioned by M.Piccirillo, *SBF* 50 (2000) [2002] 494-498 (ph.; Italian translation). Ed.pr. id. (with C. Sanmorì), *Antiquité Tardive* 13 (2005) 387-412, especially 400 (ph.; text without breathings

and accents; Italian translation). Cf. D.Feissel, *BE* (2003) no. 603 (under 'Territoire d'Esbous') and (2006) no. 489 (under 'Territoire de Mèdaba').

† Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, πρόσδεξε τὴν καρ|ποφορ(ίαν) τοῦ δούλου σου | Ἐπιφανίου καὶ συμβίου κ(αὶ) | τέκνων· εὐξόμενος ἐφιλοκ(άλησεν)

Abbreviation signs: horizontal hasta above the letters (L. 1); S (LL. 2-4) || 4. εὐξόμενος for εὐξάμενος; εφιλοκ(εν), ed.pr.; ἐφιλοκ(άλησεν), F. (2003).

1757. Mugheir al-Serhan (northern Jordan). Epitaph of Chasetos, undated. Rectangular basalt block found in front of a house in the center of the village. Edd.pr. N.Bader, M.Habash, *Syria* 82 (2005) [2007] 195/196 no. 5 (ph.; translation).

Χασε|τος Α|ρεισο|υ

1-2. Χασετος (Κασετος, Χασεθος): Semitic name frequent in the region, edd.pr. || 2-4. the patronymic seems to be previously unattested; it may be a variant spelling of Αρισιου (R.Canova, *Iscrizioni e monumenti protocristiani del Paese di Moab* [Rome 1954] 144 no. 155; region of Kerak), edd.pr.

1758. Petra. Funerary epigram for Alphios, 4th/5th cent. A.D. Merkelbach-Stauber, *SGO* IV 22/71/02; *SEG* XLIX 2101. G.Agosti, *art.cit.* (cf. our lemma no. 2009) 9/10, considers the possibility that υἱοί in verse 2 (πέμψε θεὸς μετὰ πότμον ὅπῃ θέμεις εὐσεβέες υἱοί) does not belong to this otherwise hypermetrical hexameter, but is a sort of signature of the dedicants; without it, the verse can be translated 'Dio lo inviò dopo la morte dove è giusto che i pii (risiedano)' (word-play with εἵνεκεν εὐσεβιάων in verse 1, similar to that in Merkelbach-Stauber I 03/05/02 = *GV* 764 LL. 5/6). Parallels for μετὰ πότμον. [The verse reconstructed by A. (ending with εὐσεβέες) is short of one syllable. The best reading from a metrical and syntactical point-of-view is that suggested by D.Feissel, *BE* (2001) no. 520: εὐσεβέεσ[σ]ι, Martin].

1759. Petra (area of: Az-Zanṭūr). Inscription on a seal impression, 209-363 A.D. (or earlier?). 120 unbaked circular clay bullae found during the 1998 excavations at Az-Zanṭūr in a room of the 'Nabatean Mansion'. Ed.pr. H.Gitler, *NC* 165 (2005) 183-192 (ph.; dr.). The bulk bears Latin city titles (Colonia Petra metr(opolis); Antoninianae col(oniae) Hadr(ianae); Met(ropolis) Petra Antonin(iana) = G. 185/186 nos. 1-3, respectively; inscriptions around the bust or seated statue of the city-crowned Tyche; earliest appearance of the imperial name Antoniniana in relation to Petra). These bullae can be dated after Petra received the status of colonia, i.e., between 209 and 212 A.D., and before the earthquake of 363 A.D. which destroyed the 'Nabatean Mansion'; two sealings, represented only by one example each, may be earlier; 186 no. 5 is anepigraphic; 186 no. 4 (cf. also 191) is in Greek: Δου(σάρης) (baetyl flanked by torches; inscription sinistrorsum at left, running from bottom to top). [On Dousares see now C.-G.Schwentzel,

'La double représentation du dieu Dousarès: bilinguisme figuratif ou syncrétisme?', *Metis* 6 (2008) 287-297, with inscriptional evidence on 289, Tybout].

1760. Petra. Mosaic inscriptions (labels; personifications) in a Byzantine church, late 5th-mid 6th cent. A.D. *SEG* XLIII 1096; XLV 2025*. The complete, first edition of the personifications is T.Waliszewski, in Z.Fiema - C.Kanellopoulos, T.Waliszewski, R.Schick (edd.), *Petra Church* (Amman 2001) 219-270 (non vidimus). Id., in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 285-301, focuses on the iconographical models of Ὠκεανός (see the description in *SEG* XLIV 1412) and studies the place of Okeanos in Greek and Roman mythology and cosmology. He argues that in late antiquity Poseidon and Thetis were transformed into Okeanos and Thalassa, respectively. As to the presence of Okeanos in a church, W. adduces the mosaic panel representing Θάλασσα in the church of the Apostles in Madaba (*IGLS* XXI.2.142) as a parallel; the accompanying inscription Κ(ύρι)ε ὁ Θ(εό)ς, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, which has many echoes in the *Psalms* (e.g. 146.6), makes clear that Thalassa should be considered 'an expression of belief in God's creative powers' (293). Date: late 5th or, less probably, first half of the 6th cent. A.D. (5th/6th cent. A.D., *SEG*).

1761. Phaeno. Corpusculum, 5th/6th cent. A.D. In *I.Pal. Tertia* Ib (cf. our lemma no. 1764) 147-161 nos. 68-80 (color ph. of nos. 68-77; dr. of all; translation; commentary), 13 inscriptions from Byzantine Phaeno (modern Feinan, south of Zoora) are (re)published. The inedita are: 1) no. 70 (fragmentary epitaph, with the remarkable words [ἀπέθανεν] τὸ τρίτον τοῦ κόσμου, for which see also nos. 68/69); 2) no. 74 (epitaph: Κλαύδιος?); 3) no. 75 (epitaph: † | Κυριᾳ|κὸς Μου|βάνου); 4) no. 76 (epitaph: Στέ†φανο(ς) | ἔνθα κῖτ(αι)); 5) no. 77 (epitaph: † Κ(ύρι)ε, ἀνά|παυσον | Στέφα|νον Ἀζί||ζου †). The remaining eight can be found in *SEG* VIII and /or in *IGLS* XXI.4 (for no. 68 see now also L.Di Segni, *SBF* 56 [2006] 590-592 no. 7):

SEG VIII	*I.Pal. Tertia* Ib	*IGLS* XXI.4	*I.Pal. Tertia* Ib
339	80	107/108	68/69
340/341	78/79	109	80
342/343	68/69	110/111	78/79
343	69	112-114	71-73

1762. Philadelphia (Amman). Stamped amphora handles, Hellenistic period. Ed.pr. S.Mansour, *ADAJ* 48 (2004) 211-225 (ph. and/or dr.), publishes 24 Rhodian amphora stamps found during excavations at the Amman citadel in 2000/2001. [Many flaws in the transcriptions]. Ed.pr. adduces parallels for nos. 1-21; nos. 22-24 are fragmentary. Eponyms: Ἀγήσιππος, Ἀγλώκριτος, Ἀντίπατρος, Ἀριστείδας, Ἀριστομένης, Δαμαίνετος, Καλλικράτης, Ξενάρετος, Πολυάρατος. Fabricants: Ἀγοράναξ, Ἀριστόδαμος, Δαμόνικος, Διονύσιος, Ἱέρων, Μαρσύας, Μενεκλῆς, Νικίας, Παυσανίας, Χάρης, Χρήσιμος.

New and of uncertain origin are two rectangular stamps on 223 nos. 25/26 (dr.): 1) CΕΑΙ-ΤΑΙΟ[.?] (between the two lines an amphora). [Very probably a (manufacturer's?) name in the genitive: -ταίου; possibly 'Α(ρι)σταίου on the assumptions that - given that a name Σελταῖος or Σεαταιος seems non-existent - L. 1 should be read sinistrorsum and that the E in the dr. is incorrect]; 2) ΥΟΙΘΥΠ [Presumably to be read sinistrorsum: Πυθίου; manufacturer's name?, Tybout].

1762 bis. Philippopolis. Mosaic inscriptions (labels), [ca. 250-350 A.D.]. B.Zouhdi, *AAAS* 45/46 (2002 /2003) 101-105 (Arabic section; English summary on 475), comments on a mosaic representing the chariot contest between Oinomaos and Pelops; it was found in 1960 and apparently not properly published so far; now in the National Museum in Damas. We read the labels from the photographs. The upper register shows the chariots of Οἰνόlμαος (left) and Πέ-λοψ (right [the ph. shows ΠΣΑΨ - perhaps due to restoration?, Tybout]); in between is the small figure of Μύρτιλlος. The lower register shows five persons divided over two scenes, from left to right: Οἰνόμ̣α̣ο̣ς, 'Ιπποlδαμίlα, Πέλοlψ and 'Ιπποδlαμία, Πέλοlψ.

1763. Samad (northern Jordan). Epitaph of --stros, undated. Lower part of a rectangular limestone block; incised strokes between the lines; block reused in a wall in the southwestern part of the village of ancient Samad. Edd.pr. N.Bader, M.Habash, *Syria* 82 (2005) [2007] 193/194 no. 3 (ph.; translation): -----| [--]σ̣τ̣ρος | [---]δ̣αλου, | ἐ̣τ[ῶ]ν μ'

1. Name of the deceased, e.g. [Α]στρος attested in the Emesene (*IGLS* 2659), edd.pr. || 2. name [patronymic], e.g. [Αβ]δαλου (e.g. PAES 295) or [Ζε]δαλου (nom. Ζεδαλα; e.g. PAES 463), edd.pr. || on 195 no. 4 edd.pr. publish a limestone block reused in a house in the same part of the village and inscribed with a christogram (circular frame; four intersecting lines with the upper line containing a backward rho).

1764. Zoora. Corpus (Christian epitaphs). Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia,* vol. Ia. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (Μελετήματα 41; Athens-Paris 2005), publish 321 Greek epitaphs (all new, except four: see below in fine), almost exclusively Christian, from Zoora (or Zoara; at the southern end of the Dead Sea; cf. the city vignette labelled Βαλάκ ἡ κ(αὶ) Σ[ηγώρ, ἡ νῦν] | Ζοορά at the right edge of the Dead Sea on the Madaba map: *IGLS* XXI.2.153 (20); *SEG* LIV 1703*; color ph.; dr.; map of the provinces of Palaestina and Arabia in the Byzantine period); 394-397 nos. 322-341 are tombstones bearing only Christian symbols. The very complete lemmata contain a description of the stone, text and translation, an app.cr., and ample commentary; almost all stones are illustrated by photographs, partly in color (showing that the engraved letters were filled in with red paint: either the whole text or selected lines; some lines colored green in no. 150); drawings of selected epitaphs; exhaustive Indices. An Appendix offers 40 more Greek epitaphs recently recorded, published in a provisional version, and not accounted for in the introduction and Indices (401-414 nos. 1-40; ph., except for no. 40 [dr.]; text and translation); 38 of these new texts are now published by M., K.-N. in the same exemplary

fashion as the others in *Inscriptions from Palaestina Tertia*, vol Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (Μελετήματα 57; Athens-Paris 2008) (ph., partly in color, and dr. of all stones [Appendix nos. 26 and 32 are omitted for reasons which escape us; no. 32 = V.Corbo, *SBF* 14 (1963/ 1964) 235/236 no. 4]), together with 28 new inscriptions from Ghor es-Safi (nos. 1-66; epitaphs except for the invocation no. 65), and 14 others (see our lemmata nos. 1754 and 1761). [Henceforth: *I.Pal. Tertia* Ia/Ib; below nos. refer to *I.Pal. Tertia* Ia unless stated otherwise]. The stones come from illegal excavations carried out in the area over the last 20 years; they are said to have been found south of the ruins of Byzantine and Islamic Zoora, at the northwestern edge of the early Bronze Age, Byzantine and Islamic cemetery at an-Naq', on the south bank of the Wadi al-Hasa; apparently none of them was found in its original position. Most stones are now kept by the Department of Antiquities of Jordan; a selection will be on display in the new museum at Deir 'Ain 'Abata.

In the introductory chapters of *I.Pal. Tertia* Ia M., K.-N. comment on the following subjects [We add some relevant data concerning the inscriptions from Ghor es-Safi from *I.Pal. Tertia* Ib between square brackets; this volume has its own introductions thematically corresponding to nos. 2-8 below; by and large the data derived from *I.Pal. Tertia* Ib are in line with those from *I.Pal. Tertia* Ia, Tybout].

1) The site and the rescue project initiated in 1996 by K.D.Politis (3-7, by Politis).

2) Typology and decoration of the stelai (9-23): rectangular, occasionally with arched top; local sandstone except for nos. 62, 290, and 297 (marble); motifs: Christian symbols (some texts are inscribed in the shape of a cross); birds; deer flanking a fountain; lamp-stand; palm branch; pomegranate; serpents; ship; sun.

3) Funerary formulas (24-28): μνημ(ε)ῖον + name in genitive or ἐνθάδε κεῖται, occasionally replaced by or combined with forms of τελευτάω or the Christian terms ἀναπαύομαι/κοιμῶμαι; forms of ἀποθνῄσκω; other Christian expressions: μετὰ καλοῦ ὀνόματος καὶ καλῆς πίστεως, vel sim; rarely: ζήσας ἐν πίστι Χ(ριστο)ῦ; ἀνεπάη ἐν Χριστῷ/ἐν Κυρίῳ, vel sim.; ἐν ὁσιότητι, vel sim.; μακάριος. Other rare terms: κύρα (title for married women); ἐγκρατής (probably to praise chastity); δοῦλος (of God); καλὸς ἄνθρωπος; φίλτατος; φίλων ἁπάντων λύπη καὶ γονέων δάκρον [εὐνοίας χάριν in *I.Pal. Tertia* Ib no. 50, a bilingual (Greek/Nabataean) epitaph from the 2nd/3rd cent. A.D.]. Funerary acclamations: θάρσει, οὐδεὶς ἀθάνατος, vel sim. (on 210 epitaphs [plus 35 in *I.Pal. Tertia* Ib], almost all Christian; the expression was used indiscriminately in pagan, Jewish and Christian epitaphs; for its Christian conceptualization cf. the contrast in no. 11: θάρσι, οὐδὶς ἀθάνατος· ὁ Θ(εὸ)ς ἀθάνατος (no. 11); εὐμοίρει; εὐψύχει; rare addresses of the reader: πᾶς τις οὖν ἀναγινώσκων, δεέσθω πρὸς Κ(ύριο)ν ἔσεσθαι αὐτὴν ἐν μοναῖς ἁγίων (no. 89); ὁ ἀναγινώσκων δοξάσι (=δοξάσῃ) τὸν Θ(εό)ν (no. 246); religious acclamations: Εἷς Θεός, alone or with additions (ἀμήν; ὁ βοηθῶν; ὁ μόνος; ὁ πάντων Δεσπότης); Κ(ύρι)ε, ἀνάπαυσον τὴν ψύχην (+ gen.), vel sim.; praise of God: δόξα; εὐλογητός; quotation (in highly erroneous spelling) from *Ps.* 24 in no. 296 [*I.Pal. Tertia* Ib: Ἰ(ησο)ῦ Χ(ριστ)έ; Χριστὸς νικᾷ].

4) Onomastics (29-40): ca. 270 names of Semitic, Greek and Latin origin (three lists on 34-40, including the names' frequency and date); the following of the ca. 150 **Semitic names** [plus 38 in *I.Pal. Tertia* Ib, of which 10 not on record in Ia] are previously unattested in Palaestina and Arabia: Ἀβδαλμίθαβος; Ἀβιδάκαρος; Ἀλουλόθη; Ἀμάθησος; Ἄψης; Βάγγας; Βαργουννᾶς; Γάσος; Ζαννοῦρος; Θημουρεΐσας (?); Μαργαλίτη; Μαργάνις; Μερώσθα; Μόρεσος; Μουββάνος; Ὄκελος; Σαμίραββος; Φύαλος [five more in *I.Pal. Tertia* Ib: Αὐσένη; Ἐμμεδάβος; Ἐφθάος; Ἰσμε-

ήλη; Σελαμίη]; among these names Ἄψης and Σαμίραββος are relatively frequent; the most popular Semitic name is Ἄλφιος and its diminutive Ὄλεφος. **Theophoric names**: a) with the divine name 'Allah or 'El as second component: Ἀλφάλλας; Θεμάλλας; Σαδάλλας; Σαλμάλλας; Σεάλλας; Ἀμρίλι(ο)ς; Μαγαδέλη; Μαργαλίη (?); Νοομίλη; Ῥαβίβηλος; Φασέλη [Ἀλαφάλλας and Σ(εάλ)λας in *I.Pal. Tertia* Ib]; b) including the component 'bd ('servant'): Ἀβδάλγης; Ἀβδαλμίθαβος (? [confirmed by another occurrence in *I.Pal. Tertia* Ib]); Ἄψης; Ἀβδίσαρος; Ἀβδοσιμέος; Ἀβιδάκαρος (?) [Ἀβδαρέτας in *I.Pal. Tertia* Ib]; c) names of Nabataean deities: Δουσάρι(ο)ς; Ὀβόδας; Οὐβοδοῦς [Ὀβέδδας in *I.Pal. Tertia* Ib]. 73 names are of **Greek**, 45 of **Roman** origin [plus 30 and 15, respectively, in *I.Pal. Tertia* Ib]; many belong to the pagan onomastic heritage, others are derived from the Christian tradition (Πέτρος and Παῦλος, with 20 and 16 examples, respectively [plus 6 and 5 in *I.Pal. Tertia* Ib], are the absolute toppers in the Greek/Latin category). Cf. P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1594: 'L'étymologie proposée pour plusieurs noms sémitiques, dont Apsès, n'est pas convaincante'. Pagan theophoric names continue to be borne by Christians. Ethnics are few and restricted to those of neighboring cities: Ἀγουστοπολίτης; Πέτρα/Πετρε͂ος; Φαινούσιος [the Φαινούσιος in *I.Pal. Tertia* Ia 268 is the same man as the Φαινοίσιος in *I.Pal. Tertia* Ib 54 (= Ia Appendix no. 28)].

5) Offices and occupations (41/42), (mostly) ecclesiastical: ἀναγνώστης; ἀρχιδιάκονος; ἀρχιπρεσβύτερος; διάκονος (also women); ἐπίσκοπος (no. 27: Apses, previously unattested); πρεσβύτερος; ὑποδιάκονος; the ἀρχισυνάγωγος in no. 7 is possibly Jewish; cf. also the Jewish epitaph no. 18 [see below in fine] and ca. 50 Aramaic Jewish epitaphs from Zoara, which will be published in a separate volume. Administrative/military (βουλα(υτής) (?); δρακωνάρις; λιβλάριος; ὀφφικιάλιος; πρεπόσιτος; πριμικήριος; στρατιώτης; τριβοῦνος. Other: διδάσκαλος.

6) Age at and causes of death (43-45). The age is specified in 285 epitaphs, omitted in 15 and lost in the remaining texts [49 ages known, 9 omitted and 7 mutilated in *I.Pal. Tertia* Ib]; the indication of age is often precise for children and rounded in multiples of 5 for adults. Table of mortality rate specified according to gender on 44 (totals of 61% males against 39% females [60 against 40% in *I.Pal. Tertia* Ib]); increased mortality in the winter months (tables on 45). Nos. 22-24, all dated to Monday (ἡμέρα Σελήνης) Artemisios 28, 258 (= May 19, 363 A.D..), are erected for people (four in total) who died ἐν τῷ σιζμῷ (for σεισμῷ); see M., K.-N.'s commentary to the lemmata: this earthquake is frequently attested in literature; a Syriac source also dates it to May 19, 363, specifying that it occurred in the night from Sunday to Monday [*I.Pal. Tertia* Ib 51, a common sepulture of three members of the same family, can plausibly be attributed to the earthquake in spite of the fact that it is undated; the late 5th cent. epitaph *I.Pal. Tertia* Ib 41 records the death of two children who ἐτελεύτησαν δὲ ἐν ἡμέρᾳ καὶ ὥρᾳ μιᾷ, arguably due to another natural disaster or an accident, Tybout].

7) Dates and dating formulas (46-54). Era of the province of Arabia; Macedonian months; days of the week; the planetary weekday appellations are replaced by numerical ones (ἡμέρα Κυρίου α'-ζ') in the late 4th/early 5th cent. A.D.; 17 indictions [plus ■ in *I.Pal. Tertia* Ib; *I.Pal. Tertia* Ib 8 offers the earliest record of an indiction in Palaestina (384 A.D.), Ib 49 the latest one for Ghor es-Safi (609 A.D.)]. The dated texts (nos. 1-264; Appendix nos. 1-26) [*I.Pal. Tertia* Ib 1-49 (including *I.Pal. Tertia* Ia Appendix nos. 1-26) and no. 66; the dated inscriptions precede those undated in both volumes; total of 314; we give the integrated numbers which M., K.-N. present in *I.Pal. Tertia* Ib on 41] range from 309 to 591 A.D., with 95 examples in the 4th, a peak (201) in the 5th, only 17 from the 6th cent. A.D., and one

from 609 A.D. Striking is an interruption from 517 to 570, with two exceptions: *I.Pal. Tertia* Ib 46/47 (46 = *I.Pal. Tertia* Ia Appendix no. 25) dated 535 and 558/559 A.D., respectively; this gap can be related to 'the disasters which struck the whole country such as the five-year famine of 516-521 A.D., the years before and after the Samaritan revolt of 529 A.D. and its consequences upon the Christian communities, and the years of the great plague in 542-543 A.D.' [*I.Pal. Tertia* Ia p. IX]).

8) **Linguistic characteristics** (55-68) and **letter forms** (69-85; tables of letters for all dated inscriptions on 75-85).

All texts are inedita, except for the following four: no. 18 is the Greek/Aramaic bilingual *SEG* LI 2082, for which M., K.-N. independently offer the text also proposed by D.Feissel: see *SEG* LI app.cr. ad LL. 2/3. [This reading is confirmed by the dr., but not by the excellent color ph. on which LL. 2/3 are virtually illegible; see *SEG* LI for L.Di Segni's reading, Tybout]; in L. 1 μνημῖον Μουσῖ instead of μνημῖον Μουσίου should be read; no. 56 = *IGLS* XXI.4.105 (*SEG* VIII 335); no. 59 = *IGLS* XXI.4.106; no. 227 has been published independently by M.Piccirillo (see *SEG* LIV 1709).

For a review see B.Hamarneh, *SBF* 60 (2005) [2006] 509-514 (no new readings). D.Feissel, *BE* (2006) no. 492, points out that in no. 20 LL. 1/2 Εἷς Θεός, | Ονθαρος ἔγραψα (new name; cf. Αθαρος in the Hauran) should be read instead of Εἷς Θεός, | ὃν θάρος ἔγραψα. This signature of a letter cutter has a parallel in the anonymous signature in no. 145 in fine: γράψας ὁλαγράφος χιρί (for ὁλογράφως χειρί).

EGYPT

1765. Egypt. Jean Bingen: collection of articles. J.Bingen, *Pages d'épigraphie grecque* II: *Égypte (1983-2002)* (Epigraphica Bruxellensia 3; edd. A.Martin, W.Van Rengen; Brussels 2005), the sequel of *Pages d'épigraphie* I (see *SEG* XLI 1598), offers 23 articles published between 1983 and 2002 on various subjects pertaining to the Greek epigraphy of Egypt. Access is facilitated by a Concordance and Indices. Three articles are new: for 1-10 no. 74 [the numbers of the articles continue those in *Pages* -- I] see our lemma no. 1826; for 22/23 no. 77 see our lemma no. 1818; for 143-149 no. 92 see our lemmata nos. 1843 and 1851. For most of the remaining articles B. provides additional observations and bibliographical updates (marked by square brackets) in notes and occasionally appendices; for two of the latter see our lemmata nos. 1279 and 1823. These 20 articles have all been covered in *SEG*: 11-19 no. 75 (XLVIII 1983); 20/21 no. 76 (XXXIX 1700); 24-33 no. 78 (XLVIII 2007; for the new 'Annexe' on 32/33 cf. *SEG* XLII 1500 on p. 447: reference to *CE* 69 [1994] 155-157); 34-36 no. 79 (L 1563); 37-44 no. 80 (XXXVI 1399-1401; additions on *SEG* XLII 1576 and XLIII 1121 on 39/40); 45-51 no. 81 (XXXIX 1675); 52-56 no. 82 (XXXIV 1593); 57-77 no. 83 (LI 2159; cf. also 2124 and 2126); 78-84 no. 84 (XLVIII 2158); 85-99 no. 85 (XLIX 2211/2212 and 2326; the article in the present book is the full version of the abridged variant published in 1999); 101-111 no. 86 (XXXVIII 1677); 112-123 no. 87 (XLIV 1450); 125-135 no. 88 (XXXVII 1641-1648); 136-139 no. 89 (XLVI 2171; on 139 B. adds a concordance of the catalogue *Ägypten. Schätze aus dem Wüstensand* mentioned *ibid.* with Lefebvre, *Recueil* nos. 789-791, 793-797, and 808); 141

/142 no. 91 (XLVIII 2040); 150-160 no. 93 (XLII 1516-1545, 1568, and 1600); 161-163 no. 94 (XXXVIII 1693-1695); 164-167 no. 95 (XLIII 1176/1177); 169-183 no. 96 (XXXIV 1542).

1766. Egypt. Army: the Roman army. S.Daris, *Studi di Egittologia e di Papirologia* 2 (2005) 65-74, presents an overview of the Roman army in Egypt (57-65) and a list (65-74) of its units (legions, alae, cohortes). Cf. *SEG* LIV 1710. For centuriones in Mons Claudianus see our lemma no. 1835.

1767. Egypt. Collegia and Roman legislation. I.N.Arnaoutoglou, *AncSoc* 35 (2005) 197-216, questions the claim that the restrictive Roman legislation on collegia introduced by the Lex Iulia between 49 and 44 B.C. was extended to Egypt. He argues that the two sources apparently supporting this view are inconclusive: the ban recorded in Philo, *In Flaccum* 4, is a local and temporary measure of the governor A. Flaccus firmly embedded in the history of 'nuclei of opposition and anti-Roman feeling in early 1st cent. Alexandria' (197); the evidence from the papyrological collection of regulations concerning the financial administration of Egypt known as 'Gnomon of the Idios Logos' is fragmentary and may preserve a clause from Flaccus' restrictions or from a tax regulation. Consequently there is no contradiction between the literary tradition and the numerous documents testifying to the existence of associations. In two Appendices A. collects the papyri and inscriptions recording associations in the late 1st cent. B.C. (213; 9 documents) and the 1st cent. A.D. (213-216; 46 documents). [A. developed a similar argument concerning associations in Asia Minor: see *SEG* LII 1896 (cf. in the same sense L.de Ligt, in E.Lo Cascio (ed.), *Mercati permanenti e mercati periodici nel mondo romano*, Bari 2000, 237-252, especially 252: 'general ... bans on the existence of *collegia* .... invariably imposed against a background of intense political unrest' and 'a basic policy of tolerance in normal (i.e. peaceful) times'). For some critical observations cf. J.K.Hardin, *NTS* 52 (2006) 29-49, 'Decrees and Drachmas at Thessalonica: An Illegal Assembly in Jason's House (Acts 17.1-10a)', on 40-42 (with comment on associations in Egypt on 41) and 46/47 (Latin epigraphical evidence ignored by A.): Roman restrictive law also took root in the provinces in general, though it was especially applied either when associations failed to remain free from political interests or contributed to civic unrest, Tybout].

1768. Egypt. Dedications on behalf of/to Ptolemaic kings. P.Iossif, in *Ἰδίᾳ καὶ δημοσίᾳ* 235-257, distinguishes dedications made 'on behalf of' (ὑπέρ + genitive) from those 'to' (dative) the kings and their relatives (tabular survey on 253-257). He argues that the first category was erected mainly in rural regions by Egyptians from the upper social strata; its growing popularity from the reigns of Ptolemy III/IV onwards points to the gradual 'pharaonisation' of Ptolemaic royalty. The authors of the inscriptions with the royal name in the dative are largely Greek and the texts belong to the 'greco-macedonian' element in Egyptian society. Sceptical F.Kayser, *BE* (2007) no. 540: 'Cette hypothèse, fondée sur une documentation mal maîtrisée et des décomptes inexacts, n'emporte pas la conviction'.

For Ptolemaic kings and queens in private cult see our lemma no. 2093.

1769. Egypt. Demography. Continuing his series of notes on demography in Egypt (cf. inter alia *SEG* XXVI 1703; XLIX 2322; L 1551; LII 1745), B.Boyaval presents several further comments.

1) *Kentron* 20 (2004) 152/153: τριάκοντα does not fit in with a dactylo-spondaic meter, so that in epigrams the ages 30-39 are expressed in periphrasis (e.g. '3 decades + 5 unities', '2 x 16 years', vel sim.; see Bernand, *Inscr. métriques* 12, 19, 22, 32/33, and 45). The requirements of the meter should be added to the causes of imprecision in recording the age at death (cf. age-rounding; tendency to maximize advanced male ages; negligence of female ages, etc.). See also *Kentron* 21 (2005) 165-167, where B. points out that ages at death are more frequent in epigrams than in prose epitaphs. Specification according to age class and gender of the 39 deceased whose age at death is mentioned in the epigrams in Bernand, *Inscr. métriques*: 'des femmes plutôt jeunes et des hommes plutôt adultes' (167).

2) *Kentron* 20 (2004) 155-157: B. discusses *JIGRE* 132 (unknown provenance; Leontopolis?) recording two children who died at the age of 4 and 3, and other epitaphs (e.g. *JIGRE* 30, 36, 52, and 96) recording more than one deceased of different age, without a cause of death being mentioned. That these deaths should all be assigned to epidemics seems improbable; one may also think of individual illness, malnutrion or a delay in the erection of the stele (collective commemoration for economic reasons).

3) *Ibid.* 173-175: B. explores the ages at death assigned to those buried in the Coptic cemetery of northern Saqqarah on the basis of the skeletal remains; a comparison with the epigraphical data known from Akoris and Terenouthis brings to light major differences between the two data sets, suggesting that the epigraphical record is unreliable.

4) *Ibid.* 177/178: B. wonders why old men are underrepresented in Graeco-Roman funerary epitaphs from Egypt; he suggests that they had mostly survived their children, who should have commemorated them. Bernand, *Inscr. métriques* 1, 10 and 15/16 offer rare examples of men of high age (between 53 and 80) with children and grandchildren (no. 10).

5) *Ibid.* 181/182: B. points out that in Egypt, contrary to other regions, the epigraphic dossier possibly relevant to demography largely comes from rural areas, which shared in the epigraphic habit of the cities.

6) *CE* 80 (2005) 286-288: B. applies the method of the Latin epigraphist A.R.Burn (*Past and Present* 4 [1953] 2-31: counting those who survive their 15th year of age and establishing the age at which this group had diminished by 50%) to two Egyptian dossiers: 813 stelai collected by M.Hombert, C.Préaux (*CE* 39/40 [1945] 139) and 532 mummy labels, mainly from Panopolis (B.Boyaval, *ZPE* 18 [1975] 61). In these two samples, the 50% quota are reached at the ages of 36 and 33 year, on totals of 641 and 371 survivors at age 15, respectively. This is in line with the lowest numbers known from the Roman West. B. contrasts these results with the data from Dougga (M.Khanoussi, L.Maurin, *Mourir à Dougga. Recueil des inscriptions funéraires* [Paris 2002] 85/86]) which 'révèlent une étonnante et peu crédible lenteur dans la diminution du nombre des survivants après 15 ans' (288).

1770. Egypt. Funerary epigrams. B.Boyaval, presents notes on funerary epigrams in various publications. [Below, nos. refer to Bernand, *Inscr. métriques* unless stated otherwise].

1) *Kentron* 20 (2004) 147-185: the epigrams written by the poet Herodes (nos. 5-7 and 35; *GV* 1138, 1150-1152; *SEG* VIII 768, 770-772; LI 2129) are exceptionally long as compared to the other funerary epigrams from Egypt.

Ibid. 153-155: in the distich no. 82 (*GV* 1247; *SB* 3990; Alexandria), the qualification Ἑλλάδος υἱός may mean 'son of Greek parents' rather than expressing 'fierté nationale' (Bernand). Observations on the unusual lay-out of the pentameter on the stone, neatly divided in its two halves over two lines.

2) *Kentron* 21 (2005) 161/162: no. 84 (*JIGRE* 31; *CIJ* 1508; *GV* 1238; *SEG* VIII 484; *SB* 6178; Leontopolis), recording a bride who died on her wedding day, is one of several epitaphs linking death to another personal event to make it appear more cruel; parallels for the connection between recent marriage and death are found in the *AP* (see Bernand and *JIGRE* for the details); however, 3. *Macc.* 4.6-8, adduced in *JIGRE*, does not belong to this group.

3) *Ibid.* 163/164: in no. 10 (*GV* 1153; *SEG* VIII 497; *SB* 5829; Terenouthis), Διάζελμις, who in the early stage of his military career fought the brigands 'in the valleys of Asia' (L. 5), may have accomplished this action in the southern regions (Pisidia; Isauria; Pamphylia; Cilicia Trachea) where brigandage was especially frequent rather than in Bithynia (where he was born, on the supposition that Ἀπάμεα [L. 13] is Bithynian Apamea). [See *SEG* LIII 2161 for literature on brigandage in general].

4) *Ibid.* 167/168: in no. 80 (*GV* 1308; unknown provenance), there is no change of speaker (deceased/stele) between LL. 1/2 and LL. 3-6: the stele speaks all verses; from L. 7, we hear the voice of the deceased (first person singular); the final lines (9/10) should possibly be assigned to the stele. Brief comment on hereditary priesthoods.

5) *Ibid.* 168-170: observations on the six epigrams in Bernand evoking details of the land-scape (16 and 81: sand; 35: rocks; 10 and 68: city walls), especially on 27 (*GV* 1887; *SB* 4229; Memphis): mountains, i.e., 'la falaise où était la tombe, soit la falaise libyque' (170), a popular cult place (L. 2: ἐν ζαθέοις ὄρεσιν). B. comments on the plural ὄρεσιν - in his view 'une allusion à une particularité du plateau (de Memphis)', i.e., 'les monticules [plural] de sable au milieu desquels les anciens devaient se déplacer'. [On the meaning of ὄρος, see A.Bülow-Jacobsen, in *Mons Claudianus. Ostraca graeca et latina* II (Cairo 1997) 67 (with note 11): 'It deserves to be mentioned that, with two exceptions, in Egypt ὄρος is always in the singular and that, without exception, it means "desert" rather than "mountain"'. Both 'exceptional' plurals (27 in fact offers a third one, along with *O.Claud.* II 225 and 228 commented by A.B.-J.) occur in texts with a strong literary color. A 'poetical' plural is perhaps in all cases the simplest and best explanation, Martin.]

6) *Ibid.* 170-173: nos. 114/115 (*SEG* L 1611*; cf. LII 1795 (2); the Ἄγριος monument from Panopolis). B. focuses on Agrios' arboricultural activities (II LL. 12-15; IV LL. 7/8; cf. III LL. 1, 3, and 13/14 for their connection with divine cults): probably a planted court belonging to the sanctuary of Pan; previous scholars thought of a garden, whether for luxury or economical purposes or both.

7) *Ibid.* 173/174: on eight epigrams for soldiers, seven date to the late Ptolemaic period (nos. 4-6, 8, 10, 64, and 66; the exception is no. 24: not before the 2nd cent. A.D.), which fits in with the 'graves troubles intervenus sous les derniers règnes lagides, à l'intérieur ou aux frontières' (173); B. draws attention to the topos of fighting in the frontal lines (πρόμαχος, vel sim.).

8) *Ibid.* 176-178: in epigrams with several 'speakers', the praise of women (cf. Bernand, *Inscr. métriques* p. 37 for its general characteristics) is voiced by the stele, with few exceptions: nos. 46 and 52 (family members), and 35 and 42 (the women themselves).

9) *Lychnos* 102 (2005) 65: B. points out that κλαῦσον ἐπιστάς in no. 17 (*GV* 1240; *CIJ* 1522; *JIGRE* 37; *SEG* I 582; *SB* 6659; Leontopolis) is the deceased's general address to the passer-by, not to his mother mentioned in L. 3 (κλᾶέ με μήτηρ); cf. also nos. 42 and 94.

For the notes summarized below under nos. 10-13, published in *CE* 80 (2005), see also F.Kayser, *BE* (2006) no. 500.

10) *CE* 80 (2005) 281/282: in no. 93 (*GV* 688; *SB* 8233; *SEG* VIII 799; unknown provenance), ἀναδεξάμενος (LL. 1/2: Τὸν τοῖς γειναμένοις εὐήκοον, ὃς τὰ πρέποντα | πενταέτης ζωῆι πάντα ἀναδεξάμενος) either means 'received' (from ἀναδέχομαι) or 'showed' (from ἀναδείκνυμι; contra K.: 'cette seconde hypothèse paraît douteuse'), sc. all what befits a five year old boy (Bernand: '... lui qui durant ses cinq années de vie n'accomplit que ce qu'il convient'). In the first case praise is addressed to the parents (unlikely according to Bernand); for this motif B. adduces no. 83 (*GV* 1680; *SB* 6706; *SEG* I 567; LIV 1734) as a parallel.

11) *Ibid.* 282-284: in the Jewish epigram no. 42 (*GV* 643; *SB* 6647; *SEG* I 570; *CIJ* 1510; *JIGRE* 33; Leontopolis), the contrast expressed in LL. 7/8 (καὶ μεικρὸν μὲν ἐγώι τ' ἔλαχον κύκλον, ἀλλὰ χάρις μοι | πλείστηι ἐπένθησεν καλλοσύνηι πραπίδων) is not between physical beauty and the (imperishable) beauty of the soul (C.C.Edgar in his ed.pr. mentioned in *SEG* I; Bernand on p. 198; *JIGRE*), but between the brevity of the deceased's life and her spirituality; χάρις goes with πλείστηι, not with καλλοσύνηι (both words with parasitic iota): '*courte* fut la vie (μικρόν), mais *considérable* la faveur accordée (πλείστηι)' (283); the latter is specified in καλλοσύνηι πραπίδων (cf. Bernand: '... la faveur que j'obtins fut de voir fleurir la beauté de mon âme'; however, on 198 note 8, B. states that 'on peut aussi construire πλείστη with καλλοσύνη').

12) *Ibid.* 284/285: B. reflects on the first four verses of no. 34 (*GV* 1312; Alexandria): Εἰ καὶ βουκόλοι ἄνδρες ὁδὸν διαμείβετε τήνδε, | καὶ ποίμνας οἴων φέρβετε μηλονόμοι, | ἀλλὰ σύ Μουσείοις καμ[άτο]ις τεθραμμέν' ὁδῖτα, | ἴσχε καὶ αὐδήσας σῆμ' Ἀλίνης ἄπιθι (Bernand: 'Bien que vous soyez des bouviers, vous qui passez par ce chemin, et des bergers qui faites paître des troupeaux de brebis, cependant toi, passant, nourri par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Alinè'). Contra Bernand: there is no opposition between Εἰ καὶ and ἀλλὰ σύ (εἰ with indicative indicates reality and does not belong to καί, which goes with βουκόλοι), ἀλλά denotes 'la suite du développement' (284) rather than an opposition and τεθραμμέν(ε) should be given causal value: '*Si vous* bouviers, vous passez par ce chemin et (si) vous, bergers, (y) faites paître des troupeaux de brebis, *alors toi*, passant, *parce que tu as été nourri* par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Alinè' (285). Contra K.: 'Cette interprétation n'est pas très convaincante'.

13) *Ibid.* 285/286: in no. 16 (*GV* 850; *CIJ* 1530 A; *JIGRE* 39; *SB* 5765; Leontopolis) in *JIGRE*, the parts in the dialogue are assigned as follows: the stele (LL. 1-6); the children (LL. 7-10); either the stele or the children (LL. 11-13). B. hears the stele speaking in LL. 11-13: ἀλλὰ σύ, sc. the passer-by, in L. 11 creates an opposition with the preceding verses.

1771. Egypt. Epitaphs. B.Boyaval presents notes on prose epitaphs in several publications.

1) *Lychnos* 103 (2005) 72-74: discussion of references to the deceased in the vocative, nominative or a combination of both in *JIGRE* 78 (*CIJ* 1502; *SB* 6172) and other epitaphs from Leontopolis: 'flottement de l'usage' (73) rather than mistakes; no shifts in their use over time can be recognized.

2) *Kentron* 20 (2004) 157-162: notes on Jewish and non-Jewish onomastics, especially in epitaphs from Leontopolis. On 157/158, discussion of *JIGRE* 41 (*CIJ* 1452; *SB* 720; Μίκκος Νεθάνεως; Mikkos is likely to be a nickname, and might render a Hebrew equivalent in meaning; this would imply that the onomastics do not testify to Hellenization over two generations). On 159-161, observations on classifications in *JIGRE* like 'Father Greek, son Hebrew'; 'Father Hebrew, son Greek', etc., and on the rendering of Jewish and Egyptian names in Greek: 'Les procédures de dénomination sont ... nombreuses et plus complexes que ne le donnent à penser de simples qualificatifs tels que "hébreu", "grec", "égyptien"' (160). On 161/162, comments on the nickname Ψύλλας (cf. ψύλλα, 'flea') in *JIGRE* 8 (*CIJ* 1431; *SB* 458): this epitaph is not necessarily Jewish, and Psyllas may be a purely Greek name (cf. Ψύλλος) rather than the rendering of the word for 'flea' in Hebrew; B. wonders whether Ψύλλος in *SEG* XLVI 2170 (25), almost certainly from an indigenous Egyptian milieu, represents the Egyptian equivalent for 'flea'.

3) *Ibid.* 162-165: the epithet χρηστός, owing its frequency to 'l'importance que les Gréco-Égyptiens accordaient aux vertus de solidarité et de sociabilité' (162), normally refers to the fulfillment of civic duties when applied to men (cf. *JIGRE* 114 [see also below sub 6]: πᾶσι πολείταις χρηστός, ἐν βουλαῖσιν ἄριστος) and to excellence in the domestic sphere when applied to women. Its use for children is rare (cf. *JIGRE* 46, 56, 70, 96, 104) and is likely to express affection ('gentil', 'mignon' rather than 'bon').

4) *Ibid.* 178-180: analysis of *I.Varsovie* 75 (*SEG* XXXIX 1711; *SB* 15005; unknown provenance), consisting of two main parts: an introduction in the third person singular specifying Valeria's name, age and legal status (LL. 1-4^{I}: '... est morte (avec le statut de) soeur du soldat Publius Valerius'; her brother freed her from slavery, as is clear from the next section); the life story of Valeria, told by herself (first person singular, to which the participles belong; LL. 4^{II}-21, including some lessons from life at the end); the participles in LL. 4-8 have causal value: '(*J'ai été*) comblée de bienfaits, avec mes enfants, Cléopatre et Euphrosyne, (*car j'avais été*) prisonnière de guerre à l'âge de 4 ans (*et*) esclave pendant 38 ans.' The topics and occasionally the vocabulary of this remarkably long prose epitaph are those from funerary epigrams.

5) *Ibid.* 184/185: discussion of the epithet ἄτεκνος, which assumes various meanings: 'who never got a child', 'who did not yet get a child', and 'who survived his children'. It was often clear only to the close relatives which of the three situations applied to the deceased; from the six attestations in *JIGRE* (nos. 34, 38, 65, 76, 101, 110), only one is clearly beyond doubt: the young woman recorded in no. 38 died childless.

6) *Kentron* 21 (2005) 162/163: in *JIGRE* 86 (*CIJ* 1516; *SB* 6653; Leontopolis) and 113 (*CIJ* 1488; *SB* 6234; Demerdash, near Heliopolis), the epithet φιλάδελφος refers, as normally, to the brother(s) of the deceased, but in 114 (Bernand, *Inscr. métriques* 69; *CIJ* 1489; *GV* 1143; Demerdash, near Heliopolis; cf. also above sub 3) *JIGRE*'s suggestion 'lover of the brethren'

(i.e., the Jewish community) finds support in immediately following explana-tory words πᾶσι πολείταις χρηστός.

7) *Ibid.* 174-176: *JIGRE* 33, 85, 99, and 106 record Jewish women who died in childbirth. *JIGRE*'s comment on 106, 'that Jews were the only people in Egypt who cared to record childbirth as the cause of death' should be rejected. Cf. Bernand, *Inscr. métriques* 30, 32/33, and 47 for the same cause of death recorded by Greeks or Hellenized Egyptians (no. 47).

1772. Egypt. History. B.Legras, *L'Égypte grecque et romaine* (Paris 2004; second edition 2009), offers French translations and concise comments on (parts of) the following Greek inscriptions: *I.Alex. Ptol.* 40 (*SB* 3996; Legras 104/105); *I.Louvre* 4 (Legras 117/118); *I.Portes* 67 (*I.Prose* 59; Legras 147/148); *SEG* XXVI 1717 (Legras 120).

1773. Egypt. Museum collection. G.T.Martin, *Stelae from Egypt and Nubia in the Fitzwilliam Museum, Cambridge, c. 3000 BC- AD 1150* (Cambridge 2005) 149-166 nos. 104-114 (ph.; dr.; translation; description of the stone; bibliography; no Greek texts of nos. 104-107 and 114), includes 11 stelai with Greek inscriptions; nos. 109-113 are Nubian texts dating from the 9th to the 12th century and consequently too late to be included in *SEG*. For the remaining six inscriptions see our lemmata nos. 1776, 1820, and 1848.

1774. Egypt. Priests in the Roman Imperial period. On the basis of papyrological and epigraphical evidence (with special reference to the Isis temple in Philai), S.Bussi, 'Le statut des prêtres dans l'Égypte romaine. Aspects économiques et sociaux', *RHDFE* 83 (2005) 337-354, studies the social, legal and fiscal position of the Egyptian priests and highpriests under the Roman administration. Discussion inter alia of priestly privileges, the hierarchy of priesthoods, administrative duties and the practice of endogamy.

1775. Egypt. Revolts, violence and the Egyptian clergy. A.Veïsse, 'Le discours sur les violences dans l'Égypte hellénistique: le clergé face aux révoltes', in J.-M.Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2-4 mai 2002)* (Paris 2005) 213-223. For the argument we refer to our summary of V.'s monograph *Les 'révoltes égyptiennes'* in *SEG* LIV 1718.

1776. Abydos. Epitaphs. G.T.Martin, *op.cit.* (cf. our lemma no. 1773), presents three stelai with Greek inscriptions from Abydos: A.Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (Liverpool 1992) 80 nos. 195-197 (cf. *SEG* XLII 1545 on p. 457; no. 195 = M. 153 no. 107; no. 196 = M. 151 no. 105; no. 197 = 152 no. 106). In Abdalla no. 195 there is a graffito scratched beneath the main text, which is read by F.M.Heichelheim, *JHS* 62 (1942) 18 no. X.F.2 (followed by Abdalla) as 'Ῥύπειρος ἐντυγχάνων | π̣ρ̣ο̣σ̣κ̣ύ̣ν̣η̣μ[α?]; on the basis of a

photograph J.Reynolds apud M. tentatively suggests reading μνείας χάριν in L. 2, since προσκύνημα is not in line with a funerary context.

D.Agut-Labordère, *CE* 80 (2005) 114-121, publishes a Demotic funerary stele from the Roman Imperial period; on 118/119 he discusses two Greek stelai based on the same Egyptian-style iconographical scheme: *SEG* LI 2184 and Abdalla (see above) no. 195; he assigns the three objects to a single workshop. Discussion of other stelai from Abydos, now in the Archaeological Museum in Cairo.

1777. Akoris. Amphora stamps. H.Kawanishi, Y.Suto, *Amphora Stamps: 1997-2001. Excavations at Akoris in Middle Egypt*, vol. I. Akoris Archaeological Project ((Tsukuba, Ibaraki, Japan 2005). Non vidimus.

1778. Alexandria. The Olympic games. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 423-446, explores the history and chronology of the Ὀλύμπια, adducing much papyrological evidence but also some inscriptions; see our lemmata nos. 1061 and 1826). The Olympia were created under Marcus Aurelius (and with his permission) as a sacred, quadrennial agon (176 A.D.; first celebration 180 A.D.), and were raised by a δωρέα of Gallienus to the status of an ἱερὸς εἰσελαστικὸς ἀγὼν εἰς ἅπασαν τὴν οἰκουμένην (or οἰκουμενικός). The first iselastic Olympia were celebrated in 268 A.D. In the process S. discusses the meaning of the titles ὀλυμπιονείκης, πυθιονείκης and καπετωλιονείκης occurring in papyri and inscriptions and points out that in quite a few cases these epithets refer to local contests rather than to the well-known Elean, Delphian and Roman agones. The olympionikes in *I.Col.Memnon* 500 is a problem. S. agrees with Moretti, that it is doubtful whether he won in the Elean Olympia; mutatis mutandis the same applies to the pythionikes in *I.Col.Memnon* 481 and 580. Further reflections on the Καπιτώλ(ε)ια in Antinoopolis and Oxyrhynchos and the Πάνεια in Panopolis (for the latter cf. our lemma no. 1839). S. argues that certain 'agonistic circuits' can be observed: various Egyptian agones were all celebrated in the autumn or winter of a specific year, which made it easy for wandering athletes to establish a schedule for their activities on a year to year basis.

1779. Alexandria. Epitaphs. See our lemma no. 1770 sub (1) and (12).

1780. Alexandria. Inscriptions (mostly epitaphs) on Hadra vases, 260-197 B.C. (dated examples). A.H.Enklaar, *The Hadra Vases* (dissertation Amsterdam 1992; 2 vols.) Appendix A [no page-numbers], offers texts and translations of 132 inscriptions incised or written on Hadra hydriae (ph.). Nos. 126-129 are forgeries; nos. 130-132 are non-Greek; the remaining texts are divided in three groups: 'Date inscriptions' [i.e., epitaphs including a date] (nos. 1-32; dated examples range from 260-197 B.C.; the production of Hadra vases does not seem to exceed this period significantly); 'Fragments of date inscriptions' (nos. 33-45); 'Short and fragmentary inscriptions' (nos. 46-125) [nos. 38 and 58 refer to the same object]. On 17-21 E. presents a general sur-

vey of the inscriptions, with comments on onomastics (persons of non-Greek descent are Ἅρπαλος τοῦ Ἀρσάμου [no. 26 = *SB* 2126 = 10688 D = *SEG* XXIV 1178], Οὔδορις Γαλάτη [no. 109 = *SB* 668], and probably Μηδισέρσα [no. 104 = *SB* 4983], who may be identified with Μηδισάρσα Θρᾶσσα on record on the loculus slab at Ibrahimiya [E.Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie; Cairo 1911) no. 250]), date inscriptions (mostly recording the name of the deceased, the date of death - regnal years; see the survey on 28-34 - and the person responsible for the funeral; among the deceased are ambassadors, theoroi, mercenaries and hostages), and writing technique (private inscriptions were nearly always incised, official inscriptions, especially those for high-ranking foreigners, were written in ink).

Unfortunately E.'s dissertation was never published in a commercial edition; we missed this useful collection in *SEG* so far. We are grateful to our colleague K.A.Worp for the compilation of a concordance of the inscriptions in Appendix A with *SB* (E. refers to *SB* only exceptionally), which we reproduce below; references to *SEG* are added where possible. We are left with 43 probably authentic Greek inscriptions not in *SB* or *SEG*, which we present in our lemmata nos. 1781-1805. We do not mention the occasional minor differences with *SB* or *SEG* in E.'s texts [but note that *SB* 1406 (= E. no. 49) should be read as Ἀνάσσων Πυθοστράτου instead of Ἄνας Σωχνύθο(υ) στρατ(ιώτης) (the same person is also on record in the epitaph *I.Louvre* 41 = *SB* 2114, with the addition of the ethnic Θηραῖος: probably the plaque closing the loculus containing the urn *SB* 1406; see the comment of E.Bernand ad *I.Louvre* 41, who also on 96 note 1 pointed out that the reading of *SB* 1406 is erroneous); *SB* 1408 (= E. no. 78) should be read as εὐοῖ instead of Ε7Ο7]. Worp draws attention to the following texts on Hadra vases not included in E.'s monograph: *SB* 1405, 1651, 1656, 1658, 1660, 1663, 2066, 4002, and 4564; see also *SEG* LI 2107-2109 and LIII 1942 for five inscribed Hadra hydriae not yet known to E. in 1992.

SB	Enklaar	*SEG*	*SB*	Enklaar	*SEG*
418	55		1643 = 10688 A	12	XXIV 1175
462	1		1644 = 10688 B.a	18	XXIV 1176
675	2		1645 = 10688 G		
668	109		= 2127	54	XXIV 1181 =
1406	49				XXXIX 1692
1407	88		1646	92	
1408	78		1647 = 10688 H.a	39	XXIV 1182
1409 = 2063	89		1646	57	
1410 = 4000	103		1648	38, 58	
1411 = 1685	10		1649 = 10688 K	108	XXIV 1184
1412	116		1650	36	
1413 = 2108	65		1652	97	
1553	70		1654	124	
1638 = 10688 C	22	XXIV 1177	1655	94	
1639	23		1657	79	
1640 = 10688 E	27	XXIV 1179	1659	84	
1641 = 10688 F	28	XXIV 1180	1661	110	
1642	29		1662	77	

SB	Enklaar	*SEG*
1676 = 10689	14	XXIV 1185
1677	15	
1679	4	
1681	25	
1683	8	
1684	9	
1685 = 1411	10	
1686	11	
1724	114	
2063 =1409	89	
2064	62	
2102	7	
2104	5	
2105	66	
2106	120	
2107	48	
2108 =1413	65	
2109	117	
2110	33	
2119	6	
2126 = 10688 D	26	XXIV 1178
2127 = 1645 = 10688 G	54	XXIV 1181 = XXXIX 1692
2655	111	
2656	71	
2657	83	
2658	96	
3999	24	
4000 = 1410	103	
4001	87	
4003	115	
4983	104	
4985 = 5708	105	
4986	112	

SB	Enklaar	*SEG*
5707	51	
5708 = 4985	105	
5988	50	
7780	106	VIII 423
8766	30	
8767	19	
10042 A	56	XVIII 644 (a)
10042 B	52	XVIII 644 (b) = XXXII 1572
10688 A = 1643	12	XXIV 1175
10688 B.a = 1644	18	XXIV 1176
10688 C = 1638	22	XXIV 1177
10688 D = 2126	26	XXIV 1178
10688 E =1640	27	XXIV 1179
10688 F = 1641	28	XXIV 1180
10688 G = 1645 = 2127	54	XXIV 1181 = XXXIX 1692
10688 H.a = 1647	39	XXIV 1182
10688 I	40	XXIV 1183
10688 K = 1649	108	XXIV 1184
10689 = 1676	14	XXIV 1185
	13	XLVIII 1973 (4) (?)
	21	XLVIII 1973 (6)
	31	XV 856
	32	XX 505
	126	XX 504 = XXXV 1601 (forgery)
	42	XLVIII 1973 (5)
	44	XLVIII 1973 (3)
	45	XXXVIII 1680
	82	VIII 428
	95	XLVIII 1973 (1)
	101	XLVIIII 1973 (2)
	106	VIII 423

1781-1805. Alexandria. Inscriptions on Hadra vases, 254-222 B.C. (dated examples). We present the texts in Appendix A of A.H.Enklaar's *The Hadra Vases* (cf. our lemma no. 1780) which are not accessible in *SB* and/or *SEG* [Breccia = E.Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie; Cairo 1911); Cook = B.F.Cook, *Brooklyn Museum Annual* 10 (1968) 114-138 (references are to the nos. in this article)]. The texts are inedita unless stated otherwise. We do not

present in separate lemmata the mince fragments nos. 46 (α); 47 (αβυ); 59-61 and 63/64 (αρ); 67 (Αϛ; interpreted as an abbreviation of Ἀθηναῖος by Breccia [or name Ἀθήναιος?]; E. alternatively suggests e.g. ἀρχιθεωρός or ἀρχηγός); 69 (βρι); 86 (θσ̣); 98 ([--]κυ[.]φ[--]); 99 (κυχ); 107 (ορο); 119 (τελ or υελ); 121 (το or τσ); 122 (τυχ); 123 (υπε); 125 (χαγη) (all inedita, except for nos. 69 = B.F.Cook, *AJA* 70 [1966] 328 no. 8) and 86 = id., *Inscribed Hadra Vases in the Metropolitan Museum of Art* [New York 1966] no. 20]).

1781: no. 3. **Epitaph of Tychon, 254 B.C.** Cook 4.

('Έτους) λα', μηνὸς Αὐ̣δν[α]ίου· Τύχω̣[ν ...]μ[..]νου | Κελε̣ν̣δ̣[ερ]ίτη[ς]

1782: no. 16. **Date, 228 B.C.** Breccia 18; Cook 16: ("Ετους) ιθ', Αὐδναίου κη'

1783: no. 17. **Date, 228 B.C.** Breccia 19; Cook 17: ("Ετους) ιθ', μηνὸς Δαισίου κη'

1784: no. 20. **Date, 222 B.C.** Breccia 23; Cook 20.

Διὰ Θευδ[ότου] | (ἔτους) κε', Δύστρου | δ[-----]

1785: no. 34. **Epitaph of Hellanon.** Now in the museum of Alexandria; incised (first word) and in black ink: Ἑλλάνων | [--]τ̣ο̣υ̣ ε', Γορπια[ί]ου | [---]α[---]

1786: no. 35. **Epitaph of Antimachos.** Catalogue Drouot at Paris, 15/16th June 1891, no. 332; R.Pagenstecher, *BSArch* 14 (1912) 238.

Ἀντιμά[χου] | Ἀπε[---] | Κνω[σσίου] | πρεσβ[ευτοῦ]

1787: no. 37. **Fragment.** A.Adriani, *Annuaire du Musée gréco-romaine* 3 (1940-1950) [1952] [E. gives no page-numbers; non vidimus].

[---]μερα[-- Ἀν?]τιγόνη | ("Ετους) (?) α'

1788: no. 41. **Fragment.** Catalogue Drouot at Paris, 15/16th June 1891, no. 330; R.Pagenstecher, *BSArch* 14 (1912) 238: [---]κα[---|---]αριβ[---|---] πρεσ[βευτοῦ?]

1789: no. 43. **Epitaph mentioning hostages, 233-221 B.C.** Inscription painted in black ink on the body; found at Hadra station in 1987; now in the museum in Alexandria.

[---] μηνὸς [---|---]ου, διὰ Σαραπίω̣[νος] | [---]ις[.]τανδ[.]ω | [-- τ]ῶν ὁ̣μ̣ή̣ρων

[3. [--]τάνδ[ρ]ω? || for a similar inscription mentioning Sarapion and hostages see *SEG* XLVIII 1973 (5) (and the comment ibid.) = Enklaar no. 42. The six inscriptions presented in *SEG* XLVIII 1973 are equally inscribed on Hadra vases found at Hadra station in 1987, Tybout].

1790: no. 53. **Painter's signature [?].** Inscription painted in black ink upside down above the side handle by the painter of the vase; now in the Museum of Alexandria.

Ἀντόρεος

1791: no. 68. **Fragment.** Inscription incised around the foot of the neck; now in the Rijksmuseum voor Oudheden in Leiden: [---]βη[..]ν[..]ιαδο[---]

1792: no. 72. **Epitaph of Demeas.** Inscription incised on the shoulder; now in the museum of Alexandria: Δημέου

1793: no. 73. **Epitaph of Demo.** Inscription incised on the shoulder; now in the museum of Alexandria: Δημὼ χρηστή, χαῖρε

1794: no. 74. **Epitaph of Dorotheos.** Inscription incised over the left handle; now in the National Museum in Athens: Δωροθέου

1795: no. 75. **Fragment.** Inscription (hardly legible) painted on the shoulder; now in the Benaki Museum in Athens: [---]επνισε[---]εδορβυαδι[---]

1796: no. 76. **Epitaph of Eukarpos (or Eukarpia).** Inscription incised on the shoulder; now in the museum in Brussels: Εὐκαρπι

'Incomplete inscription. Probably the name *Eukarpos* or *Eukarpia*', E.

1797: no. 80. **Epitaph of Zenodotos.** Inscription incised on the shoulder; now in the museum in Nikosia: Ζηνοδότου

1798: no. 81. **Epitaph of Zopyros.** Inscription incised on the body; now in the museum in Alexandria: Ζώπυρος

1799: no. 85. **Epitaph of Theodoros.** *CVA Paris Musée Rodin*, pl. 40, 8/9.

Θεοδώρου Ἀθηναίου, Ἐλαφηβολίωνος ζʹ

1800: nos. 90/91. **Signature?** Breccia 217: κεγ

Possibly Κ(--) ἔγ(ραψε), E.

1801: no. 93. **Epitaph of Kleomenes.** R.Pagenstecher, *Die Gefässe in Stein und Ton, Knochenschnitzerein. Expedition Ernst von Sieglin* II.3 (Berlin 1913) pls. 2b, 25.

Κλεομένης

'Looks suspect', E.

1802: no. 100. **Epitaph of Laphanes.** Inscription incised on the shoulder; now in the National Museum in Athens: Λαφάνου

1803: no. 102. **Epitaph of Lysanias.** Inscription incised on the shoulder; now in the museum in Alexandria: Λυσανίου

1804: no. 113. **Gift of the painter to Agon (?).** R.Pagenstecher, *op.cit.* (cf. our lemma no. 1801) 43, fig. 48: Πύλων Ἄγωνι ἔγραψε

E. rejects P.'s interpretation 'Pylon painted it for the game' and prefers to interpret the second word as a male name: 'Pylon painted it for Agon' (see also the discussion on 79-81).

1805: no. 118. **Epitaph of Stratokles.** Inscription incised on the upper body; now in the museum in Alexandria: Στρατοκλέους

1806. Antinooupolis. Audianism. B.Boyaval, *Kentron* 20 (2004) 171/172, argues that the formula ὁ Θεὸς ὁ βοηθῶν καὶ ὁ Χριστὸς αὐτοῦ καὶ τὸ πνεῦμα in Lefebvre, *Recueil* 224, testifies the Audian heresy (for its presence in Syria and Egypt see J.Jarry, *BIFAO* 63 [1965] 169-195; on 180 note 91 parallels for this formula. The deceased recorded in Lefebvre, *Recueil* 222, found in the same area (Deir Abou Hennis, i.e., 'monastery of Father John') originates from Isauria, a area bordering on the Tauros region which was the 'terre d'élection de l'audianisme montant' (172); possibly he came to Egypt as a 'missionary'.

1807. Antinooupolis. Dipinto (label) on a wall painting (Christian) / inscription on an iron spoon (6th/7th cent. A.D.). G.Menci, 'Note su reperti antinoiti', in F.Crevatin, G.Tedeschi (edd.), *Scrivere leggere interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005; published on-line only: http://www.sslmit.univ.trieste.it./crevatin/Daris.htm) [10 pp.; no page numbers], offers three notes on Greek inscriptions, based on (negatives of) photographs and objects in the collection of the Centro Studi Istituto Papirologico 'G.Vitelli' in Florence; we omit no. 2 (alphabet on a 4th/5th cent. A.D. wooden tablet).

1) Under no. 1 (ph.; dr.) M. comments on the label identifying the deceased in the so-called 'Chapel of Theodosia' (E.Breccia - S.Donadoni, *Aegyptus* 18 [1938] 300: Θεδ̣[ο]σία or Θευδ̣[ο]σία; M.Salmi, in *Scritti dedicati alla memoria di Ippolito Rosellini nel primo centenario della morte (4 giugno 1943)* [Florence 1945] 163: ΘΕΟ[ΔΟ]CIA); however, various photos in the Centro Vitelli show that the third letter cannot be Δ or Ο (moreover, Θεδοσία is unparalleled) and that the only possible reading is Θευ̣[δο]σία.

2) No. 3 (ph.; dr.) is an unpublished iron spoon (6th/7th cent. AD.) found in the northern nekropolis in 1966 during excavations by the Centro and now in the Museo Papirologico in Florence. The inscription on the upper part of the facetted handle reads ΕΜΒΑΤΡΗΦΗ vacat CON, to be read as ἔμβα τρήφησον, for which M. offers three interpretations: ἔμβα (imperative of ἐμβαίνω, used to reinforce the other imperative; = Latin age) τρ⟨ύ⟩φησον, 'su, delizi-ati'; ἔμβα τρ⟨ά⟩φησον, 'su, nutriti'; ἔμβα τρ⟨ό⟩φησον, 'su, dai nutrimento'; on linguistic grounds H for Y is to be preferred; it is unclear whether the inscription is sacred or profane. The spoon is very similar to a spoon said to come from Apollinopolis Magna and now in the Louvre, inscribed μὴ ἀγνώμων: 'non essere irragionevole' (D.Bénazeth, *L'art du métal au début de l'ère chrétienne* [Paris 1992] 75; ead., in N.Bosson, S.H.Aufrère, *Égyptes ... L'Égyptien et le copte. Catalogue de l'exposition* [Lattes 1999] 279 no. 103: 'N'oublie pas!' or 'Ne [sois] pas ingrat!'); M. (note 12) points out that this object may well come from Antinooupolis. [Given the probability of the reading τρ⟨ύ⟩φησον, it may be assumed that the spoons formed a pair used in profane (sympotic) context, the pun being the contradictory adhortations implied in the inscriptions; for similar humoristic or serious texts on spoons see *SEG* XXXVIII 1927 (XLVII 2233); XLII 1096 and 1839; XLIV 1577, Tybout].

1808. Apollinopolis Magna (Edfu). Four funerary epigrams for Apollonios and family-members, late 2nd cent. B.C. See our lemma no. 1770 sub (1).

1809. Apollinopolis Magna (Edfu). Proskynema, Roman Imperial period. Graffito incised on the east wall of the corridor through the western aisle of the pylon of the Horus temple (cf. *SEG* XXXIII 1315 = *SB* 12863 for a proskynema in the same corridor). Ed.pr. A.Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 33-35 (ph.; French translation).

Τọ̀ πρọσ̣(κύ)νημ̣α̣ Παχοῦμις Ἁρκῖνις

Τọ̀ πρọσ̣(κύ)νημ̣α̣ (NH added above the line): uncertain reading; probably the term was abbreviated as in many inscriptions (cf. *I.Syringes* p. 589); name and patronymic (both of Egyptian origin and related to the cult of Horus, hence befitting a person from Edfu) are given in the nominative, ed.pr.

1810. Apollinopolis Magna (Edfu). Two signatures, 6th/7th cent. A.D. Lefebvre, *Recueil* 551: θωμας | αβρυαμ (for Αβρααμ). A.Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 35/36 (ph.), points out that this is a Coptic, not a Greek inscription, which should be read ⲐⲰⲘⲀⲤ | ⲀⲂⲢⲀϨⲀⲘ

1811. Aswan (Simeon monastery). Coptic epitaph of Matthaios, 750 A.D. Sandstone plaque with eleven lines of text between incised guide-lines. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 20 October 2005, London* 178 no.

359 (ph.), with the following misleading description: 'A Greek inscribed sandstone slab. Circa 6th-4th Centuries B.C. or Later .... Gnostic text, indecipherable'; 'Provenance: Ex Rendell Collection, USA, acquired between 1965-1985'. Actually the inscription is a Coptic text, with the usual fixed formulas in Greek: † Ἰ(ησοῦ)ς † Χ(ριστό)ς † (L. 1), μακάριος (L. 4) and the date in LL. 8-11: ἐγράφη μη(νὸς) Θὼθ δʹ, | ἰνδ(ικτιῶνος) δʹ, ἀπὸ Διιοκλητιανοῦ | ἔτους υξζʹ (467, era of Diocletian [also called era of the martyrs] = 750 A.D.). See M.R.M.Hasitzka, *Koptisches Sammelbuch* I (Vienna 1993) 197/198 no. 570, with reference to ed.pr.'s indication 'Collezione R., Palermo' (*RAL* 15 [1906] 474/475). [We owe the identification of this text to our colleague K.A.Worp || it remains unclear how the stone came to the U.S.A. between between 1906 and the 1960s/1970s, Tybout].

1812-1813. Berenike. Two dedications to Zeus, 54-68 A.D. Two stones (type not recorded; both tapering towards the top) with essentially identical inscriptions; found together in a 4th/5th cent. A.D. reuse context. Edd.pr. R.S.Bagnall, C.Helms, A.M.F.W. Verhoogt, *Documents from Berenike* II. *Texts from the 1999-2001 Seasons* (Brussels 2005) 21/22 nos. 118/119 (translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] nos. 1628/1629 (texts and French translation).

1812:

Διεὶ θε̣[ῷ]
μεγίστῳ
Φιλωτέρα
Πατεντάι-
τος ἀνέθη-
κεν ⟦ἔτους (?) . ⟧
⟦Νέρωνος Κλαυ⟧-
δίου Καίσαρος
Σεβαστοῦ Γερ-
μανικοῦ Αὐ-
τοκράτορος
Παχὼν κζʹ

1813:

Διεὶ θεῷ
μεγίστῳ
Φιλωιτέρ[α]
Πατεντάι-
τος ἀνέθη-
κεν ⟦ἔτους (?) . ⟧
[Νέρων]ος Κλ[αυδί]-
ου Καίσα[ρο]ς
Σεβασ̣τ̣ο̣ῦ̣ Γερ-
[μα]ν̣ικοῦ Αὐ-
[τοκράτορο]ς
[Παχὼν] κ[ζʹ]

The text in our lemma no. 1813 (rough surface; no smoothing) was probably the model of that in no. 1812 (surface smoothed) || **1812.** 7-8. two other instances of Nero's damnatio memoriae are known in Egypt: *OGIS* 666 and *I.Fayoum* 85 (cf. W.van Rengen, *CE* 53 [1978] 162/163), edd.pr. [see also *SEG* XXXIV 1561] || 12. horizontal stroke above the numerals || **1812/1813.** 1-2. two other dedications to Zeus are known from Berenike: *I.Portes* 71 (2nd cent. A.D.; Ζεὺς Ἥλιος μέγας Σάραπις and the σύνναοι θεοί) and 72 (Roman Imperial period; Ζεὺς Ἥλιος μέγας Σάραπις), edd.pr. || 4-5. Πατεντάις is known from two papyri, edd.pr. || 6. for the erasure of the year cf. *I.Fayoum* 85, edd.pr.

1814. Berenike. Dedication to Isis, 113-117 A.D. Gypsum/anhydrite stone. Edd.pr. R.S. Bagnall, C.Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 27/28 no. 121

(translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1631 (text and French translation).

['Υπὲρ Αὐτο]κράτορος Καίσαρος Νέρουα Τ[ραϊανοῦ Σεβαστοῦ Γερμανικοῦ Δακικοῦ τύχης]
[καὶ τοῦ σύμπ]α̣ν̣τ̣ος αὐτοῦ οἴκου Ἴσιδι θε̣[ᾷ μεγίστῃ ------ ca. 28 ------]
[---] Παπε̣ί̣ρ̣ε̣ος ἑρμηνεὺς καὶ γρα[μματεὺς --- ca. 30 ---]
4 [---- 14 ----]α̣ι̣ου ἐπὶ Μάρκο[υ 'Ρουτιλίου Λούπου ἐπάρχου Αἰγύπτου]
----

1. For the restoration see *I.Pan* 20 (LL. 1/2), a lintel block, which may well be the case here as well, edd.pr. || 2. the lacuna in fine probably contained the object of the dedication, perhaps τὸ ἱερόν as in *I.Pan* 20 L. 2, followed by a verb; possibly the name of the dedicant began in this line edd.pr. || 3. Παπε̣ί̣ρ̣ε̣ος: either the Roman nomen or, preferably, a patronymic from Παπῖρις; for interpreters in Egypt see R.S.Bagnall, *Egypt in Late Antiquity* (Princeton 1993) 233/234 and W.Peremans, in *Das römisch-byzantinische Ägypten* (Mainz 1983) 11-17, edd.pr. || 3-4. presumably the ca. 50 letters between γραμματεύς and ἐπί recorded the dedicant's office, edd.pr. || 4. M. Rutilius Lupus was governor of Egypt from early 113 to early 117 A.D. (on record in the following inscriptions from Egypt: *I.Pan* 20; *IThSy* 164; *OGIS* 677); a date was presumably given in the lost part of the inscription, edd.pr.

1815. Berenike. Bilingual (Latin/Greek) inscription (dedication?), undated. Gypsum /anhydrite stone found in a 4th/5th cent. A.D. reuse context; traces of red paint in some letters. Edd.pr. R.S.Bagnall, C.Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 28/29 no. 121 (translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1632 a/b.

Fausti [-- ca. 17 --]ịṭạṛi | vacat (?) | [----]ι[-] | ἐπάρχο̣υ̣ τ̣ῶ̣ν̣ | φρουρί̣ων καὶ ||
Βερενείκης [-|-] πρώτη[-] | ---------------

1. After the lacuna: end of a name?; perhaps one more final letter, edd.pr. || 1-2. between these lines either a vacat or five lines now entirely lost (containing the object of the dedication: names of deities in the dative?), edd.pr. || 2. name of the prefect 'of the phrouria and of Berenike'; the genitive suggests that it was preceded by ὑπέρ, edd.pr. || 3-4. φρούρια: term characteristic of epigraphic (not papyrological) texts in the eastern desert [indicating the fortifications protecting the desert roads]; the ostraka have πραισίδια instead, but this term, a borrowing from Latin, may have been felt inappropriate for the higher register of formal dedications, H.Cuvigny apud edd.pr. || 6. πρώτη: part of the name of a military unit, H.Cuvigny apud edd.pr.

1816. Boubastis (Tell Basta). Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike, 238 B.C. Lower part of a rectangular black granite stele with moulding below, bearing the last 24 lines of the Demotic text and the full Greek text (67 lines); found in 2004 in the entrance court of the temple of Bastet in Tell Basta; probably

originally built into the exterior wall of the entrance building. Edd.pr. C.Tietze, E.R.Lange, K. Hallof, *APF* 51 (2005) 1-29 (ph.; German translation of the Demotic text). New example of the famous trilingual Kanopos decree; a fragment of the Hieroglyphic text belonging to the same stele was published in 1957 (see *SEG* XVIII 631 b). The Greek text of the decree is known so far, partially or in toto, from four other copies (A-D): **A:** Momemphis (Kom el Hisn; *I.Prose* 8); **B:** Tanis (*I.Prose* 9); **C:** unknown provenance (*I.Louvre* 1); **D:** Eileithyiaspolis (*SEG* XVIII 631 a; *I.Prose* 10; *IThSy* 37); *OGIS* 56 and *SB* 8858 offer a composite text based on (A) and (B). **E** denotes a fragment of the Hieroglyphic text from Karnak (cf. *SEG* LIV 1720), **F** the Boubastis stone. Edd.pr. refrain from a historical commentary and a translation of the Greek text, for which they refer to the recent monograph by S.Pfeiffer (see *SEG* LIV 1720). We present the Greek text published by ed.pr. K.Hallof on 22-29. Cf. also C.Tietze, M.Maksoud, E.Lange, *Kemet* 13.3 (2004) 65/66 (ph.) and *AW* 35 (2004) 75/76 (ph.).

[Βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινό]ης, θεῶν ἀδελφῶν, ἔτους ἐνάτου, ἐφ᾽ ἱερέως Ἀπολλωνίδου τοῦ Μοσχίωνος Ἀλεξάνδρου,

[καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν, κανηφόρου Ἀρ]σινόης Φιλαδέλφου Μενεκρατείας τῆς Φιλάμμονος, μηνὸς Ἀπελλαίου ἑβδόμηι, Αἰγυπτίων δὲ Τῦβι

[ἑπτακαιδεκάτηι· ψήφισμα· οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς] τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στ[ολι]σμὸν τῶν θεῶν καὶ πτεροφόραι καὶ ἱερογραμματεῖς καὶ οἱ ἄλλοι ἱερεῖς οἱ συναντή-

4 [σαντες ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς τὴν πέμπτην το]ῦ Δίου, ἐν ἧι ἄγεται τὰ γενέθλια τοῦ βασιλέως, καὶ εἰς τὴν πέμπτην καὶ εἰκάδα τοῦ αὐτοῦ μηνός, ἐν ἧι παρέλαβεν τὴν βασι-

[λείαν παρὰ τοῦ πατρός, συνεδρεύσαντες ταύτηι τ]ῆι ἡμέραι ἐν τῶι ἐν Κ[ανώπω]ι ἱερῶι τῶν εὐεργε[τῶν] θεῶν εἶπαν· ἐπειδὴ βασιλεὺς Πτολεμαῖος Πτολεμα[ίου] καὶ Ἀρσινόης,

[θεῶν ἀδελφῶν, καὶ βασίλισσα Βερενίκη ἡ ἀδελφ]ὴ αὐτοῦ καὶ γυνή, θεο[ὶ ε]ὐε[ργέ]ται, διατελοῦσιν [πο]λλ[ὰ καὶ] μεγάλα εὐεργετοῦντες τὰ κατὰ τὴν χώραν ἱερὰ καὶ τὰς τιμὰς τῶν θεῶν

[ἐπὶ πλέον αὔξοντες, τοῦ τε Ἄπιος καὶ τοῦ Μνήυιος κ]αὶ τῶν λοιπῶν ἐνλογίμων ἱερ[ῶν] ζώιων τῶν ἐν τῆι χ[ώρ]αι τὴν ἐπιμέλειαν διὰ παντὸς ποιοῦνται μετὰ μεγάλης δαπάνης καὶ χορη⟨γ⟩ί-

8 [ας, καὶ τὰ ἐξενεγχθέντα ἐκ τῆς χώρας ἱερὰ] ἀγάλματα ὑπὸ τῶν Περσῶν ἐξστρατεύσας ὁ βασιλε[ὺς ἀν]έσωισεν εἰς Αἴγυπτον καὶ ἀπέδωκεν εἰς τὰ ἱερά, ὅθεν ἕκαστον

[ἐξ ἀρχῆς ἐξήχθη, τήν τε χώραν ἐν εἰρήνηι δι]ατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς πρὸς πολλὰ ἔ[θνη κ]αὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, καὶ τοῖς ἐν τῆι χώραι πᾶσιν καὶ τοῖς

[ἄλλοις τοῖς ὑπὸ τὴν αὐτῶν βασιλείαν τασσ]ομένοις τὴν εὐνομίαν παρέχουσιν, τοῦ τε ποταμοῦ ποτε ἐλλιπέστερον ἀναβάντος καὶ πάντων τῶν ἐν τῆι χώραι καταπεπλη-

[γμένων ἐπὶ τῶι συμβεβηκότι καὶ] ἐνθυμουμένων τὴν γεγενημένην καταφθορὰν ἐπί τινων τῶν πρότερον βεβασιλευκότων, ἐφ᾽ ὧν συνέβη ἀβροχίαις περι-

12 [πεπτωκέναι τοὺς τὴν χώραν κα]τοικοῦντας, προστάντες κηδεμονικῶς τῶν τε ἐν τοῖς ἱεροῖς καὶ τῶν ἄλλων τῶν τὴν χώραν κατοικούντων, πολλὰ μὲν προνοη-

[θέντες, οὐκ ὀλίγα δὲ τῶν προσόδ]ων ὑπεριδόντες ἕνεκα τῆς τῶν ἀνθρώπων σωτηρίας, ἔκ τε Συρίας καὶ Φοινίκης καὶ Κύπρου καὶ ἐξ ἄλλων πλειόνων τόπων σῖτον μεταπεμ-

[ψάμενοι εἰς τὴν χώραν τιμῶν] μειζόνων διέσωισαν τοὺς τὴν Αἴγυπτον κατοικοῦντας, ἀθάνατον εὐεργεσίαν καὶ τῆς αὐτῶν ἀρετῆς μέγιστον ὑπόμνημα καταλείποντες

[τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγι]νομένοις· ἀνθ' ὧν οἱ θεοὶ δεδώκασιν αὐτοῖς εὐσταθοῦσαν τὴν βασιλείαν καὶ δώσουσιν τἆλλα ἀγαθὰ πάντα εἰς τὸν ἀεὶ χρόνον, ἀγαθῆι τύχηι, δεδό-

16 [χθαι τοῖς κατὰ τὴν χώραν ἱερ]εῦσιν τάς τε προϋπαρχούσας τιμὰς ἐν τοῖς ἱεροῖς βασιλεῖ Πτολεμαίωι καὶ βασιλίσσηι Βερενίκηι, θεοῖς εὐεργέταις, καὶ τοῖς γονεῦσιν αὐτῶν θεοῖς

[ἀδελφοῖς καὶ τοῖς προγόνοις θ]εοῖς σωτῆρσιν αὔξειν, καὶ τοὺς ἱερεῖς τοὺς ἐν ἑκάστωι τῶν κατὰ τὴν χώραν ἱερῶν προσονομάζεσθαι ἱερεῖς καὶ τῶν εὐεργετῶν θεῶν καὶ ἐνγράφεσθαι

[ἐν πᾶσιν τοῖς χρηματισμοῖ]ς καὶ ἐν τοῖς δακτυλίοις, οἷς φοροῦσιν προσεγκολάπτεσθαι καὶ τὴν ἱερεωσύνην τῶν εὐεργετῶν θεῶν· προσαποδειχθῆναι δὲ πρὸς ταῖς νῦν ὑπαρχούσαις τέσσαρ-

[σι φυλαῖς τοῦ πλήθους τῶ]ν ἱερέων τῶν ἐν ἑκάστωι ἱερῶι καὶ ἄλλην, ἣ προσονομασθήσετα⟨ι⟩ πέμπτη φυλὴ τῶν εὐεργετῶν θεῶν, ἐπεὶ καὶ σὺν τῆι ἀγαθῆι τύχηι καὶ τὴν γένεσιν βασιλέως

20 [Πτολεμαίου τοῦ τῶν θε]ῶν ἀδελφῶν συμβέβηκεν γενέσθαι τῆι πέμπτηι τοῦ Δίου, ἣ καὶ πολλῶν ἀγαθῶν ἀρχὴ γέγονεν πᾶσιν ἀνθρώποις· εἰς δὲ τὴν φυλὴν ταύτην καταλεχθῆναι

[τοὺς ἀπὸ τοῦ πρώτου ἔτο]υς γεγενημένους ἱερεῖς καὶ τοὺς προσκαταταγησομένους ἕως μηνὸς Μεσορὴ τοῦ ἐν τῶι ἐνάτωι ἔτει, καὶ τοὺς τούτων ἐκγόνους εἰς τὸν ἀεὶ χρόνον· τοὺς δὲ

[προϋπάρχοντας ἱερεῖς] ἕως τοῦ πρώτου ἔτους εἶναι ὡσαύτως ἐν ταῖς αὐταῖς φυλαῖς, ἐν αἷς πρότερον ἦσαν· ὁμοίως δὲ καὶ τοὺς ἐκγόνους αὐτῶν ἀπὸ τοῦ νῦν καταχωρίζεσθαι εἰς

[τὰς αὐτὰς φυλάς, ἐν αἷ]ς οἱ πατέρες εἰσίν· ἀντὶ δὲ τῶν εἴκοσι βουλευτῶν ἱερέων τῶν αἱρουμένων κατ' ἐνιαυτὸν ἐκ τῶν προϋπαρχουσῶν τεσσάρων φυλῶν, ἐξ ὧν πέντε ἀφ' ἑκάστης φυλῆς λαμβά-

24 [νονται, εἴκοσι καὶ πέντ]ε τοὺς βουλευτὰς ἱερεῖς εἶναι, προσλαμβανομένων ἐκ τῆς πέμπτης φυλῆς τῶν εὐεργετῶν θεῶν ἄλλων πέντε· μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης φυλῆς

[τῶν εὐεργετῶν θεῶ]ν τῶν ἁγνειῶν καὶ τῶν ἄλλων ἁπάντων τῶν ἐν τοῖς ἱεροῖς, καὶ φύλαρχον αὐτῆς εἶναι, καθὰ καὶ ἐπὶ τῶν ἄλλων τεττάρων φυλῶν ὑπάρχει· καὶ ἐπειδὴ καθ' ἕκαστον

[μῆνα ἄγονται ἐν] τοῖς ἱεροῖς ἑορταὶ τῶν εὐεργετῶν θεῶν κατὰ τὸ πρότερον γραφὲν ψήφισμα ἥ τε πέμπτη καὶ ἡ ἐνάτη καὶ ἡ πέμπτη ἐπ' εἰκάδι, τοῖς τε ἄλλοις μεγίστοις θεοῖς

[κατ' ἐνιαυτὸν συ]ντελοῦνται ἑορταὶ καὶ πανηγύρεις δημοτελεῖς, ἄγεσθαι κατ' ἐνιαυτὸν πανήγυριν δημοτελῆ ἔν τε τοῖς ἱεροῖς καὶ καθ' ὅλην τὴν χώραν βασιλεῖ

Πτολεμαίωι καὶ βασιλίσ-

28 [σηι Βερενίκηι, θε]οῖς εὐεργέταις, τῆι ἡμέραι, ἐν ἧι ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἴσιος, ἣ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι, ἄγεται δὲ νῦν ἐν τῶι ἐνάτωι ἔτει νουμη-

[νίαι τοῦ Παῦνι μ]ηνός, ἐν ὧι καὶ τὰ μικρὰ Βουβάστια καὶ τὰ μεγάλα Βουβάστια ἄγεται καὶ ἡ συναγωγὴ τῶν καρπῶν καὶ ἡ τοῦ ποταμοῦ ἀνάβασις γίνεται· ἐὰν δὲ καὶ συμβαίνηι τὴν ἐπιτο-

[λὴν τοῦ ἄστρου] μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, μὴ μετατίθεσθαι τὴν πανήγυριν, ἀλλὰ ἄγεσθαι ὁμοίως τῆι νουμηνίαι τοῦ Παῦνι, ἐν ἧι καὶ ἐξ ἀρχῆς ἤχθη ἐν τῶι

[ἐνάτωι ἔτει, κα]ὶ συντελεῖν αὐτὴν ἐπὶ ἡμέρας πέντε μετὰ στεφανηφορίας καὶ θυσιῶν καὶ σπονδῶν καὶ τῶν ἄλλων τῶν προσηκόντων· ὅπως δὲ καὶ αἱ ὧραι τὸ καθῆκον [ποι]-

32 [ῶσιν διὰ πάντος] κατὰ τὴν νῦν οὖσαν κατάστασιν τοῦ κόσμου, καὶ μὴ συμβαίνηι τινὰς τῶν δημοτελῶν ἑορτῶν τῶν ἀγομένων ἐν τῶι χειμῶνι ἄγεσθαί ποτε ἐν τῶι θ[έρει, τοῦ]

[ἄστρου μεταβα]ίνοντος μίαν ἡμέραν διὰ τεσσάρων ἐτῶν, ἑτέρας δὲ τῶν νῦν ἀγομένων ἐν τῶι θέρει ἄγεσθαι ἐν τῶι χειμῶνι, ἐν τοῖς μετὰ ταῦτα καιροῖς καθάπερ πρότερό[ν τε συμ]-

[βέβηκεν γενέσ]θαι καὶ νῦν ἂν ἐγίνετο τῆς συντάξεως τοῦ ἐνιαυτοῦ μενούσης ἐκ τῶν τριακοσίων ἑξήκοντα ἡμερῶν καὶ τῶν ὕστερον προσνομισθεισῶν ἐπάγε[σθαι πέντε]

[ἡμερῶν, ἀπὸ τοῦ] νῦν μίαν ἡμέραν ἑορτὴν τῶν εὐεργε[τ]ῶν θεῶν ἐπάγεσθαι διὰ τεσσάρων ἐτῶν ἐπὶ ταῖς πέντε ταῖς ἐπαγομέναις πρὸ τοῦ νέου ἔτους, ὅπως ἅ[παντες εἰδῶ]-

36 [σιν διότι τὸ ἐνλ]εῖπον πρότερον περὶ τὴν σύνταξ[ιν τῶν ὡρ]ῶν καὶ τοῦ ἐνιαυτοῦ καὶ τῶν νομιζομένων περὶ τὴν ὅλην διακόσμησιν τοῦ πόλου δι⟨ω⟩ρθῶσθαι καὶ ἀ[ναπεπληρῶ]-

[σθαι συμβέ]βηκ[ε]ν διὰ τῶν εὐεργετῶν θεῶν· κ[αὶ ἐπειδὴ] τὴν ἐκ βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης, θεῶν εὐεργετῶν, γεγενημένην θυγατέρα [καὶ ὀνομα]-

[σθεῖσαν Βερ]ενίκην, ἣ καὶ βασίλισσα εὐθέως ἀπε[δείχθη, συ]νέβη ταύτην παρθένον οὖσαν ἐξαίφνης μετελθεῖν εἰς τὸν ἀέναον κόσμον ἔτι ἐν{ι}δημούντων παρὰ [τῶι βασιλεῖ]

[τῶν ἐκ τῆς χώρ]ας παραγινομένων πρὸς αὐτὸν [κατ' ἐνιαυτ]ὸν ἱερέων, οἳ μέγα μὲν πένθος ἐπὶ τῶι συμβεβηκότι εὐθέως συνετέλεσαν, ἀξιώσαντες δὲ τὸν βασι[λέα καὶ τὴν]

40 [βασίλισσαν ἔπε]ισαν, καθιδρῦσαι τὴν θεὰν μετὰ το[ῦ Ὀσίριος ἐν] τῶι ἐγ Κανώπωι ἱερῶι, ὃ {υ} οὐ μόνον ἐν τοῖς πρώτοις ἱεροῖς ἐστιν, ἀλλὰ καὶ ὑπὸ τοῦ βασιλέως καὶ τῶν κ[ατὰ τὴν]

[χώραν πάντων ἐν] τοῖς μάλιστα τιμωμένοις ὑπάρχ[ει, καὶ ἡ ἀναγ]ωγὴ τοῦ ἱεροῦ πλοίου τοῦ Ὀσείριος εἰς τοῦτο τὸ ἱερὸν κατ' ἐνιαυτὸν γίνεται ἐκ τοῦ ἐν τῶι Ἡρακλείω[ι ἱεροῦ τῆι]

[ἐνάτηι καὶ εἰκάδ]ι τοῦ Χοιὰχ τῶν ἐκ τῶν πρώτων ἱερ[ῶν πάντ]ων θυσίας συντελούν-

τῶν ἐπὶ τῶν ἱδρυμένων ὑπ' αὐτῶν βωμῶν ὑπὲρ ἑκάστου ἱεροῦ τῶν πρώτων [ἐξ ἀμφοτέ]-
[ρων τῶν μερῶν τ]οῦ δρόμου, μετὰ δὲ ταῦτα τὰ πρὸς τὴν ἐκθέωσιν αὐτῆς νόμιμα καὶ τὴν τοῦ πένθους ἀπόλυσιν ἀπέδωκαν μεγαλοπρεπῶς καὶ κηδεμονικῶ{ι}ς, κα[θάπερ καὶ ἐπὶ]
44 [τῶι Ἄπει καὶ Μ]νηύει εἰθισμένον ἐστὶν γίνεσθαι, δεδόχθαι συντελεῖν τῆι ἐκ τῶν εὐεργετῶν θεῶν γεγενημένηι βασιλίσσηι Βερενίκηι τιμὰς ἀϊδίους ἐν ἅπ[ασιν τοῖς κατὰ]
[τὴν χώραν ἱεροῖ]ς, καὶ ἐπεὶ εἰς θεοὺς μετῆλθεν ἐν τῶι Τῦβι μηνί, ἐν ὧιπερ καὶ ἡ τοῦ Ἡλίου θυγάτηρ ἐν ἀρχῆι μετήλλαξεν τὸν βίον, ἣν ὁ πατὴρ στέρξας ὠνόμασ[εν ὁτὲ μὲν]
[βασιλείαν, ὁτὲ δ]ὲ ὅρωσιν αὐτοῦ, καὶ ἄγουσιν αὐτῆι ἑορτὴν καὶ περίπλουν ἐν πλείοσιν ἱεροῖς τῶν πρώτων ἐν τούτωι τῶι μηνί, ἐν ὧι ἡ ἀποθέωσις αὐτῆς ἐν ἀρχ[ῆι ἐγενήθη],
[συντελεῖν καὶ β]ασιλίσσηι Βερενίκηι τῆι ἐκ τῶν εὐεργετῶν θεῶν ἐν ἅπασι τοῖς κατὰ τὴν χώραν ἱεροῖς ἐν τῶι Τῦβι μηνὶ ἑορτὴν καὶ περίπλουν ἐφ' ἡμέρα[ς τέσσαρας]
48 [ἀπὸ ἑπτακαιδ]εκάτης, ἐν ἧι ὁ περίπλους καὶ ἡ τοῦ πένθους ἀπόλυσις ἐγενήθη αὐτῆι τὴν ἀρχήν· συντελέσαι δ' αὐτῆς καὶ ἱερὸν ἄγαλμα χρυσοῦν διά[λιθον ἐν]
[ἑκάστωι τῶν πρ]ώτων καὶ δευτέρων ἱερῶν καὶ καθιδρῦσαι ἐν τῶι ἁγίωι· ὃ ὁ προφήτης ἢ τῶν εἰς τὸ [ἄδ]υτον εἰρημένων ἱερέων πρὸς τὸν στολισμὸν [τῶν θεῶν]
[οἴσει ἐν ταῖς ἀ]γκάλαις, ὅταν αἱ ἐξοδεῖαι καὶ πανηγύρεις τῶν λοιπῶν θεῶν γίνωνται, ὅπως [ὑπ]ὸ πάντων ὁρώμενον τιμᾶται καὶ προσκ[υνῆται, καλού]-
[μενον Βερεν]ίκης ἀνάσσης παρθένων, εἶναι δὲ τὴν ἐπιτιθεμένην βασιλείαν τῆι εἰκόνι α[ὐτ]ῆς διαφέρουσαν τῆς ἐπιτιθεμέν[η]ς ταῖς [εἰκόσιν τῆς]
52 [μητρὸς αὐτ]ῆς βασιλίσσης Βερενίκης ἐκ σταχύων δύο, ὧν ἀνὰ μέσον ἔσται ἡ ἀσπιδοειδὴ[ς βα]σιλεία, ταύτης δ' ὀπίσω σ[ύμ]μετρο[ν] σκῆπ[τρον παπυ]-
[ροειδές, ὃ εἰ]ώθασιν αἱ θεαὶ ἔχειν ἐν ταῖς χερσίν, περὶ ὃ καὶ ἡ οὐρὰ τῆς βασιλ[είας ἔστ]αι περιειλ[η]μέ[νη, ὥ]στε καὶ ἐκ τ⟨ῆ⟩ς δια[θέσ]εως [τ]ῆ[ς] βα[σιλείας]
[διασαφεῖσθαι τ]ὸ Βερενίκης ὄνομα κατὰ τὰ ἐπίσημα τῆς ἱερᾶς γραμματικ[ῆς· καὶ] ὅταν τὰ Κική[λλια ἄγ]ηται ἐν τῶι Χοιὰχ μηνὶ πρὸ τοῦ περίπλ[ο]υ τοῦ
[Ὀσείριος, κ]ατασκευάσαι τὰς παρθένους τῶν ἱερέων ἄλλο ἄγαλμα Βερεν[ίκης ἀν]άσσης παρθέ[νω]ν, ὧι συντελέσουσιν ὁμοίως θυσίαν καὶ τἆλλα τὰ
56 [συντελο]ύμενα νόμιμα τῆι ἑορτῆι ταύτηι· ἐξεῖναι δὲ κατὰ ταὐτὰ καὶ τ[αῖς ἄ]λλαις παρθένοις ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῆι
[θεῶι]· ὑμνεῖσθαι δ' αὐτὴν καὶ ὑπὸ τῶν ἐπιλεγομένων ἱερῶν παρθέν[ων] κ[αὶ τ]ὰς χρείας παρεχομένων τοῖς θεοῖς, περικειμένων τὰς ἰδίας βασι-
[λείας] τῶν θεῶν, ὧν ἱέρειαι νομίζονται εἶναι, καὶ ὅταν ὁ πρώϊμος [σπόρ]ος παραστῆι, ἀναφέρειν τὰς ἱερὰς παρθένους στάχυς τοὺς παρα-
[τεθη]σομένους τῶι ἀγάλματι τῆς θεοῦ, ᾄδειν δ' εἰς αὐτὴν καθ' ἡμέραν καὶ ἐν ταῖς ἑορταῖς καὶ πανηγύρεσιν τῶν λοιπῶν θεῶν
60 [τούς] τε ᾠδοὺς ἄνδρας καὶ τὰς γυναῖκας, οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαντες δῶσιν τῶι ᾠδοδιδασκάλωι, ὧν καὶ τὰ ἀντί-
[γρα]φα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους· καὶ ἐπειδὴ τοῖς ἱερεῦσιν δίδονται

αἱ τροφαὶ ἐκ τῶν ἱερῶν ἐπὰν ἐπαχθῶσιν εἰς τὸ
[πλ]ῆθος, δίδοσθαι ταῖς θυγατράσιν τῶν ἱερέων ἐκ τῶν ἱερῶν προσόδων, ἀφ' ἧς ἂν
ἡμέρας γένωνται, τὴν συγκριθησομένην τροφὴν ὑπὸ
[τῶν] β[ο]υλευτῶν ἱερέων τῶν ἐν ἑκάστωι ἱερῶι κατὰ λόγ[ον] τῶν ἱερῶν προσόδων,
καὶ τὸν διδόμενον ἄρτον ταῖς γυναιξὶν τῶν ἱε-
64 [ρέων ἔχ]ειν ἴδιον τύπον καὶ καλεῖσθαι Βερενίκης ἄρτον· ὁ δ' ἐν ἑκάστωι τῶν ἱερῶν
καθεστηκὼς ἐπιστάτης καὶ ἀρχιερεὺς
[καὶ οἱ το]ῦ ἱεροῦ γραμματεῖς ἀναγραψάτωσαν τοῦτο τὸ ψήφισμα εἰστήλην λιθίνην
ἢ χαλκῆν ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις
[καὶ Ἑλλ]ηνικοῖς, καὶ ἀναθέτωσαν ἐν τῶι ἐπιφανεστάτωι τόπωι τῶν τε πρώτων ἱερῶν
καὶ δευτέρων καὶ τρίτων, ὅπως
[οἱ κατὰ] τὴν χώραν ἱερεῖς φαίνωνται τιμῶντες τοὺς εὐεργέτας θεοὺς καὶ τὰ τέκνα
αὐτῶν καθάπερ δίκαιόν ἐστιν

Text versions (A) and (B) show ca. 20 variants (see *I.Prose* II pp. 33-36 and ed.pr. on 28); the new text (F) follows (A) in all these cases; we note the few differences (phonetical variants and mason's errors) between F and A below || 1. ἐφ' ἱερέως, B, F.; ἐπὶ ἱερέως, A; in fine Demotic text || 7. ΧΟΡΗΙ, lapis: in LL. 7/8 either χορη⟨γ⟩ί|[ας] or χορη{ι}|[γίας], ed.pr. || 14. αὐτῶν, ed.pr. [αὑτῶν, Martin] || 18. προσεγκολάπτεσθαι, B, F; προσενκολάπτεσθαι, A || 19. ΤΑΠΕΜ, lapis || 25. τεττάρων, F; τεσσάρων, A, B || 36. ΔΙΟΡ, lapis || 37. ἐκ βασιλέως, F; ἐγ βασιλέως, A, B || 40. τῶι ἐγ Κανώπωι, F; τῶι ἐν Κανώπωι, A, B || 47. ἐφ' ἡμέρας, B, F; ἐπὶ ἡμέρας, A || 53. ΤΚΣ, lapis || 62. συγκριθησομένην, F; συνκριθησομένην, A, B. || 64. ὁ δ' ἐν, F.; ὁ δὲ ἐν, [A], B || 65. εἰστήλην (haplography), F; εἰς στήλην, A, B.

1817. Didymoi. Collective dedication, mid 2nd/early 3rd cent. A.D.? H.Cuvigny, *CCG* 16 (2005) 326, reports on the discovery of three new inscriptions, two in Latin and one in Greek. The Greek text is inscribed on a fragmentary plaque found in the second chapel of the praesidium. After Ἐν τοῖς εὐτυχεστάτοις καιροῖς the name of the emperor is illegible; the introductory formula is also found in five papyri (of which four date to the reign of Antoninus Pius and Marcus Aurelius) and in one inscription from nearby Koptos (219 A.D.) [this must be *I.Portes* 86 = *IGR* I 1179, with the slight variant [Ἐπ]ὶ τοῖς κτλ., Tybout]. Following the name of the emperor, the dedication was dated by the name of the prefect of the desert, Δηϊόταρος; the names of the four dedicants (of whom two are Palmyrenes) are introduced by the words κλῆρος π̣[ρ]ῶτος, either indicating their first charge in an outpost or that they were the first to be on service as 'piquet de garde' in a particular month.

1818. el-Hosh. (area of: Abu Tanqurah Qibli Qibli). Commemorative graffito (signature and date), late October - early November, 14 A.D. Graffito on a rock in Abu Tanqurah Qibli Qibli (3.5 km south of the village of el-Hosh). Ed.pr. J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 22/23 (ph.).

(Ἔτους) μδ', Ἀθύρ· Δημήτριος ἥκω

Date in larger and more careless lettering than that of the signature: two hands can be distinguished, ed.pr. || year 44, Hathyr: either 127 B.C. (Ptolemy VIII; 23 November - 22 December) or 14 A.D. (reign of Augustus; 28 October - 26 November, i.e. posthumously); the lettering, especially in the second part of the text, points to the Julio-Claudian period. In Egypt between Augustus' death on 19 August 14 A.D. and his deification on 17 September some documents are dated to the emperor's 44th year (see also *SEG* XXXIX 1700; our lemma no. 1823). Our graffito provides the most recent date in the series; it shows that the accession of Tiberius to the throne (late September/early October) was yet unknown in el-Hosh. A Greek/Demotic ostrakon from Apollinopolis (same region as our text) offers the earliest date according to Tiberius' reign: 11 Hathyr, year 1 = 7 November 14 A.D.; the news may have arrived in Apollinopolis in the last third of October or shortly later, and in the more remote el-Hosh some days later, ed.pr.

1819. Fayum. Christian inscriptions, 6th-11th cent. A.D. J.van der Vliet, in G.Gabra (ed.), *Christianity and Monasticism in the Fayoum Oasis. Essays from the 2004 International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society in Honor of Martin Krause* (Cairo-New York 2005) 79-89, points to the importance of Greek, Coptic, and to a lesser extent Arabic epigraphy as one of the sources for the history of Christianity in the Fayum. He presents an overview of the various categories of texts: epitaphs (cf. below), monumental dedications (among the few in Greek is *I.Fayoum* 131 [*SB* 1449; *SEG* XLIX 2205]), mural inscriptions (graffiti and dipinti: labels, dedications, donations, commemorations of visitors, mostly in Coptic and later than ca. 800 A.D., the chronological limit observed by *SEG*) and inscriptions on objects (with the focus on textiles; mostly short personalized prayers, dating from the 10th/11th cent.).

S.Schaten, *ibid.* 257-263, focuses on funerary stelai (6th-8th cent. A.D., and later): a type of limestone monument inscribed mostly in Greek but also in Coptic. The focus is on typology and iconography (female orant in front of aedicula; special crosses). Brief comment on the formulas on 261/262: invocation of God (occasionally more than one; liturgical echoes); name (and sometimes patronymic) of the deceased; occupation; origin; date (indiction, occasionally also the Diocletian era); use of terms for dying are avoided and replaced with expressions like 'to go to one's rest', 'to lay down the body'. For Christian epitaphs from the Fayum see also our lemmata nos. 1822 and 1856.

1820. Fayum. Aueris (Hawara). Dedication and epitaph. G.T.Martin, *op.cit.* (cf. our lemma no. 1773), offers two stelai with Greek inscriptions from Aueris: **1)** *I.Fayoum* 35 (*SB* 5755; M. 150 no. 104); **2)** *I.Fayoum* 55 (*SB* 5756; M. 154 no. 108; on the basis of a photograph J.Reynolds apud M. provides a reading which differs from that in *I.Fayoum* in some of the bracketing and dotting of letters; for the beginning of the text she gives [...]φ̣ο̣ς instead of *I.Fayoum*'s ....Ọ). [For both texts (1) and (2) M. erroneously refers to '*SB* 5755 (or 5756)'; in the commentary on (2) he writes 'Δίδυμος (ἐτῶν) να', Didymos, aged 51', which is pointless in view of Reynold's reading Δίδυμος (ἐτῶν) ν' and the corresponding translation 50 years, Tybout].

1821. Fayum. Bakchias. Stamp on amphora stopper, 12/11 B.C. *SEG* LI 2144 (1). After re-examination of the object S.Pernigotti, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 84-88 (ph.; Italian translation), presents the following text: (Ἔτους) ιθ' Καίσ(αρος) | Ἰβιῶνος | κερούρω[ν] | [.] κνῆ(κος); L. 3 should be understood as κε' (= εἰκοσίπεντε) followed by (ἀ)ρουρῶν; LL. 2/3 record the well-known toponym Ἰβιὼν Εἰκοσιπενταρούρων. *SEG* LI (ed.pr. P.Davoli): (Ἔτους) ιθ' Καίσ(αρος) | Ἰβιωνος | κερ(άμιον?) ν (= ἥμισυ?) | κνῆ(κος?).

The text is also republished by P.Davoli, *Oggetti in argilla dall'area templare di Bakchias (El Fayyum, Egitto). Catalogo dei rinvenimenti delle Campagne di Scavo 1996-2002* (Pisa 2005) 116/ 117 no. T 73 (ph.; dr.), who now reads LL. 3/4 as κερ(--) [.] S | κνη and agrees with Pernigotti that Ἰβιωνος κερ(--) refers to the κώμη Ibion Eikosipentarouron [without precise transcription or explanation; κε' followed by P as an abbreviation of ἀρουρῶν?]; see also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1617, who cautions that D.'s readings in LL. 3/4 are uncertain; the ph. seems to show KEPOY in L. 3; the letters in L. 4 are probably numerals or measures of capacity. [In her 2001 publication (*SEG* LI 2144 (1)), P.Davoli did not indicate whether she considered Ibion an anthroponym or a toponym; in our Indices we reckoned with both possibilities (p. 768 and 802, respectively); evidently the entry on p. 768 should be cancelled on the assumption that P.'s and D.'s new interpretations are correct; in L. 3 ph. and dr. show nothing but κερ(--) vacat, followed by the abbreviation sign S]. Tybout].

In *Oggetti in argilla* -- D. also publishes a number of clay sealings on various fragments and some other stamps plus one dipinto (134 no. T 61: perhaps [--]ΠΙΕ[--] [possibly just πίε?]]) on amphora stoppers (ph.; dr.); all consist of a few letters or signs, mostly of highly dubious reading, which we do not reproduce. K.Vandorpe, *ibid.* 163-175 (ph.; dr.), offers a survey on sealings of containers in Graeco-Roman Egypt, using epigraphical and papyrological evidence (no inedita).

1822. Fayum. Unknown provenance. Christian epitaph of Tomanna, 400-450 A.D. Lefebvre, *Recueil* 85. L.Török, *After the Pharaohs. Treasures of Coptic Art from Egyptian Collections* (exhibition catalogue Museum of Fine Arts, Budapest, 18 March - 18 May 2005) 177/ 178 no. 125 (excellent color ph.; text in Coptic letters; translation), follows previous publications which, ignoring Lefebvre's edition, present this epitaph as a Coptic text: see inter alia W. Brunsch, *Egitto e Vicino Oriente* 18 (1995) 96/97 (cf. *SEG* XLV 2127-2147, with a concordance between Brunsch and Lefebvre based on G.Nachtergael, *CE* 72 [1997] 145-159); however, on a sheet with Corrigenda added to the catalogue, Török notes: ' "The Greek inscription reads" instead of "The Coptic inscriptions reads" ', and prints a text partly in Greek majuscules, but still in Coptic letters for the greater part. Ignorant of Lefebvre, Nachtergael, *SEG* XLV, and Török's corrigendum, H.Harrauer, 'Ein griechischer Grabstein', in F.Crevatin - G.Tedeschi (edd.), *Scrivere leggere interpretare* (cf. our lemma no. 1807) [4 pp.; no page numbers; ph.], publishes this text as a Greek ineditum read from the photograph in Török.

† Κ(ύρι)ε, ἀνάπαυσον τὴ|ν ψυχὴν τῇ δούλῃ σο|υ Τομαννᾷ· ἐκημή|θη ἐν Κυρίῳ Φαρμοῦ||θι ιγ', β' ἰν(δικτιῶνος)· † ἐν εἰρήνῃ | ἀμήν †

[H.'s text lags behind that of Lefebvre in one detail: he reads ἐκεμήθη instead of ἐκυμήθη (for ἐκοιμή|θη); however, the ph. clearly shows EKH, Tybout].

1823. Gebel Silsileh. Dedication to Isis, 17 September 14 A.D. *SB* 6845; *IThSy* 93; *SEG* XXXIX 1700. In the reprint of his article summarized in *SEG* XXXIX in J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 20/21, B. now offers an addition on 21 in which he draws attention to an unpublished reading by R.A.Caminos based on autopsy adduced by J.Rea, *The Oxyrhynchus Papyri* 55 (London 1988) ad no. 3806: (Ἔτους) μδ' | Καίσαρος | Θὼθ | κ', which corresponds with B.'s own reading presented in *SEG* XXXIX except for C.'s Θώθ where he read Θωύθ; B. prefers C.'s version. B.'s view that the date to the 44th year of Augustus, 17 October (assigned to this text by previous scholars) 'would be incompatible with the start of year 1 of Tiberius after 17 September' (*SEG*) has now lost ground with his publication of the graffito presented in our lemma no. 1818.

1824. Hermonthis (?). Christian epitaph of Herakleides, 6th/7th cent. A.D.? Rectangular limestone plaque; in the upper zone a floral relief decoration arranged in diamond-shaped patterns; inscription in a rectangular panel below; lower part, with a similar decoration as the upper zone, largely lost; the whole is bordered by a rectangular vegetally decorated frame; now in the British Museum. Ed.pr. J.Pelsmaekers, *OLP* 31 (2000-2005) 73-77 (ph.).; P.'s edition is superseded by the text of G.Nachtergael, *CE* 81 (2006) 280-286 (French translation), which we present below. Cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1623.

† Μνημεῖον τοῦ μα|καρίου Ἡρακλεί|του λαμπρ(οτάτου) ἐν μηνὶ| Παχὼν ιζ' τῆς || ιδ' ἰνδικ(τιῶνος)· μὴ λυ|πηθῇς, οὐδεὶς ἀθά|νατος ἐν τῷ κόσ̣[μῳ]

Date: 4th/early 5th cent. A.D., ed.pr.; probably 6th/7th cent. A.D., N. || provenance: ed.pr. adduces various funerary stelai with a similar decoration from Hermonthis, but he discards this as a possible provenance on account of the epithet λαμπρότατος which he considers to be typical of the Arsinoitis, Oxyrhynchitis and Herakleopolitis only; contra N. (the term is not geographically limited; it is not associated with a specific rank or occupation; 'employé seul ..., il définit un statut social de haut rang'; 282), who points out that the formula μνημεῖον τοῦ δεῖνος is frequent in Hermonthis || abbreviation sign: diagonal stroke at the bottom of P (L. 3); two diagonal strokes (//) after the numerals in LL. 4 and 5 || 2-3. Ἡρακλείτου for Ἡρακλείδου; Ἡράκλειτος, popular especially in the early Hellenistic period, dropped out of use in the Roman Imperial period; the confusion of -τ- and -δ- is widely attested, N., who adduces many papyrological examples of Ἡρακλείδης/Ἡρακλείδας written Ἡρακλείτης/Ἡρακλείτας (often wrongly included in Indices s.v. Ἡράκλ(ε)ιτος).

1825. Koptos. List of custom dues, 90 A.D. *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *I.Prose* 59; *SEG* LIII 1980*). B.Boyaval, *Kentron* 20 (2004) 182-184, presents some further criticism on details in F.Burkhalter's study (cf. already *SEG* LI 2150, also LII 1786). Topics are the identity of those involved in the mummy transport (sailors from the Red Sea and the

Nile; the land transport was probably carried out by 'transportateurs routiers', not by shippers) and the taxation of mummies (and other goods) in both directions (Koptos-Red Sea and vice versa) and without exemptions.

1826. Koptos. Dedications to Isis by Parthenios son of Paminis, 21/22 and 41-54 A.D. J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 1-10, re-examines the dossier concerning Παρθένιος Παμίνεως, especially the two Greek documents; the remaining 23 are Hieroglyphical and Demotic texts; all refer to building activities in the Isis temple (Julio-Claudian period; see A.Farid, 'Die Denkmäler des Parthenios, des Verwalters der Isis von Koptos', *MDAI(K)* 44 [1988] 13-65). The core of B.'s study (4-10) is his new reading of *I.Portes* 61 (*SB* 4245; bilingual [Hieroglyphic/Greek] dedication to Isis; 41-54 A.D.), for which see *SEG* LIII 2153. On 3/4 he republishes *I.Pan* 78 a (*SB* 8811; ph.; dedication to Isis, Harpokrates and Pan by Parthenios and this father Paminis; 21/22 A.D.; B. points out that the original L. 6, erased in order to engrave *I.Pan* 78 b, is omitted by previous editors; it contained the names of the month and day). Ostraka show that Paminis and his three sons were involved in the caravan trade (especially cereals) along the routes through the eastern desert between Koptos and the Red Sea ports Myos Hormos and Berenike. The dossier points to a moderately Hellenized Egyptian family (not necessarily sacerdotal, though firmly rooted in the religious organisation of Koptos): Egyptian in religion, Greek in the commercial milieu; their dedications are Hieroglyphic, but they also erected Demotic and Greek texts to be read by passers-by.

1827. Koptos. Dedication of a statue of Helios Sarapis Polieus, 245 A.D.? *I.Portes* 88 (*SEG* VIII 658; *SB* 7473; *IGR* IV 1182); *SEG* XLII 1565. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 447-464 (dr.), presents the following text.

Τὸν Πολι̣[έα Ἥλ]ιον μέγαν
Σάραπ[ιν τὸν φ]ιλοκαίσαρα
Μ. Αἴλ. Αὐ[ρ. ...... ὁ καὶ Δι]ονύσιος
καὶ ὡ[ς χρηματίζω ⟦... τῆ]ς Κοπ⟧
βου̣[λευτὴς τῆς λαμπροτά]της
π[όλεως τῶν Ἀλεξανδρέων]
[ἐπιδεξάμενος τὴν ἐπὶ τῆς δι']
[αἰῶνος γυμνασιαρχίας τοῦ]
[θεο]ῦ ὑπογυμν[ασ]ιαρχίαν,
γενόμενος ἑλ̣[λανοδί]κης
τῆς [ι?]ζ' Ὀλυμ[πιάδος, ἀνέθ]ηκα,
ἔτ̣ο̣υ̣[ς] γ' Αὐ[τοκράτορος Καί]σ-
[αρο]ς [Μάρκου Ἰουλίου Φιλίπ]-
[που] Εὐ̣[σεβοῦς Εὐτυχοῦς]
Σε[βαστοῦ καὶ Μάρκου Ἰου]-
[λίου Φιλίππου τοῦ γενναι]-
[οτάτου Καίσα]ρ̣ο̣[ς Σεβαστοῦ],
[....]Υ̣ [ἐπὶ] Ο̣ὐ̣α̲λερίου [Φίρμου]
ἐπάρχου Αἰγύπτου

1. Τὸν Πολι̣[έα Δία Ἥλ]ιον μέγαν, *I.Portes*; according to S. there is no room for Δία (see the drawing on 450); moreover, in various other inscriptions from Egypt the epithet Πολιεύς goes with Sarapis alone: *IThSy* 195 (Ombos; *SEG* XXXIX 1675 ad no. 195); *OGIS* 708 (Xoïs; *SB* 8912); *I.Portes* 89 (Koptos). S. suggests that Sarapis Polieus is patron-deity of Alexandria ‖ 3. M. Αἴλ. Αὐ[ρήλιος Δι]ονύσιος, *I.Portes* (too short according to S.); M. Αἴλ. Αὐ[ρηλιανὸς ὁ καὶ Δι]ονύσιος, *SEG* XLII; S. adduces various parallels for Marci Aelii Aurelii, who are

likely to have belonged to the 2nd to 4th generation of Roman citizens || 4. [τῆ]ς, *I.Portes* || 6-7. π[όλεως, διαδεξάμενος τὴν τοῦ | θεο]ῦ ὑπογυμν[ασι]αρχίαν, *I.Portes*; S. assumes that the text was longer than the one in *I.Portes* || 7-8. according to S., Sarapis held (and financed) the gymnasiarchy and Dionysios actually did the work as hypogymnasiarchos: in *I.Portes* 89 (Koptos) somebody succeeded Sarapis as gymnasiarch (διαδεξάμενος τὴν αὐτοῦ τοῦ ἁγιωτάτου Σαράπιδος γυμνασιαρχίαν) || 12. in fine Καίσαρο]ς, *I.Portes*; too long, S., who points out that the rule of syllabic division is regularly disregarded for the word Καίσαρος, even in texts in which otherwise the rule is adhered to || 13. initio [Μάρκ]ο[υ --, *I.Portes*; S. points out that the left part of a round letter is visible on the photo and opts for a lunar sigma || 14. on the photo S. discerns in the middle of the line the lower part of a vertical hasta, followed by an 'espace assez important' and traces of a round letter (omikron, omega, epsilon or sigma) || 18. initio one expects a date according to the Egyptian calendar: month-name plus numeral; the underlined alpha was seen by earlier editors but is now no longer visible, S. || earlier scholars restored in LL. 12-18 the names of Alexander Severus (third year: 223/224 A.D.) or Maximinus and Maximus (236/237 A.D.). S. suggests identifying the prefect of Egypt (LL. 18/19) with C. Valerius Firmus, recorded in several papyri for the years 245-247 A.D., i.e., in the 2nd to 4th year of Philippus Arabs; consequently he restores the names of the latter and that of Caesar Philippus Iunior in LL. 12-17; since the various fragments of the stone do not join, there is room for a few more lines between LL. 12 and 18 than assumed in *I.Portes*. In L. 11 S. discerns a large gap between the sigma of τῆς and the zeta; he suggests restoring [ι?]ζ', i.e., the 17th Olympiad, yielding 244 A.D., the first year of Philippus Arabs; for the chronology of the Alexandrian 'Ολύμπια cf. our lemma no. 1778. After having held functions in Alexandria Dionysios became a magistrate in Koptos.

1828. Leontopolis. Epitaphs. See our lemmata nos. 1769 sub (2), 1770 sub (2), (9), (11) and (13), and 1771 sub nos. (1), (2), and (6).

1829. Leontopolis. The 'lion stele': prohibition of access to a sanctuary, Ptolemaic period. *SEG* VIII 481; XL 1567 (7); *SB* 26. W.M.van Haarlem, *Allard Pierson Museum Amsterdam*, fasc. 3: *Stelae and Reliefs (Corpus Antiquitatum Aegyptiacarum)* (Amsterdam 1995) 53-55 (ph.; bibliography). Limestone stele with a farao presenting a statuette of Ma'at to the lion Miysis walking on a pedestal; two Hieroglyphic inscriptions (meaning 'the living lion' and 'King of Higher and Lower Egypt, Ptolemy [living for ever]') above, Greek inscription under the figures: Οἰκία τῆς ταφῆς τῶν | ⟨λ⟩εόντων vacat ἱερά. In view of the conspicuous vacat in L. 2, G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 9-11, interprets this text as: 'Maison de la tombe des lions. Elle est sacrée' (10) rather than 'The sacred house of the tomb of the lions', vel sim. The inscription implicitly forbids unauthorized entrance to the οἰκία; parallels in a papyrus and two inscriptions (P.M.Fraser, *JEA* 56 [1970] 179-182: prohibition of access to the treasury of a sanctuary; *SEG* XXXV 1682 = *SB* 13316: prohibition of access to the bakery of a sanctuary) suggest that the οἰκία is an office attached to a sanctuary (for previous interpretations cf. *SEG* XL).

1830. Marina/el-Alamein. Dating formula (of a honorary inscription?), 129 A.D. Rectangular gray marble plaque on the frontal side of a limestone pedestal (probably a statue base)

found in an annex of the 'basilica' (near the southeastern corner of the agora). Ed.pr. A.Łajtar, *JJP* 35 (2005) 100-103 no. 1 (ph.; translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1613 (text and French translation) and F.Kayser, *BE* (2007) no. 545.

--------- | [— ἐπὶ ⟦Τ(ίτῳ) Φλ(αουίῳ)⟧] | [⟦Τιτιανῷ⟧] ἐπάρχῳ | Αἰγύπτου, ἔτους ιδʹ | Ἁδριανοῦ τοῦ κυρίου, ‖ Ἁθὺρ κʹ

Honorary inscription or, less probably, a dedication, ed.pr. ‖ 1-3. ἐπὶ ... ἐπάρχῳ: for ἐπί plus dative (instead of the more correct genitive) there are several examples, mainly in 2nd/3rd cent. A.D. dedications from Egypt; alternatively, but less probably ἐπάρχῳ denotes the receiver of the dedication. Titus Flavius Titianus was governor of Egypt from 126 to 133 A.D.; the erasure of his name points to his previously unattested damnatio memoriae, which fits in with the absence of his name in non-Egyptian inscriptions (in Egypt he is on record only in documents of a more or less private nature) and in literature, ed.pr, with comment on other provincial governors suffering damnatio memoriae (inter alios Cornelius Gallus; see *SEG* LII 1798); cf., however, K., who points out that the name of this governor was also erased in an inscription from Pelusium (*SB* 4527; cf. *SEG* XLIX 2319) and that it was suggested restoring his name in a dedication from the Serapieion of Luxor dated 126 A.D. (*SEG* XXXI 1548; XXXV 1681). P.-S. notes that the governor's name is known, but not under this form and points out that the ph. shows more room in L. 2 than for the governor's cognomen alone ‖ the date, corresponding to 129 A.D., November 15 [rather 16, K.], falls one year before Hadrian's visit to Egypt; perhaps the erection of the statue with inscription was connected with the preparations for that visit (cf. also the text in our next lemma), ed.pr.

1831. Marina/el-Alamein. Dedication on behalf of Hadrian (or Trajan?), ca. 129 A.D.? Two non-joining fragments of a gray-creamy marble plaque; two holes for suspension; found in the southern portico of the main city square and on the surface of the mound formed during the building of the tourist village (Marina). Ed.pr. A.Łajtar, *JJP* 35 (2005) 103-105 no. 2 (ph.; translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1614 (text and French translation).

Ὑπὲρ αὐτο[κρ]ά̣τορος | Καίσαρος [. . .]ι̣ανοῦ̣

[Τρα]ϊανοῦ̣ or [Ἁδρ]ι̣ανοῦ̣; rather Hadrian in view of the inscription in our preceding lemma; like that text, it may be connected with the preparations for Hadrian's visit to Egypt, ed.pr. ‖ P.-S. points out that the space between the two fragments is larger than the photograph suggests and that L. 2 is not necessarily the last line of the inscription.

1832. Marina/el-Alamein. Building inscription, undated (2nd cent. A.D.?). Fragment of a gray marble plaque; found in the center of the ancient town. A.Łajtar, *JJP* 35 (2005) 105/106 no. 3 (ph.; translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1615 (text and French translation).

[---------] | κατα[σκευάσας τὸ] | β̣αλαν̣[ειὸν ---]

Or e.g. [--- τὸν] | κατα[σκευάσαντα κτλ., ed.pr. || the lettering is similar to that of the inscriptions in our lemmata nos. 1830/1831, which suggests a 2nd cent. A.D. date, P.-S.

1833. Marina/el-Alamein. Epitaph of Prota and Archonides, 2nd/1st cent. B.C. Two adjacent blocks of the pillar of a tomb. A.Łajtar, *JJP* 35 (2005) 106-108 no. 4 (ph.; dr.; translation).

Πρώτα καὶ Ἀρχω̣ν̣ί̣δη ἀμφότεροι | χρηστοί, χαίρετε

Πρώτα: for this Doric name cf. *IG* XII.2.260 and *SEG* XXIX 1007 [see also *SEG* XXX 409]; Prota and Archonides were probably a married couple native to a Doric and a non-Doric area, respectively, ed.pr.; F.Kayser, *BE* (2007) no. 545, points that out that a vocative Πρωτᾶ (of the male name Πρωτᾶς) is equally possible.

1834. Memphis (area of: Saqqarah). Epitaphs. See our lemma no. 1770 sub (5); cf. also no. 1769 sub (3).

1835. Mons Claudianus. Centuriones and curatores, 2nd/3rd cent. A.D. M.G.Angeli Bertinelli, M.F.Petraccia Lucernoni, 'Centurioni e curatori in *ostraka* dall'Egitto', in *Scrivere leggere interpretare* (cf. our lemma no. 1807) [44 pp.; no page numbers], mainly draw on the numerous ostraka, but also on one Latin and five Greek inscriptions recording centuriones (ἑκατοντάρχης, ἑκατόνταρχος [siglum: PX in ligature] or κεντυρίων/κενδυρίων; commander of the unit detached at the quarries, also involved in the local administration: a prestigious function) or curatores (κουράτωρ; an official in the local administration co-operating with the centurio and perhaps his subordinate only marginally). All documents date to the 2nd/3rd cent. A.D. Onomastical, prosopographical, and historical comment. Lists of centuriones (A.B.; 14 'centurioni certi', 6 'incerti', and 8 'anonimi') and curatores (P.L.; 25 certain and 7 dubious, all known from ostraka) arranged in alphabetical order. We mention the Greek inscriptions recording centuriones [completing A.B. - P.L.'s inconsistent references]: *I.Pan* 21 (*IGR* I 1256; *SB* 8320; *SEG* XIII 601; Ῥ(οῦφος) Προκουλειανός), 22 (*IGR* I 1258; *SB* 8321; Φάν(ν)ιος Σεουῆρος), 38 (*IGR* I 1254; *SB* 8323; *SEG* XLII 1577; Κουΐντος Ἄκκιος Ὀπτᾶτος), 41 (*IGR* I 1260; *SB* 8322; *SEG* XV 867; Οὐαλουέννιος Πρίσκος), and 42 (*SB* 8324; Ἀουΐτος).

1836. Oxyrhynchos. Christian epitaph (dipinto), 5th/6th cent. A.D. *SEG* LIII 1993; LIV 1743. S.Follet, apud É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1618, suggests restoring Ṇ[έ]|ιων in LL. 4/5 (no restoration in *SEG*).

1837. Panopolis. The Agrios monument. See our lemma no. 1770 sub (6).

1838. Panopolis (?). Dedication to Thriphis, March 5, 9 A.D. Inscription on the exterior of a conical alabaster vase ('Spendengefäss'); now in the 'Papyrussammlung' of the Österreichische Nationalbibliothek, Vienna (collection Tamerit). Ed.pr. H.Harrauer, in F.Beutler, W. Hameter, *"Eine ganz normale Inschrift" ... und ähnliches zum Geburtstag von Ekkehard Weber. Festschrift zum 30. April 2005* (Vienna 2005) 289-292 (ph.; German translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1635 (text and Greek translation).

Θρίφιδι θεᾷ μεγίστῃ Ταχράτις Σάμσις ἀνέθηκε (ἔτους) λη' Καίσαρος, Φαμενὼθ θ'

Thriphis is on record in papyri and inscriptions (*CIG* 4711 = *SB* 8317; *CIG* 4714 = *SB* 8325) from the area of Panopolis (wife and mother of the city's principal deity Min), ed.pr., who adds that the name Σάμσις is unknown so far; year 38 of Augustus = 9 A.D., ed.pr.

1839. Panopolis. Inscription (forgery?) mentioning the Paneia, 250-300 A.D. *I.Pan* 82. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 465-468, supports the view of A.Bernand (in *I.Pan*) that the inscription is a forgery. The text runs: Ἱερὸς εἰσελαστικὸς οἰκουμενικὸς | ὀλύμπιος ἀγὼν Περσέως Οὐρανίου | τῶν μεγάλων Πανείων. S. points out that many Egyptian contests are qualified by epithets in -ικος: πυθικός, ὀλυμπικός, καπετωλιακός. Ὀλύμπιος never occurs as epithet of an agon; it is 'une épithète inventée' and 'sent le faut'.

1840. Philai. Dedication to Asklepios on behalf of Ptolemy V Epiphanes, Kleopatra I and their son Ptolemy, 186-184 B.C. *I.Philae* 127. Republished by J.Bingen, *CE* 80 (2005) 277-280 (ph.).

[Ὑπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας θεῶν ἐπιφανῶν καὶ Πτολεμαίου τοῦ] υἱοῦ αὐτῶν
[-- Ἀσκλ]ηπιῶι

------ | ---- ̣που αὐτῶν | ---- [Ἀσκλ]ηπιῶι, *I.Philae* || 2. the long lacuna contained the name of the dedicants and the object dedicated, B. || the stone may have belonged to a lintel rather than a statue base; cf. *I.Philae* 8: dedication to Asklepios recording the same royal persons (who probably made the dedication on the occasion of a visit to Philai), on the lintel of the entrance gate to the temple of Imhotep/Asklepios: Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα | θεοὶ ἐπιφανεῖς καὶ Πτολεμαῖος ὁ υἱὸς Ἀσκληπιῶι. The temple of Imhotep appears not to have enjoyed attention after the reign of Ptolemy V, which prevents dating *I.Philae* 127 to the time of his successor; this stone was found built into a modern consolidation wall of the temple of Arsenouphis, near the temple of Imhotep; it probably comes from a secondary structure of the latter sanctuary modified or destroyed already in antiquity, B.

1841. Setis. Dedications to Ptolemaic rulers and the Gods of Elephantine, ca. 143/142 B.C. *IThSy* 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; LIV 1757*). In the exposition catalogue

H.Beck, P.C.Bol, M.Bückling (edd.), *Ägypten, Griechenland, Rom. Abwehr und Berührung. Städelsches Kunstinstitut und Städtische Galerie, 26. November 2005 - 26. Februar 2006* (Frankfurt am Main 2005), S.Pfeiffer, on 285-290 and 598-605 (ph.; German translation), studies this inscription, with its 'translations' of divine names, for the light it sheds on the equation of Egyptian and Greek deities in its initial stage: a sign of 'Überwindung interkultureller Differenz' (part of the title of P.'s contribution). Discussion of syncretism in the Egyptian religion.

1842. Sohag. Christian epitaph. See our lemma no. 1857.

1843. Terenouthis (Kom Abu Bellou). Epitaphs, 1st/2nd cent. A.D. J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 144-149, argues that the funerary stelai from Terenouthis date to the 1st/2nd rather than the 3rd/4th cent. A.D. He discusses three inscriptions (texts; French translations), with special reference to their laudatory epithets: **1)** *SB* 411 (B. 144-147; ph.); on the date and provenance from Nikiou see *SEG* LIII 1935 on p. 563; φιλογύναιος ('ami des femmes'): like φιλογύνης used normally in a depreciatory sense); **2)** *SEG* XX 546 (B. 147/148); φίλευνος (of a man): an epigraphical hapax with a solemn, positive connotation like φιλογύναιος ('respectabilité bourgeoise'), whereas its only literary attestation (*Anacreontea* 1.7) has a light overtone; **3)** *SEG* XXVIII 1536 (*SB* 11979; B. 148/149); εὐνοῦχος (of a Roman woman; 'gardienne de la foi conjugale') is not synonymous with φίλανδρος ('toi qui as aimé ton mari'); both epithets occur in L. 4: 'à l'amour soumis de la femme grecque φίλανδρος s'ajoute ici la vigilance conjugale de la matrone romaine'; date: 1st cent. A.D.; Roman Imperial period, *SEG*, with in the app.cr. ed.pr. P.J.Sijpesteijn's consideration to date the text between 79 and ca. 110 A.D.; however, Ἡρκουληειανός, considered an ethnic by S. and consequently providing a terminus post quem of 79 A.D., may as well be the cognomen of Λούκιος Δέξιος.

On 144 note 4 B. points out that in *SEG* XXXV 1613 ἐλινή̣ (for ἐλεεινή) instead of ἐλιϊσή̣ should be read (cf. our lemma no. 1851 app.cr. ad L. 3).

1844. Terenouthis. Epitaphs. See our lemmata nos. 1769 sub (3) and 1770 sub (3).

1845. Terenouthis (Kom Abu Bellou). Two epitaphs, 1st/2nd cent. A.D. *SEG* XXVIII 1496 and 1516. Republished by L.Török, *After the Pharaohs* -- (cf. our lemma no. 1822) 44/45 no. 3 and 48-50 no. 7, respectively (excellent color ph. of both; translations; Greek texts with errors corrected on an inserted loose sheet with Corrigenda). For *SEG* XXVIII 1496 see also G. Gabra, A.Alcock, *Cairo: The Coptic Museum and Old Churches* (Cairo 1993) 50 no. 1 (non vidimus).

1846. Thebai (area of: Karnak). Proskynema, 1st cent. B.C./1st cent. A.D. Graffito on the exterior wall of the sandstone steps leading to a large limestone altar in the eastern sanctuary of Karnak. Ed.pr. A.Varille, *ASAE* 50 (1950) 170-172 (ph.). Republished on the basis of V.'s photograph by G.Nachtergael, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 12/13 (French translation).

Τὸ προσκύνημα | Παμώνθης πρ(εσβύτερος) | Παπονήους | παρὰ τοῖς || θεοῖς πάντων

Date: late 3rd cent. A.D. (or possibly earlier), V.; 1st cent. B.C./1st cent. A.D., N. (on the basis of the letter forms) || 2. Παμωνθος, V.; Παμώνθης πρ (pi with rho superimposed): on account of its frequency this theophoric name (typical of the Theban region) is often specified by νεώτερος or πρεσβύτερος, N. || 2-3. at right κη engraved by another hand; perhaps the numeral 28, V. || 3. Παπονήους, V., who adduces three tax receipts from the Theban area recording the otherwise rare name Παπόνης; another receipt (*O.Strasb.* 349) mentions a person called Σενψεναμ(οῦνις) Παμώνθ(ου) πρε(σβυτέρου) Παπον(ήους?), who may be identified as the son of the author of our graffito; in that case the latter would date to the 2nd half of the 1st cent. A.D., N. || 5. πάντων for πᾶσιν, N. || only three other proskynemata are known from Karnak: G.Geraci, *Aegyptus* 51 (1971) 70/71, N.

1847. Unknown provenance. Dedication to Herakles in honor of Ptolemy VI Philometor, 152/151 B.C. Rectangular white marble plaque. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities Including Property from the Leo Mildenberg Collection, Wednesday 20 April 2005*, 24 no. 126 (ph.): 'formerly in a French private collection'. Published on the basis of autopsy in the Galérie Samarcande in Paris by S.Scheuble, *APF* 51 (2005) 30-39 (ph.; German translation); now in another private collection.

Βασιλέα Πτολεμαῖ[ον θεὸν Φιλομήτορα]
βασιλέως Πτολε[μαίου καὶ βασιλίσσης]
Κλεοπάτρας θεῶ[ν ἐπιφανῶν ὁ δεῖνα]
4 Φιλοστράτου Μακ[εδὼν ἡγεμὼν τῶν]
ἔξω τάξεων, γυ[μνασιαρχήσας]
τὸ κη´ καὶ τὸ κθ´ (ἔτος) κ[αὶ ---------]
βασιλέως Πτολε[μαίου θεοῦ]
8 Φιλομήτορος καὶ [γυμνασιαρχῶν]
τὸ λ´ (ἔτος) Ἡρακλεῖ

1-3. This formula for the dedication of a statue of Ptolemy VI also in *SEG* XVI 794 and *I.Kourion* 38, ed.pr. || 4-6. the dedicant's father may be identical to Philostratos, son of Asklepiodotos, priest of Alexander attested for the year 176/175 B.C. (W.Clarysse - G.Van der Veken, *The Eponymous Priests of Ptolemaic Egypt* [Leiden 1983] 24/25 no. 116); the dedicant was commander of the ἔξω τάξεων, ed.pr., who provides a list of sources and discusses scholarly views concerning the meaning of this form; she follows J.Lesquier, M.Holleaux and E.Van 't Dack, who considered the ἡγεμὼν τῶν ἔξω τάξεων an 'officier à la suite/disposition', a commander 'hors rang' or 'hors cadre', 'also eine Art Reserveoffizier, der das Pendant zum ἡγεμὼν ἐπ' ἀνδρῶν bildet' (39) || 5 and 8-9. the dedicant was gymnnasiarch in year 30 (of Ptolemy VI; L. 9) = 152/151 B.C.; since he had already been in charge in the

28th and 29th year (L. 6), he held this office for three years: a rare phenomenon in view of the high costs it entailed. The accomplishment of the third year was probably the occasion for the dedication. ed.pr., with comment on the role of gymnasia in the royal cult and in the army, and on Hermes and Herakles as the principal gymnasial deities (Herakles alone is rare; our stone is very likely to come from a gymnasium) || 6-7. ed.pr. considers the possibility that the lacuna contained an aulic title, though she sees various problems: 1) φίλος ὢν τοῦ βασιλέως (+ name of the king) does occur, but only in narrative contexts, mostly honorary decrees; 2) other aulic titles are never followed by the royal titulature; 3) aulic titles are generally recorded between the name (and patronymic) and the office. Cf. also J.Bingen, *BE* (2005) no. 611: 'peut-être son accession à un titre aulique, malheureusement mutilé'.

1848. Unknown provenance. Dedication to Nero, 54-68 A.D. *SEG* XLVIII 2038. See now G.T.Martin, *op.cit.* (cf. our lemma no. 1773) 166 no. 114.

1849. Unknown provenance. Dedication on a Jewish (?) polykandelon, 5th-7th cent. A.D. Copper-alloy polykandelon consisting of a cylindrical sheet of copper-alloy suspended from three chains; twelve dolphins around the rim of the sheet support glass oil-lamps; a penwork inscription along the sheet; now in the Louvre Museum. D.Bénazeth, *L'art du métal au début de l'ère chrétienne. Musée du Louvre. Catalogue du Département des Antiquités Égyptiennes* (Paris 1992) 168/169; cf. J.Durant et al. (edd.), *L'art byzantin dans les collections publiques françaises* (Paris 1992) no. 68; *Ägypten: Schätze aus dem Wüstenland. Kunst und Kultur der Christen am Nil. Katalog zur Ausstellung der Stiftung Preussischer Kulturbesitz* (Wiesbaden 1996) no. 226. É.Delpont (ed.), *L'art copte en Égypte: 2000 ans de christianisme. Exposition présentée à l'Institut du Monde arabe, Paris, du 15 mai au 3 septembre 2000 et au Musée de l'Éphèbe au Cap d'Agde, du 30 septembre 2000 au 7 janvier 2001* (Paris 2000) no. 193. Republished by D.Bénazeth, in D.Papanikola-Bakirtzi, *Everyday Life in Byzantium* (cf. our lemma no. 1981) 283 no. 296 (ph.).

Μαρίαν θυγατέραν Λευεί

The names suggest that the polykandelon was used by a Jewish house or synagogue. B. ['Levi (honors) his daughter Maria' or '(God bless) Maria, daughter of Levi'?, Tybout].

1850. Unknown provenance. Epitaphs. See our lemmata nos. 1769 sub (2), 1770 sub (4) and (10), and 1771 sub (4).

1851. Unknown provenance (Arsinoitis?). Epitaph of Thermoutharion, 6 A.D. *SB* 6829. Republished by J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 143/144 (ph.; French translation): Θερμουθάριον, | ἐτῶν κς´, ἄωρος | ἄλυπος· | (ἔτους) λε´, Φα(μ)ενὼ(θ) θ´

1. Θερμουθάριον: this name possibly but not necessarily suggests a provenance from the Arsinoitis, ed.pr. ‖ 2. B. adduces epitaphs from Leontopolis and Terenouthis featuring three or more laudatory epithets; cf. also our lemma no. 1843 ‖ 3. ἄλυπος εὐ[ψύχει], *SB*; vacat after ἄλυπος, B., who considers the possibility that a preliminary drawing may have been made for a third epithet, e.g. ἐλεεινή as in *SEG* XXXV 1613 (see our lemma no. 1843 in fine), though the scanty traces are only compatible with an A initio, e.g. ἄτεκνος ‖ 4. year 35, sc. of Augustus (on the basis of the lettering, the formula and the relief), not of Justinian (562 A.D.?, *SB*); ΦΑΝΕΝΩΘ, lapis; Φανενῶθ | κς´, *SB*; the non-existent L. 5 is due to F.Bilabel's (*SB*) misunderstanding of ed.pr., B.

1852-1853. Unknown provenance. Two epitaphs, 2nd/3rd cent. A.D. Two small white marble stelai with gabled tops; reliefs in a recessed field: man clad in a long robe reclining on couch; in front of the couch an object, either a small table or a vessel; the relief in our lemma no. 1853 is very shallow and drawn in outlines; inscriptions below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 119 no. 361 (color ph.). Texts read from the ph. by R.A.Tybout. [The reliefs can be assigned to Egypt on account of their formula and typology].

1852: **Epitaph of Zenodoros:** Εὐψύχι | Ζηνόδω[ρε] (or -(ρε)?)

1853: **Epitaph of Demetria:** Εὐψύχι | Δημητρία

1854. Unknown provenance. Funerary epigram for a sacred serpent, Roman Imperial period. Bernand, *Inscr. métriques* 102; *GV* 1313. A.Kolde, in *κορυφαίῳ ἀνδρί* (cf. our lemmata nos. 1093/1094) 143-153 (text and French translation of Bernand), analyses the language (refined; few irregularities), vocabulary (Homeric and unusual expressions), composition and meter of this epitaph of a sacred serpent, which all point to the Roman Imperial period (2nd/1st cent. B.C., previous scholars). K. underlines the poem's unique qualities: among funerary epigrams for animals (list on 150 note 38) none is dedicated to a serpent; equally unusual are the serpent's imprecation (call for vengeance) of the man who killed it, and the combination of Egyptian religious content with an epigram in the Greek tradition. The stone, acquired in Cairo, is of unknown provenance (Memphis, previous scholars; Thebes or the Fayum are more likely possibilities, but should also be considered with due caution).

1855-1857. Unknown provenance. Christian epitaphs, 5th cent. A.D. Three limestone stelai in the shape of relief aediculae with two columns supporting a pediment or an arch; now in the Staatliche Museen zu Berlin. Cf. the exposition catalogue *Ägypten. Schätze aus dem Wüstenland. Kunst und Kultur der Christen am Nil* (Wiesbaden 1996) nos. 53, 64, and 66. Now also presented by A.Effenberger, in *Die Welt von Byzanz* 377/378 nos. 870-872 (ph.).

1855: 377 no. 870 (= *Ägypten* -- no. 66). **Epitaph of Rhodia.** In the pediment an Egyptian cross flanked by A and Ω, below a woman in the adorans gesture; inscription on the 'architrave': Ῥωδία

1856: 377 no. 871 (= *Ägypten* -- no. 64; no text; German translation). **Epitaph of Theodora.** In the pediment two birds; above it an inscription in a tabula ansata, under it a woman in the adorans gesture; two crosses above her hands, a shell above her head; from the Fayum. Text read from the ph. by A.Chaniotis.

Ἐν ἠρήνῃ τῇ ἀναπαυσαμένῃ Θεωδόρᾳ

1857: 378 no. 872 (= *Ägypten* -- no. 53; no text). **Epitaph (?) of Senoute.** Under the arch a standing bearded monk with a distaff; inscription under the aedicula; said to come from the White monastery in Sohag. Text read from the ph. by A.Chaniotis.

Ἀπὰ Σενουτε

It is unclear whether this is the epitaph of Senoute (St. Shenouda the Archimandrite; 348-466 A.D.), who founded the monastery at Sohag in the mid fifth century, or a stele in memory of this abbot, E.

1858-1859. Unknown provenance (Upper Egypt). Two Christian epitaphs, 6th/7th cent. A.D. Two limestone stelai bought in the antiquities market in Egypt in the early 1890s by Władysław Czartoryski (1828-1894); now in the Princes Czartoryski Museum in Cracow. Ed.pr. A.Łajtar, *JJP* 35 (2005) 109-119 (ph.; translations), who argues that formal criteria suggest that these stones come from Upper Egypt (the Luxor-Armant-Esna area). The objects have been mentioned by K.Moczulska, in *Sztuka koptyjska* (Warsaw 1984) 54/55 nos. 19/20 (ph.) and A.Łajtar, *ZPE* 125 (1999) 161 no. 108 and no. 107 (= our nos. 1 and 2, respectively); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] nos. 1633/1634 (texts and French translations).

1858: 113-117 no. 1. **Epitaph of the monk Ko(n)stantios (?).** Triangular pediment with large akroteria (top of a funerary stele); in the tympanon two peacocks drinking from a cup standing on a column in between them; inscription on the horizontal fascia of the pediment.

Τὸν εὐλαβέστατον καὶ ἁγιότατον μονάζοντα Κωστάντιος

Either the mason failed to engrave the name of the deceased monk or, more probably, Κωστάντιος should be read as Κωστάντιον, ed.pr. ‖ ed.pr. adduces parallels for this type of stele, all of unknown provenance, and comments on the symbolism of the relief representation: the human soul

drinking from God's word as the animals drink from the spring (cf. *Ps.* 42) and the peacock as a symbol of immortality.

1859: 117-119 no. 2. **Epitaph of Abraham.** Stele with arched top; circle with a Maltese cross inside, placed within a square; inscription in the rounded upper section above; the other side of the stele shows an aedicula with fluted columns (small cross and two large fishes inside) and a triangular pediment (two birds on the listel).

† Εἷς Θεός· | Ἀβραάμ̣

1860. Unknown provenance (Fayum?). Tablets with alphabets (forgeries?). *SEG* XXXVI 1457; XXXVIII 1855 (bronze tablet in Würzburg with continuously repeated sinistrorsum Greek abecedaries on both surfaces; see also our lemma no. 2122 sub no. 32). In *SEG* XXXVI 1457 three tablets very similar to the Würzburg tablet [= W.] are mentioned; one was in a private collection in 1986; two others, said to come from the Fayum, were in the antiquities market. The latter have been acquired for the Schøyen collection [= S. (1) and S. (2)] and are now studied by D.A.Scott, R.D.Woodard, P.K.McCarter, B.Zuckerman, M.Lundberg, in R.Pintaudi, *Papyri Graecae Schøyen (P Schøyen* I) (Florence 2005) 149-160 (ph.; no complete text or dr.). For the shape of and comment on the letter forms see *SEG* XXXVI (no new palaeographical study by Scott et alii, who suggest that the tablets may come from Cyprus rather than northern Egypt). The first letter of W. is an alpha, whereas S. (1) and S. (2) open with gamma and ksi, respectively; W., S. (1) and S. (2) end on gamma, epsilon and zeta, respectively; S. et alii argue that the engraver passed from one tablet to another continuously, starting from W., which presupposes the existence, in addition to the yet unknown tablet in a private collection, of at least a fifth plaque; alternatively, S. (1) may have followed W., with gamma in dittography (S. et alii point to scribal errors in S. (1/2) without listing them systematically; as an example they record that in one of the series of S. (2) ksi, omikron, pi and san are missing between nu and qoppa, san being added as an 'afterthought' between rho and sigma). S. et alii report that a metallurgical study confirmed the authenticity of the Schøyen tablets beyond doubt. According to J.Bingen, *BE* (2005) no. 563, strong doubts remain: he points to the obscure provenance and emergence in the antiquities market of all four objects and to the studies by himself and by M.Lejeune (ignored by S. et alii) concluding independently that the tablets were forgeries (see *SEG* XXXVIII [where it is also reported that an analysis of W. confirmed this view; the authenticity of W. was also rejected by M.-L.Lazzarini: see *SEG* XLVIII 2101]).

KYRENAIKA

1861. Kyrenaika. Dialect. In an article devoted to the study of the Aeolian dialects and the language of lyric poetry, A.C.Cassio, in F.Bertolini, F.Gasti (edd.), *Dialetti e lingue letterarie nella Grecia arcaica. Atti della IV Giornata ghisleriana di Filologia classica (Pavia, 1-2 aprile*

2004) (Pavia 2005) 29-31, briefly discusses linguistic features in inscriptions of Kyrene: *SEG* IX 3 L. 37 (ἀποστελλοίσας); 72 L. 87 (καθάραισα); 5 L. 26 (παῖσιν); 4 L. 17 (παίσας); cf. *SEG* XLVIII 1067 from Thera (θανοίσας, ποθέσαισα).

1862. Euhesperides/Berenike. Stamped amphora handles, Hellenistic period. K.Göransson, *Transport Amphorae and Trade* 137-142, 140/141 (dr.) mentions three Thasian stamps (Θα[σίων] | [Π]ανφάη[ς] | Λεύκων; Κτῆσι[ς] | Θασίω[ν] | Θρασω(νίδης); Φείδιπ(πος) Θα|σί-[ων Μυ]ΐσ(κος)) and one possibly Rhodian (probably recording the eponym Τίμαρχος).

1863. Kyrene. Honorary inscription for C. Claudius Pulcher, shortly after 92 B.C. *SEG* LIII 2045. É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1652, points out that this inscription was already published by L.Gasperini, *QAL* 5 (1967) 53-57 (cf. *An.Ép.* [1967] no. 532), who read in L. 1 Γάϊον Κλώδιον Ἀππίω υἱὸν Π[όλχρον] (P.-S. gives the more 'correct' transcription Π[οῦλχρον]; the restored name not in *SEG* LIII). As pointed out by G. (and cf. also O.Salomies apud P.-S.) Claudius Ap. f. Pulcher was consul in 92 B.C. and must have been appointed governor of Kyrenaika shortly after that year.

1864. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. *SEG* XXXVIII 1889; LII 1835*. In *BE* (2005) no. 620, C.Dobias-Lalou repeats her observation from *BE* (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honorand is to be erected, is the gymnasion in Athens, not Kyrene.

1865. Kyrene. Epitaphs from the nekropoleis. J.C.Thorn, *The Necropolis of Cyrene. Two Hundred Years of Exploration* (Rome 2005); non vidimus; the following information is based on C.Dobias-Lalou, *BE* (2007) no. 559, and É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1650. On the basis of data drawn from archives T. presents the results of the excavations undertaken in the nekropoleis of Kyrene in 1952 and from 1955 to 1957 by Alan Rowe, published only cursorily in the 1950s. History of research; typology of funerary monuments; 'catalogue raisonné' of small finds. For the epigraphist the interest lies in the re-establishment of the relationship between inscriptions on stones or walls and their archaeological context. T. mentions some inedita, but he does not offer a proper edition, which is prepared by J.Reynolds (D.-L.).

P.-S. points to T.'s republication, on 512/513, of four dipinti on the tomb of Dimitria based on the readings of J.Reynolds; only the fourth, the epitaph of Διμιτρία (*CIG* 9136; ca. 350-400 A.D.) is complete; for R.'s text, presented by P.-S. with a French translation, see *SEG* XLII 1675 B; T. gives the three other fragments in majuscule texts, following R.: see *SEG* XLII 1764 A/B (= *CIG* 5149 [but see *SEG* XLII 1764 app.cr. in fine]; 2nd/3rd cent. A.D. or later) and 1675 A (= *CIG* 9136; ca. 350-400 A.D.); P.-S. suggests three readings of single words or names in

two of these fragments. [However, these have already been proposed by R.: see *SEG* XLII 1764 app.cr. ad L. 3, and 1675 A ad LL. 2 and 8, Tybout].

[See now also D.M.Thorn - J.C.Thorn, *The Gazetteer of the Cyrene Necropolis. From the original notebook of John Cassels, Richard Tomlinson, and James and Dorothy Thorn* (Rome 2009)].

1866. Kyrene (area of: Wadi Bu Nabeh). Epitaph of the veteran L. Fufius Secundus, ca. 150 A.D.? *SEG* LII 1843. S.Perea Yébenes, *Gerión* 21.2 (2003) 59-61 (text, with [Σέ]κο(υ)νδος rather than [Σε]κόνδος in L. 2; Spanish translation), argues that the Roman onomastics of this veteran (Λ.) suggest that he came from the West rather than being a native Kyrenaian (cf. *SEG*, app.cr. [for the origin of the Fufii see *SEG* XLIV 963 app.cr.]); after service he probably settled in the Kyrenaika as a farmer or tenant; during the ca. 20 years he spent in the region he learnt Greek, the language of his fellow-citizens. That he was memorialized as a ο(ὐ)ετρανός points to the considerable social status of veterans in the cities of North Africa. Though it is known from *SEG* XVII 584 that 3,000 veterans were sent to the Kyrenaika by Trajan after suppression of the Jewish revolt of 115-117 A.D., no connection between Legio I Italica and North Africa can be established (cf. *SEG*, app.cr.) except for the presence of a contingent between 144 and 152 A.D. in Mauretania Caesariensis (*CIL* VIII 10474), to which L. Fufius Secundus is unlikely to have belonged.

J.Reynolds, in *L'Africa romana. Mobilità delle persone e dei popoli, dinamiche migratorie, emigrazioni ed immigrazioni nelle province occidentali dell'Impero romano. Atti del XVI convegno di studio Rabat, 15-19 dicembre 2004* (Sassari 2006), vol. 3, 1907-1912 (ph.; text, now with [Σέ]κουνδος vacat instead of [Σε]κόνδος; translation, repeats and elaborates upon the argument presented in her first edition (see *SEG* LII): lettering of the 2nd cent. A.D.; type of stele possibly prior to the late 1st cent. A.D., but the stone may have been re-used. Legio I Italica was probably raised in 66 A.D.; a veteran who died aged 60 will have been buried in the very late 1st or early 2nd cent. at earliest; the first legionaries, however, were recruited in Italy, so that it seems unlikely that one of the first recruits retired to Kyrenaika. Discussion of the vicissitudes of the legion, mainly active in the Danube region since Vespasian; no evidence for a connection with Kyrenaika. Either Fufius was a native Kyrenaian or he belonged to the 3,000 veterans sent to Kyrenaika shortly after 117 A.D. (see *SEG* LII app.cr.). 'This is a man of quite moderate status and ... his tomb ... appears to fit into the lower range of the small numbers of veterans' tombs ... so far known from the province' (1912).

C.Dobias-Lalou, *BE* (2007) no. 564, comments on the transcription of the Latin: ὀέτρανος, unparalleled in Kyrenaika, is closer to οὐε- than to βε-; Fufius is generally rendered as Πούφιος but here written Φούφιος; this suggests an early date, not too far from the time when the Legio I Italica was raised.

1867. Kyrene. Graffito on a female bust, late 5th/early 4th cent. B.C.? Graffito lightly engraved on the polos of a small limestone female half-figure clad in himation; found during Alan Rowe's 1957 excavations. Edd.pr. J.Reynolds - J.C.Thorn, *Libyan Studies* 36 (2005) 89-100 (dr.), who with some reserve offer the reading θεά. T. points out that the statue and two

similar figures from the same context originally stood on small sarcophagi in an enclosure 'devoted to the cult of Persephone' (99); he dates the ensemble to the late 5th/early 4th cent. B.C. on archaeological grounds. R. argues that the lunate epsilon and alpha with dropped bar suggest a date in the Hellenistic period, though they are compatible with the 4th cent.; the female deity may derive from a native Libyan concept; scholars identified her with Ge, Demeter or Persephone, but our inscription seems to show that she was anonymous: 'she was simply "the goddess" who is named, and yet not named' (89). Edd.pr. adduce two reliefs from Eleusis: *IG* II² 4683 (ph.; votive plaque dedicated θεᾶι and θεῶι, both represented in the relief; late 4th cent. B.C.) and 4701 (dr.; plaque dedicated by a ἱερεὺς θεοῦ καὶ θεᾶς, with labels Πλούl τῶν, Τριπτόλεlμος, θεά, and θ[ε]ός [the latter is not visible on the dr.]; ca. 98 B.C.). Cf. also C.Dobias-Laou, *BE* (2007) no. 560: the female deity is not necessarily anonymous, since on the Eleusinian monuments θεά precisely refers to Persephone [θεά as a label identifying a single statuary figure seems strange; the graffito may have been meant as a dedication: θεᾷ, the deceased having been given to 'the goddess' of the Underworld, Tybout].

UNKNOWN PROVENANCE

1868. Unknown provenance. Dedication to Aphrodite, ca. 550 B.C. Late Corinthian black-figure skyphos with confronting swans on the exterior surface; inscription incised in a spiral on the interior. Offered for sale by Jean-David Cahn, Basel. Cf. catalogue *Auktion 4. 10/19/2002*, 25 no. 204 (ph.): Ἱερὸν | Ἀφρο(δίτης).

1869. Unknown provenance (Asia Minor). Epigram invoking the protection of an anax, 2nd cent. B.C. *SEG* L 1653. Starting from the epigram which states that the relief protected the house of a Διομήδης, R.A.Tybout, in T.Ganschow, M.Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 391-398 (ph.; German translation), comments on the role of rider-reliefs in domestic contexts, apparent from literary (*AP* 9.336; Kallimachos), archaeological (Hanghäuser in Ephesos) and epigrapical evidence: special attention to *IGR* I 810 (Kaibel, *EG* 841; Thrace, Perinthos?; 149 A.D.; ph.; German translation), similar to the Diomedes relief inter alia in the invocation of the rider as ἄναξ (for which cf. also *I.Kyzikos* 297 and *SEG* XXXVIII 1917; for its close relationship with ἥρως cf. Paus. 1.37.2: ἄναξ ἥρως); cf. also *IGBulg* III 1874 (ἥρως κατοικίδιος), and among documents other than rider-reliefs *IG* I³ 310 LL. 81-83 and *IG* II² 5071 (ἥρως ἐπιτήγιος); *IG* IV².1.297 and *SEG* XV 210 (Epidauros; ἥρως κλαικοφόρος) and *IG* IV 768 (Troizen; idem). Discussion of the expression δεξιτερὴν χεῖρ' ὑπὲρ αἰέν ἔχων (unparalleled in this form); on 398 T. adduces *IG* II² 2499 (*Syll.*³ 1097; *LSCG* 47) as a document exceptionally providing information on the specific circumstances conditioning the cult of a hero in a house; this makes clear that much may escape us in the evaluation of other domestic hero cults.

1870. Unknown provenance. Dedication to the Armenian Theos Epekoos, 3rd cent. A.D. Bronze hand with stretched fingers and the same inscription engraved twice: in the palm (A; with mistakes) and on the forearm (B). Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 47 no. 70 (color ph.). We read the texts from the ph.; A.Chaniotis, *EBGR* (2005) [2008] no. 64, transcribes (B).

A: Βαρβηλος Σθαρί|ωνο⟨ς⟩, ἀγροῦ Ἀ⟨ρ⟩με|νίου, θεῷ {κ} ἐπηκ|όῳ Ἀρ⟨μεν⟩ίῳ ἐξ ἰ||δίων ἀνέθη|κεν εὐχ⟨ῆς⟩ χάρ{α|ρ}ιν, ὑγία

B: Βαρβηλος Σθαρίωνος, | ἀγροῦ Ἀρμενίου, | θεῷ ἐπηκόῳ | Ἀρμενίῳ ἐξ ἰ||δίων ἀνέθη|κεν εὐχῆς χάριν two symmetrical ivy leaves

A. Σθαρί|ωνο⟨ς⟩: cf. below ad B L. 1 || 2. AME, hand || 4. ΑΡΜΙΩ, hand || 6-7. ΕΥΧΑΧΑΡΑ|ΡΙΝΥΓΙΑ, hand [the meaning emerging from this sequence is evidently that Barbelos made his dedication as a thanksgiving for recovering his health, Tybout] || **B.** [the ph. does not show some letters on the right, which we supply from (A): NOC (?; see below) in L. 1, I in L. 4 (partly visible), H in L. 5 (partly visible), and PIN in L. 6; whether PIN was followed by ΥΓΙΑ is unclear] || 1. Σθαρίωνος, Chaniotis [the ph. does not show the last three letters; A has CΘΑΡΙΩΝΟΥ] || in the catalogue the hand is associated with the cult of Jupiter Dolichenus.

1871. Unknown provenance. Epitaph of Stratonike (and Philaina?), 3rd cent. B.C. Slightly tapering rectangular white marble stele with a triangular pediment; in a recessed niche a relief representing a girl clad in a long robe and holding a rattle in her right and a pet in her left hand; inscription above the relief. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 113 no. 335 (color ph.; majuscule text). Read from the ph.: Στρατονίκη | Διονυσίου, | Φιλαῖνα | Θεοδώρου

[Or perhaps, in view of the single girl represented, Στρατονίκη | Διονυσίου | Φιλαῖνα || sigma: divergent horizontal hastae; omikron, omega: slightly smaller than other letters, Tybout].

1872. Unknown provenance (probably Pamphylia/Cilicia). Funerary relief (?) with three labelled persons, 2nd cent. B.C. Rectangular limestone stele broken above. Relief representing from left to right a veiled woman clad in chiton and himation, seated on an elaborately decorated diphros and resting her feet on a stool; a veiled woman clad in chiton and himation standing on a sort of pedestal with two steps; a warrior wearing a helmet and clad in an exomis, legs and feet bare, holding a shield in his left and a sword in his right hand, moving to the right (?); there is no interaction among the figures, who all look to the right; in the background two pilasters and, in the corners, two pillars; the architecture and the steps of this unusual, subtly sculpted relief are reminiscent of a theatrical background. On the base below three inscriptions identifying the persons (A-C); there is another, probably later, inscription (D) in smaller letters of another type (lunate E and ω against E and Ω in A-C) and probably written by another hand between the L. 2 of (B) and L. 2 of (C) and below. Offered for sale by Gorny & Mosch,

Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 39 no. 60 (color ph.). Read from the ph. by R.A.Tybout.

A: Κωνις | Ἀπολλῶτος **B:** Νανα Ἀπολλῶτος | θυγάτηρ **C:** Βερλακωτας | Ἀπολλῶτος
D: τοῦ Ουβ|ραουγερεως

[**A.** Κωνις: cf. Bean-Mitford, *Journeys -- Rough Cilicia 1962-63* nos. 11/12; *Journeys -- Rough Cilicia 1964-68* nos. 35 and 42 || **B.** Νανα: especially frequent in eastern Asia Minor (e.g. Bean-Mitford, *Journeys -- 1964-68* nos. 42, 55, and 65) || **C.** probably previously unattested; cf. Βερλας: R.Heberdey - A.Wilhelm, *Reisen in Kilikien* (Vienna 1896) no. 231; Βερλωνδας: Bean-Mitford, *Journeys -- 1964-68* no. 68 || **D.** Οβραουγερις: cf. Bean-Mitford, *Journeys -- 1964-68* nos. 54 (b) and 68; cf. also *ibid.* 78/79 note 141 (on *CIG* 4406 + 4407); the variant in Ου- seems to be new, but cf. Ουβρανγερος (*SEG* XX 76 (a-c); Cilicia); Ουβρανγουα (Bean-Mitford, *Journeys -- 1964-68* no. 29); Ουβρανγετης (*SEG* XX 77 (b); Cilicia); Ουβραμυς (*SEG* XX 92 (d); Cilicia); Ουβρασις (for this name and other names related to Οβριμος [Οπρα-, Οβρα-, vel sim.] see *SEG* XLI 1788 (3) Cilicia) || our inscription can very probably be assigned to eastern Pamphylia or Cilicia on onomastical grounds. Probably an epitaph recording Apollos' wife Konis and his children Nana and Berlakotas; (D) should probably be connected with (C) as a papponymic, Tybout].

1873. Unknown provenance. Epitaph of Demetrios, 2nd/1st cent. B.C. Rectangular marble stele topped by a triangular pediment with recessed tympanon and akroteria; inscription in the main field. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 224 (ph.) [with a description clearly belonging to another object; consequently it remains unclear whether the provenance 'From the Rendell Collection, USA, acquired between 1965 and 1985' applies to the stele shown in the photograph]. Read from the ph. by R.A.Tybout.

Δημήτριε | Μηνοδότου | Ἰτυκαῖε | χρηστέ, χαῖρε

[Date: 2nd/1st cent. B.C. on the basis of the lettering || 3. Ἰτυκαῖος: ethnic of Ἰτύκη (= Latin Utica); in Schol. Luc. Lexiph. 3 it denotes a city in Sicily (cf. W.Pape - G.E.Benseler, *Wörterbuch der griechischen Eigennamen* [Braunschweig 1911[3]] s.v.); our inscription may well provide the first epigraphical attestation of the ethnic; the PHI-database does not provide examples, Tybout].

1874. Unknown provenance. Epitaph of Zotion, 2nd/1st cent. B.C. Rectangular white marble stele broken above; in a niche a relief representing a seated veiled woman, a smaller standing veiled woman and a girl (servant?), all clad in long robes; inscription under the niche. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 113 no. 338 (color ph.). Read from the ph. by R.A.Tybout.

Ζώτιον Μηνοδώρου, | χαῖρε

1875. Unknown provenance (eastern Mediterranean). Epitaph of Kale and others, 171/172 A.D. Rectangular white marble stele with slightly arched top; in a niche four frontal busts in two registers: above a bearded man and a veiled woman, below a bearded man and a woman; all are clad in chiton and himation; on the flat field below two objects: a curved stick and a flute (?). Twice offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 123 no. 368 (color ph.) and catalogue 150, *Auktion Kunst der Antike, 11. Juni 2006*, 16 no. 9 (color ph.; deficient majuscule text). Text read from the ph. by R.A.Tybout.

Καλὴ ἑαυτῇ καὶ Νείκωνι | τῷ ὑῷ καὶ Τροφίμῃ νύνφῃ | ζῶσιν καὶ Ἀλεξάνδρῳ | τῷ ὑῷ μνήμης χάριν || ἔτους σνς´

[Date: 150-200 A.D., catalogues; the hair styles point to the reign of Marcus Aurelius || 5. year 256 (probably Sullan era, yielding 171/172 A.D.) || style and typology of the relief suggest an eastern Mediterranean provenance. Pfuhl-Möbius offer no convincing parallel, though the frontal rendering of the heads and the representation of objects in flat relief are reminiscent of certain Phrygian examples; the attestations of Καλή, though not very frequent, are too widely scattered geographically to help establishing the stele's provenance; Τροφίμη is especially frequent in Asia Minor, Tybout].

1876. Unknown provenance. Two epitaphs, 194 A.D. / 2nd cent. A.D. For epitaphs assigned to Paros and Saittai, see our lemmata nos. 943 and 1299, respectively.

1877. Unknown provenance. Epitaph of Maximos and his son Zosimos, 206 or 260 A.D. Large white marble stele offered for sale by Gorny and Mosch, Giessener Münzhandlung, *Auktion 140. Kunst der Antike, 21. Juni 2005*, 44 no. 100 (color ph.). Ed.pr. M.P.de Hoz, *EA* 40 (2007) 119-124 (ph.; translation), who points out that the stele is on display at 'Antigüedades. Félix e hijo', a gallery devoted to classical archaeology, in Sevilla. Stele divided into two fields: 1) a triangular pediment crowned by a large central akroterion in the shape of a palmette and two other corner-akroteria in the shape of half palmettes; in the pediment two birds (doves?) pecking at grapes on both sides of a vine; 2) central field flanked by two pilasters with Corinthian capitals and with alternating tendrils (with vine leaves) and bundles of grapes; on an upper band, joining both capitals and of the same hight, a series of three zigzag lines; in the field representation of a large wreath with ribbons at the top, a hand mirror, a diptych, two astragaloi, a circular object (round cake?) divided into four segments by two crossed lines, a comb, a spindle and spinning wheel joined by a thread, and a console with the name of one of the deceased (Μαξίμου); under the central field a six-line inscription. Ed.pr. provides copious iconographic parallels for the shape of the stele, the ornaments in the pediment and on the pilasters and architrave, and the various objects represented in the main field. She concludes that the stele originates in northwest Phrygia or neighboring Mysia, more specifically from the Upper Tembris Valley or the area of Kadoi.

Ἔτους • σϙα´ • μη(νὸς) • Αὐδναίου • ε´ • | Μάξιμος ὁ πατὴρ κὲ Εὐτυχιανὴ | ἡ σύνβιος αὐτοῦ κὲ ὁ υἱὸς αὐτοῦ | Τατιανὸς κὲ Τατιανὸς κὲ Μαρ||κέλλα οἱ ἀδελφοὶ Μαξίμῳ κὲ | τῷ υἱῷ αὐτοῦ Ζωσίμῳ μνήμης | χάριν

Square letters, except for lunate sigma and omega; KE in ligature || 1. year 291 = either 206 (era of Sulla, used in Kadoi) or 260 A.D. (era of Actium, used in the Upper Tembris Valley) || 6. MNH and MH in ligature || 7. χάριν: on the plinth of the right pilaster || since most of the objects represented in the central field point to a woman and the deceased were a father and his son, the stele was probably made in a workshop for a possible buyer, before knowing whom it was going to be dedicated to. The blank console supports this idea, ed.pr.

1878. Unknown provenance (north-east Lydia). Epitaph of Apollonios, 216/217 A.D. Tapering marble stele (probably with the pediment broken off and now lost) with a relief representing a bearded man clad in a himation, standing on a protruding ledge and holding in his left hand an unidentifiable object; inscription below; from the Rendell Collection, USA, acquired between 1965-1985. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 223 (ph.; English translation). Read from the ph. by R.A.Tybout.

Ἔτους τα´, μ(ηνὸς) Αὐδναίου· Αὐρ(ηλία) | Ἀντωνία Ἀπολλώνιον τὸν ἄν|δρα καὶ Αὐρ(ήλιοι) Στρατονεικιανὸς καὶ | Ῥουφεῖνος τὸν πατέρα ἐτείμησαν

[Abbreviation sign: horizontal stroke above Y; punctuation marks (small dots) in L. 1 (Σ•Τ•Α•Μ and ΟΥ•ΑΥΡ) || 1. year 301 (era of Sulla) = 216/217 A.D. || the stele can be assigned to north-east Lydia on the basis of the form of the stele, the formulary and the onomastics. All the examples of Στρατονεικιανός I have been able to find come from north and north-east Lydia (*TAM* V.1.213, 651, and 789; V.2.833, 849, 929, 1000 (?), and 1128; *SEG* LI 1626; LIV 1210). The [Α]ὐ(ρήλιος) Στρατονεικιανός who dedicated an altar to the ἐπήκοοι θεοί (*TAM* V.1.789; Göcek; undated) may be identical with our homonymous son in view of the rarity of the name Στρατονεικιανός; that an Αὐ[ρ]ή(λιος) [Στ]ρατονεικεια[ν]ός erected an epitaph for this mother Ἀντωνεία in Attalia (*TAM* V.2.833; undated) is a pure coincidence, since Antonia's σύμβι(ο)ς named Αὐρ(ήλιος) Ἀπολλωνείδης and Stratoneikianos' brother Εὔφορος participated in this duty (also the formula ἐποίησαν ... τῇ μητρὶ μνείας χάρειν differs from that of our inscription), Tybout].

1879. Unknown provenance. Christian epitaph, 6th cent. A.D. *SEG* LII 1866. G.Kiourtzian, in *Mélanges Jean-Pierre Sodini* (*T&M* 15; Paris 2005) 381-391 (ph.; translation), presents the text of *SEG* LII 1866, points out that the text has been engraved on a Byzantine brick and dates to the 6th cent. A.D. (*SEG*: reign of Constantine the Great or later). Comment on the manufacturing, shape, color and use of Byzantine bricks ('briques cuites'), and on the text of the epitaph. The ἐνορχίζω-formula (LL. 6-11) has its best parallels in *IG* V.1.822 (Sparta) and Feissel, *Recueil* 215 (Amphipolis). These texts date to the 5th/6th cent. A.D. The mention of the Holy Trinity (LL. 10/11) frequently occurs in 6th cent. A.D. inscriptions. Palaeographical and phonetical features of our text can be found also in the text of our lemma no. 1098 (late 6th

cent. A.D.). In an appendix K. collects other inscribed Byzantine bricks: see our lemmata nos. 615, 736, 816, 1098, 1504, and 1530.

1880. Unknown provenance. Graffito (owner's mark?) on a lamp, 350-300 B.C. Black glazed lamp with a graffito on its left side. Ed.pr. C.Thöne, *Die griechischen und römischen Tonlampen. Katalog der Sammlung antiker Kleinkunst des archäologischen Instituts der Universität Heidelberg* (Mainz 2004) 21 no. 31 (ph.; dr.; text in majuscules); cf. also M.Sève, *BE* (2007) no. 66: ΕΥΦΡΑΙΟΣ

ΕΥΦΡΑΙ[.]ΟΣ; the last two letters, more bold than and slightly separated from the first six letters, may have been written by another hand; the most probable reading is Εὐφραῖος, though the nominative surprises if we have an owner's mark, S. [the ph. seems to show ΕΥΦΡΑΙΟ̣ immediatelly followed by ΟΣ: apparently an attempt, whether by the same or another writer, to finish the graffito more firmly after an abortive first try, Tybout] ‖ on 178/179 ed.pr. lists six lamps from her catalogue bearing 'Buchstaben und Initialen' (dr.; stamped on the bottom; workshops' signatures); two are certainly Greek: 1) 101 no. 199 (ΚΥ; an Attic workshop producing from the mid to the early 5th cent. A.D. signed with these letters; the lamp is dated 350-400 A.D.); 2) 114 no. 224 ΠΡ (probably an Egyptian workshop active in the 3rd cent. A.D.).

1881. Unknown provenance. Inscription on a bronze jug, 4th/3rd cent. B.C. Bronze olpe with inscription on the handle offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 155 no. 497 (color ph., inscription illegible): ΧΑ

1882. Unknown provenance. Inscriptions on lead sling bullets, 4th-late 2nd cent. B.C. 28 lead sling bullets with inscriptions and/or symbols in relief; now in the Museum of Art and Archaeology at the University of Missouri-Columbia. Ed.pr. S.L.Tuck, *Epigraphica* 67 (2005) 45-62 nos. 1-28 (texts in majuscules; parallels for most bullets). The objects have been bought in Athens unless stated otherwise. We omit nos. 14 (Latin), 17-19 (symbols only), 25-27 (badly worn and illegible), and 28 (ancient bullet with forged inscription). **Names of commanders: 1)** Ἀλεξ[άν]|δρου (48 no. 1; ph.; inscription on the obverse and reverse; Alexander the Great, ed.pr. [cf. e.g. *SEG* XXXI 966 in fine (nominative); XXXI 1604; XLIX 586 (1/2) (genitive); XLVIII 1021 (1) (abbreviated)]); **2)** ΔΗ (48/49 no. 2; inscription on the obverse; on the reverse a symbol, probably a monogram; possibly from Palaestina [region of Haifa?]; probably Demetrios Poliorketes, ed.pr.); **3)** Ξενοκράτης (49 no. 3; ph.; Theban boiotarch, contemporary of Epaminondas who participated in the battle of Leuktra in 371 B.C., ed.pr. [cf. *SEG* XXXI 267 (1) = XLIX 328]); **4/5)** Γοργί[ου] and [Γ]ορ[γίου] (49/50 no. 4 and 50 no. 5, respectively; inscription on the obverse; thunderbolt on the reverse; taxiarch of Alexander the Great, ed.pr. [cf. *SEG* XXXI 1612/1613]); **6)** Ἄνδρων (50/51 no. 6; inscription on the obverse; thunderbolt on the reverse; trierarch in the fleet of Philip of Macedon and Alexander the Great, ed.pr., who also considers the possibility that we have an otherwise unattested abbreviation of Andronikos, a commander under Alexan-

der and his succesor generals [impossible in view of the omega; for Ἄνδρων cf. e.g. *SEG* XXXI 1605-1607; perhaps rather a manufacturer's name in view of the inscription Ἄνδρων ἐπόησε on three bullets from Cyprus (*SEG* XXVII 966)]); **7/8)** Γλαυκία and Γλ[αυκία] (51 nos. 7 and 8, respectively; no. 7 is reportedly from Cyprus; ilarch of Alexander at Gaugamela, ed.pr.); **9/10)** Πετάλ|λου and [Π]ετ[ά]|λου (52 nos. 9 and 10, respectively; inscription on the obverse and reverse; archon of Chaleion, 130/129 B.C., ed.pr. [cf. *SEG* XLIX 586 (4)]); **11)** Ἀντιμάχου | Α[---] (52/53 no. 11; inscription on the obverse and reverse; reportedly from Cyprus; Α[---]: repetition or supplement; king of Bactria (ruling after 175 B.C.)?, ed.pr.; however, M.Sève, *BE* [2006] no. 74, points out that this is improbable: there were no regular relations between Bactria and the West during Antimachos' reign, and he did not participate in the fights of the Diadochoi); **12)** Ἀπολλ[ω]|νίδα[ς] (53 no. 12; inscription on the obverse and reverse; chief commander of Kassander's forces) [the parallel adduced by ed.pr. as being of unknown provenance comes from Rhodes; it was interpreted as the name of the manufacturer rather than that of Kassander (see *SEG* XXXII 1691 on p. 471)]; **13)** Βωγ[.]α[.]ου (53 no. 13; ph.; inscription on the obverse; thunderbolt on the reverse; the name in the genitive defies interpretation, ed.pr.). **Ethnic groups: 14)** damaged monograms including Β and Ο (55 no. 15; monograms on the obverse [large Β visible on the ph.] and reverse (large Π with subsidiary letters [among which certainly an Ο, on the basis of the ph.]; perhaps the monograms refer to Βοιωτία, ed.pr. [cf. *SEG* XXXI 1609]); **15)** Με[ρ]|να (55/56 no. 16; inscription on the obverse and reverse; possibly Μ(ηκύβ)ερνα (or Μ(ηκυβ)ερνα(ίων)), the port of Olynthos, as suggested by D.M.Robinson, *Excavations at Olynthus X. Metal and Minor Miscellaneous Finds* [Baltimore 1941] 429, for two bullets (nos. 2217/2218) very similar to that in Missouri, ed.pr. [cf. also a bullet from Potidaia reading Μερ|να: *SEG* L 621]). **Exclamations directed at target** [for this kind of texts see *SEG* LII 700, with a reference to A.Chaniotis, *War* -- (cf. our lemma no. 2119) 95]: **16)** παπαῖ (59/60 no. 21; 'ouch', ed.pr., who rejects the reading Παπᾶς [cf. *SEG* XXI 1620 and XLI 1864]; 3rd cent. B.C.?); **17)** Θ (or Φ?) (59 no. 22; from Asia Minor; possibly an abbreviation referring to death: 'you are dead', ed.pr. [Adventurous in view of the numerous bullets inscribed with single letters, which generally remain obscure; rather to be classified among the inscriptions of unknown character]). **Character unknown: 18)** ΠΙΡΑΤΑ (61 no. 23); **19)** Δα[-]α[-]ως | Χ (61 no. 24; inscription on the obverse and reverse); **20)** ΔΑΣΟΥ (58 no. 20; inscription on the obverse; thunderbolt on the reverse; the inscription is without parallel; 'it follows the pattern of inscriptions naming kings and generals, but it is not identifiable with any of these and the dimensions of the missile are outside the range of recognized Hellenistic examples', ed.pr. [Ed.pr. includes this bullet in his category 'Symbols of Sympathetic Magic' (apparently on the basis of the thunderbolt, also present, however, on other bullets published in the same article) otherwise consisting of bullets with symbols only; rather to be classified among the inscriptions of unknown character, Tybout]).

1883. Unknown provenance. Stamped amphora handles, 3rd/2nd cent. B.C. T.Panagos, *Archaiognosia* 12 (2003/2004) 239-263 (ph.), presents a catalogue of the amphora stamps in the collection of the Department of Archaeology of the University of Athens. The amphoras are from Rhodes: 1-4; Knidos: 5-7; Korkyra ('Corinthian B'): 8/9; Paros (?): 10: **1)** ἐπὶ Καλλικράτευς, Π̣α̣νάμου rose (240-244 no. 1; ca. 193-189 B.C.); **2)** Μαρσύα | Δαλίου (244-248 no. 2; ca. 198-146 B.C.); **3)** Ἀγαθοβού|λου (248-250 no. 3; ca. 146-10 B.C.); **4)** [Πλ]ούτου | [Ἀρ]τα-

μιτίου (251 no. 4; ca. 107-30 B.C.); **5)** [ἐπ]ὶ Ἡροφάντο[υ, | Ἐπι]φάν[ε]υς | [Κνί]διον bee (252-254 no. 5; ca. 146-108 B.C.); **6)** Ἐπιφά[νευς, ἐπὶ] | Κα[ρν]ε[οδότου] | Κνίδιον bee (254/255 no. 6; ca. 146-108 B.C.); **7)** Λέοντος [Λυ(δοῦ)] | ἐπὶ Διονυσ[ί]lου | Κνίδιον crown (256/257 no. 7; ca. 146-108 B.C.); **8)** Φρ. (258/259 no. 8; ca. 300 B.C.); **9)** Δα. (259 no. 9; early 3rd cent. B.C.); **10)** Κλέωνο(ς) (259/260 no. 10; 3rd cent. B.C.).

1884. Unknown provenance (Athens?). Inscription on a Megarian bowl, 200-150 B.C. T.Zimmer, 'Hellenistische Reliefkeramik im Akademischen Kunstmuseum Bonn', *BJ* 205 (2005) 83-135, includes three inscribed objects (nos. A 1, A 50, and G 1) of which one (95 no. 1 A 1; ph.) is an ineditum: a Megarian bowl, possibly from Athens, with the inscription written sinistrorsum in the matrix, hence appearing dextrorsum on the bowl.

Ἀρίστων[ος]

1885. Unknown provenance. Inscriptions on gems and cameos, 1st cent. B.C.-3rd cent. A.D. Inscriptions (partly in mirror script) on oval cameos and gems offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005* (color ph. [partly not showing the inscriptions]; majuscule texts [partly deficient; the texts of the magic gems which cannot (fully) be read from the ph. should be considered uncertain]): **1)** ΑΥΩΡΙΚΑ (81 no. 196; white-yellow agate; locust on corn-ear; inscription below [the ph. is illegible]; 1st cent. B.C.); **2)** μνημόνευε (79 no. 192; orange carneol; hand clasping earlobe; inscription above, left and below [For the motif and this and related formulas see *SEG* LIV 1848; cf. also below no. 8 and our lemma no. 1887 sub 2]; 2nd cent. A.D.); **3)** Ιαω Σαβαω (85 no. 234; agate; Harpokrates on lotus flower; inscription left and right [Σαβαω for Σαβαωθ]; 2nd cent. A.D.); **4)** Αβλαναl|θαναλβ|α (87 no. 242; dark brown jasper; obverse: Anubis; reverse: inscription [no ph.]; 2nd cent. A.D.); **5) A:** ΠΗΡΑ; **B:** ΘΥΑ |ΟΥΠ | ΒΙΣ (85 no. 240; brown jasper; obverse: lizard with inscription left and right [ph. illegible]; reverse: inscription B [no ph.]; 2nd/3rd cent. A.D.); **6) A:** ΩΝΑ | ΑΣΟΛΛΙ **B:** ΣΑΚΑΩΕ; **C:** ΣΟΦΗ (87 no. 243; haematite; bearded man clad in a long robe: Asklepios?; priest?; inscription left (A), right (B) and below (C); 2nd/3rd cent. A.D.); **7)** [--]ΕΝΔ | [--]ΝΟΥΡΙ | [--]ΝΔΕΜΝΟ | ΥΡΝΑΙΝΑΙΤ || ΕΑΝΟΚΤΟΚ | ΤΟΚΑΝΟΚ | ΣΦΕΝΔΕ | ΜΟΥΡ (87 no. 245; brown jasper; obverse: Chnoum with crocodile head; reverse: inscription [no ph.]; 2nd/3rd cent. A.D.); **8)** μνημόνευε (79 no. 192; white-brown agate; hand clasping earlobe; inscription in a semi-circle at left [cf. above no. 2]; 2nd/3rd cent. A.D.).

1886. Unknown provenance. Inscriptions on gems, late 1st cent. B.C.-6th cent. A.D. D.Berges, *Antike Siegel und Glasgemmen der Sammlung Maxwell Sommerville im University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia PA* (Mainz am Rhein 2002), (re)publishes 357 engraved gems and glass pastes (ph., partly in color), i.e, a selection from the total of 3,375 inventoried pieces in the Sommerville collection (excluded are inter alia the Near Eastern and post-classical gems from the Near East, the numerous forgeries and small ob-

jects other than gems). In an introduction (11-19) B. focuses on the life, activities and publications of the Philadelphian publisher, traveller, collector and scholar Maxwell Sommerville (1829-1904). There are four items with Greek inscriptions: 1) Διοσκ(ουρίδου) (35 no. 102; carneol; bull; inscription below [for this gem cutter's signature cf. our lemma no. 2020]; late 1st cent. B.C.; bought in Athens; C.Vermeule, *Cameo and intaglio. Engraved gems from the Sommerville Collection, Exhibition Nov., 30th 1956 - March, 31st 1957, The University Museum Philadelphia* [1956] no. 231); 2) Ἐπ' ἀ|γαθῷ (42 no. 156; brown jasper; standing Serapis with a bust of Isis at his feet; inscription above the bust; 1st/2nd cent. A.D.); 3) Μέγα τὄνο|μα τοῦ Σερά|πι (42 no. 157; obverse: bust of Serapis; reverse: inscription; B. provides parallels for the genitive form and for the formula [for which see also *SEG* LIII 1103 app.cr. in fine] pointing to the stone's function as an amulet; 2nd cent. A.D.; Vermeule, *op.cit.* no. 309); 4) monogram: central ω with P, Y, Φ; smaller letters left and right: Α and Κ (53 no. 257; onyx; 4th-6th cent. A.D.).

1887. Unknown provenance. Inscriptions on gems and a cameo, 2nd/3rd cent. A.D. Inscriptions (partly in mirror script) on an oval cameo and three oval gems offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005* (color ph.): 1) ΛΑΓ [?] (89 no. 224; also in Gorny & Mosch, catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 85 no. 236; red carneol; bust of Sarapis with inscription left [The reading seems dubious; perhaps rather ΤΑΙ]; 2nd cent. A.D.); 2) μνημό|νευε (89 no. 225; red carneol; clasped hands [two pairs?]; inscription above and below [For the formula cf. our lemma no. 1885 sub 2]; 2nd cent. A.D.); 3) ὁμόνοια (85 no. 198; blue and white agate cameo; dextrarum iunctio in a wreath; inscription below; 2nd/3rd cent. A.D.); 4) Ορω|ριουθ | Ορωρι|ουθ magic signs (90 no. 234; also in catalogue 140 (cf. above sub 1) 87 no. 244; haematite; obverse: in an ouroboros the mummy of Anubis and Isis-Fortuna with cornucopia; uterus symbol below; reverse: inscription; 2nd/3rd cent. A.D.; ph. of obverse only. [Birth amulet; for the magic formula see inter alia *SEG* LIV 1847, Tybout]).

1888. Unknown provenance. Magic gem, 2nd/3rd cent. A.D. *SEG* XLV 2198. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 117-119 (cf. also 150/151) (dr.; translation), discusses this gem featuring an ouroboros encircling the inscription under the aspect of its Gnostic contents. The origin of the expression διὰ πάν|των πορευ(ό)μενος (LL. 6/7; 'he who passes through all things') is *Job* 2.2, referring to the devil (in the shape of a dragon) telling God that he had crossed all the regions under heavens. Brief comment on the divine names and on the 'seal of Salomon'. In LL. 7-9 M. reads Σο|λομῶντος ἡ σφραγί|ς ¥ΖΖΖ (Σο|λομῶντος {ι} σφραγί|ς *ΖΖΖ, *SEG*); a word seems to be missing in LL. 5/6, perhaps ὁ τοῦ σώματος (δεσπότης) μ|όνος ὤν; alternatively ὁ τοῦ σώματος may be a genitive depending on the immediately preceding πρωτοπάτωρ: 'first Father of the body'. [For 'Solomon-amulets' cf. our lemmata nos. 1899 and 1957].

1889. Unknown provenance. Magic gem, [2nd/3rd cent. A.D.?]. Reddish-yellow cornelian with an inscription inside a snake biting its tail (ouroboros); now in the collection of the University of Michigan. Ed.pr. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 175.

Ι Ανο|χ Τεπιαχ Μη|νεύς, ἐφορκίζω σ(ε), ὁ | ὢν Μ

'Iota; I am Tepiach Meneus, I exorcize you in the name of the One who is (or I conjure you, the One who is)'; for the meaning of the divine names see our lemma no. 2083; The I and M are two symbolic numbers, ed.pr. || [3. ἐφορκίζω: one would expect ἐξορκίζω, but ed.pr. offers phi both in his majuscule text and in the transcription; due to the absence of a ph. or dr. it is impossible to check the reading, Tybout].

1890. Unknown provenance. Inscriptions on magic gems, 2nd/3rd cent. A.D. or undated [Roman Imperial period]. Edd.pr. H.Harrauer, R.Pintaudi, *APapyrol* 16/17 (2004/2005) [2007] 139-158 (ph.), publish 15 magic gems from private collections; 10 bear inscriptions; we omit 155-157 no. 15, which is a 'Gemme aus humanistischer Epoche' inscribed πολλὰ τὰ δεινά (cf. Soph., *Ant.* 332/333). Edd.pr. adduce parallels for the figural motifs and for almost all voces magicae [See also *SEG* LIV 1847 for S.Michel's monograph in which additional parallels may be found]; they provide no dates except for our nos. 8/9. We give concise descriptions (shape: oval unless stated otherwise): **1) A** (obverse): φνεβεν | φνεβως | οαονονι | βεφθωθ || ηριγε | παι; **B** (reverse): α ε η ι | ο υ ω (139/140 no. 1; A: two serpents, left and right of the inscription; red carneol); **2)** χνουχι | χουβαχ (141-143 no. 2; obverse: Anubis and Osiris (?); Harpokrates (?); reverse: inscription; green jasper); **3)** on smaller side: ορω|ριουθ | Ιαηω Ιlαω Σαβ||αωθ (144 no. 6; on larger side: ouroboros around uterus symbol; haematite); **4)** διαφύ|λασσε (144/145 no. 7; inscription left and right of the bust of Sarapis; heliotrope); **5) A** (obverse): δικαίως; **B** (reverse): νικα[ρ]οπληξ δικαίως (145/146 no. 8; ph. of A only; A: Eros bound to a column surmounted by a griffin with a wheel (?) (Nemesis) [misinterpreted by edd.pr.: 'man denkt an Prometheus. Das Tier ... ist wohl als Dämon aufzufassen'; see *SEG* LIII 2101 (9) for a parallel, with correct interpretation; cf. also *SEG* LIV 1794 (3)]; inscription at left; B: punishment of Psyche by Eros; red-orange carneol); **6)** ΑΠΝΕΙΠΗϹ (146 no. 9; inscription left of a figure with helmet and sceptre; small animal at its feet; 'Die unsichere Lesung verhindert Interpretationsversuche'; heliotrope); **7)** Ιαω (148/149 no. 12; one side: Chnoubis with two Chnoubis-signs (SS) below; other side: ibis and altar; inscription below; leaf-shaped steatite with loop for suspension); **8) A** (obverse): ἀρσενόθηλυ βίαμ πλήω; **B** (reverse): νειχα|ροπληξ | αρρωρι|φρασις ἵν(α) | θῶξ(αι) (149-154 no. 13; A: Aphrodite (?) on a pedestal with sceptre (?) and spear (?); Eros with torch; punishment of Eros by Aphrodite?; inscription in a semi-circle above: 'Mannweib [sc., Aphrodite], stärker an Macht'; B: in L. 5 IN, lapis ('Das α in ἵνα steht vielleicht am Rand der Gemme und ist nicht wirklich deutlich erkennbar'); LL. 5/6: 'auf daß es vollende'; for θῶξαι edd. pr. refer to Hesychius s.v., where the term is explained as μεθῦσαι, πληρῶσαι [all in all, the interpretation of LL. 5/6 seems very uncertain]; edd.pr. date the script on B to the 2nd, that on A to the 3rd cent. A.D.; chalcedon selenite); **9)** α ε η ι | ο υ ω (154 no. 14; obverse: Zeus seated on a throne holding a sceptre and a patera; eagle at his feet; reverse: inscription; 2nd cent. A.D.; chalcedon, selenite).

[Edd.pr.'s statement (139) that since E.Zwierlein-Diehl's publication of the magical gems in the collection of the University of Cologne in 1992 (see *SEG* XLIII 1200) 'in den gängigen Publikationsorganen kaum weiteres dazugekommen [ist]' is surprising; consultation of the Indices of Selected Topics of *SEG* XLIII-LIV s.v. 'amulet', 'gem', 'magic' will bring to light a spate of relevant publications, both articles and monographs (plus a large number of magic gems which emerged in the antiquities market), Tybout].

1891. Unknown provenance (eastern Mediterranean). Mosaic inscriptions (labels of personifications), late 3rd/early 4th cent. A.D. Large fragment of a rectangular mosaic panel (sections are missing at left and in the lower left part) representing four female figures, from left to right: two standing females advancing to right [ed.pr. detects traces of a third figure at left, which is not confirmed by the ph.]; that on the left looks to her right (clad in chiton and himation; holding a pyxis revealing a golden bejewelled crown); that on the right, slightly in front of her companion, looks to her left (similar clothing; holding a large shallow platter with unidentifiable objects - jewellery? - in her left; she wears a gold diadem and leafy stems on her head); a circular altar with a low round vessel placed on top separates these figures from two personifications: Paphos, half-seated on a rock, looking to her right and raising her right arm in that direction (label at left above her head; clad in chiton and himation; she has a halo and wears a turreted city crown on her head) and Kypros, standing and looking to her right (label above her head; clad in a himation; she has a halo and wears a modius crown on her head). Ed.pr. D.Michaelides, in *La mosaïque gréco-romaine* IX 401-403 (color ph.; majuscule texts; discussion on 404). Seen by ed.pr. in the Swiss antiquities market ca. 2002; probably from illegal excavations; said to have been a section of a larger mosaic.

A: Πάφος **B:** Κύπρος

Date: late 3rd or, preferably, early 4th cent. A.D., ed.pr.; 3rd rather than 4th cent., J.-P.Darmon in the discussion || provenance: style and material exclude Cyprus; probably from the northern regions of the eastern Mediterranean coast, ed.pr., who in the discussion also excludes Zeugma; northern Syria or south-eastern Asia Minor, Darmon || Paphos and Kypros are saluting the arrival of a now lost figure further to the left, which must be the newly born Aphrodite, who rose from the seas off the coast of Paphos (cf. Homeric *Hymn to Aphrodite* 6.1-18). The scene is unparalleled; the personification of the city of Paphos is previously unattested, that of Kypros has a parallel on a chalice from Albania with the Tychai of Rome, Alexandria, Constantinople and Cyprus (431-647 A.D.): K.J.Shelton, in: K. Weitzmann (ed.), *The Age of Spirituality* (New York 1979) 178 no. 156 (cf. V.Tatton-Brown, *LIMC* VI.2 s.v. 'Kypros'); nothing remains of the relief representing the personification labelled Κύπρος from the Sebasteion in Aphrodisias (*SEG* XXXI 924; XLII 990*; 1st/2nd cent. A.D.), ed.pr.

1892-1894. Unknown provenance. Inscriptions on gems, late 3rd cent. / ca. 500 A.D. Three gems; now in Munich ('Sammlung C.S.'). Nos. *685/686* are inedita. C.Schmid, in *Die Welt von Byzanz* 333 nos. 685/686 and 693 (ph.), (re)publishes these texts.

1892: no. 685. **Monogram, late 3rd cent. A.D.** Rectangular ring; jasper bezel with monogram; possibly from Asia Minor: Ἰωάννου

1893: no. 686. **Monogram, late 3rd cent. A.D.** Silver ring; carneol bezel with a wreath, anchor, and fish; possibly from Bulgaria.

(within the wreath) Ἰαω (under the wreath) ☧ Ἰη(σοῦς)

1894: no. 693. **Monogram, ca. 500 A.D.** Haematite; archangel surrounded by an inscription; possibly from Syria. C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (76): Μιχαήλ, Ἀντιόχου βοήθησο(ν)

1895-1898. Unknown provenance. Amulets, 3rd/4th cent. A.D. Three gems of unknown provenance; those in our lemmata nos. 1895-1897 were originally in the Karapanou Collection; now in the Athens Numismatic Museum; that in our lemma no. 1898 is in the G.Tzolozi dis Collection. Ed.pr. P.Kambanis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 523-525 and 552 (ph.).

1895: 523 no. 721. **Amulet.** Oval gem of pink-quartz with the bust of a bearded man flanked by an inscription: Ἰησοῦ Χριστοῦ

1896: 525 no. 723. **Amulet.** Oval gem of green jasper; Harpokrates on the obverse (A), an inscription on the reverse (B).

A: Ἰαω **B**: Αελαμ | Ἰαω | Ἀβρασαξ | Ἀδωνε || Μιχαήλ | Σαβαώ

B. 1. A paraphrase of Λαϊλαμ, a designation of eternity in cryptic literature, ed.pr. || 2-6. the names of five of the creators of the universe in Gnostic literature, ed.pr.

1897: 525 no. 724. **Amulet.** Oval gem of green jasper; the figure of the winged Pantheos on the obverse (A), an inscription on the reverse (B).

A: Ἰαη **B**: Ἀμέ(ν) | (ἅ)γιε ◇ (β)α(σιλ)εύ, | ἡμῖ(ν) δὸς | χάριν

B 1 and 3. the letter mu is written up-side-down (W) || 2. (ἅ)γιε κύριε (β)α(σιλ)εύ, ed.pr.

1898: 552 no. 755. **Amulet.** Round amulet consisting of two sheets of lead welded together; on the obverse seven quadrupeds (demonic powers)) in three rows facing left and an inscription; on the reverse letter-like symbols related to Hebrew characters: Χαο

1899. Unknown provenance. Amulet, 3rd/4th cent. A.D. Rectangular plaque of black haematite; on the obverse (A) an intaglio of Solomon, mounted, piercing a female figure with his lance; an inscription and two stars above his head; on the reverse (B) an X-shaped character and an inscription; unknown provenance, now in the Benaki Museum. C.Walter, *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 15 (1989/90) 33-42 (ph.). Republished by V.Phoskolou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 527 no. 727 (ph.).

A: Σολομῶν B: Σφραγὶς Θεοῦ

[For the 'Solomon-amulets' cf. our lemmata nos. 1888 and 1957].

1900. Unknown provenance. Inscriptions on late antique and Byzantine weights, 3rd-7th cent. A.D. 70 weights of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *788-795* represent the type of 'Kugelzonengewichte' (bronze balls, cut on two sides; sometimes enriched with silver) that indicate weight in unciae (3rd-5th cent. A.D.); nos *796-810 are bronze square weights indicating weight in νομίσματα (5th-7th cent. A.D.); nos. *811-827* are bronze square commercial weights indicating weight in litrae, unciae, and grammata (4th-7th cent. A.D.); nos. *828-838 are octagonal bronze weights (5th-7th cent. A.D.); nos. *839-850* are round bronze weights indicating weight in νομίσματα (6th/7th cent. A.D.); nos. *851-857* are round commercial weights (6th/7th cent. A.D.); nos. *858-864* are round glass weights (6th/7th cent. A.D.); nos. *797, 805, 808, 815, 833, 835, 841-843, 848, 850, and 858-864* are inedita. Republished by E.Schilbach, in *Die Welt von Byzanz* 360-367 nos. 788-864. We present the inscribed specimens that fall within the chronological range of *SEG* [i.e., prior to 800 A.D.]: **1)** (on top) AA (along the sides) Ἀρίσ(τ)ωνος (789; Ἀρίσγωνος, S.; *Münzenhandlung Gerhard Hirsch Nachfolger, Antiken. Auktion* 232, *München 10.-11.2004* [Munich 2004] no. 2484); **2)** οὐ(γγίαι) ϛʹ (790; C.Stiegmann [ed.], *Byzanz - Das Licht aus dem Osten* [Mainz 2001] no. III.31); **3)** οὐ(γγίαι) γʹ (791; Auction catalogue, *Dorotheum: Antike Kunst und Fossilien, Wien 6.6.2000*, no. 322); **4)** οὐ(γγίαι) βʹ (792; Stiegman, *op.cit.* no. III.33); **5)** οὐ(γγία) αʹ (793; Stiegman, *op.cit.* no. III.34); **6)** ιβʹ (794; Stiegman, *op.cit.* no. III.35); **7)** γʹ (795; Stiegman, *op.cit.* no. III.36); **8)** A: ν(ομίσματα) ιηʹ Κ†ΑΓΩ; B: Ἐπιφανίου εἰμί † (796; Stiegman, *op.cit.* no. III.47); **9)** (in a circle) † Ἁγία Μαρία βοήθισον (in the center) monogram ν(ομίσματα) ιηʹ (797; cf. below no. 23); **10)** ιγʹ (798; *Simmons Gallery. Mailbild 21. A Postal Auction of Weights and Scales, London 12.12.2001* [London 2001] no. 523); **11)** ν(ομίσματα) ιβʹ (799; *Auktion* 232, *op.cit.* no. 483); **12)** ν(ομίσματα) ϛʹ (800; L.Wamser, G.Zalhaas, edd., *Rom und Byzanz* [Munich 1998] no. 197); **13)** † ν(ομίσματα) γʹ (801; Wamser, Zalhaas, *op.cit.* no. 198); **14)** † ν(ομίσματα) γʹ (802; Stiegman, *op.cit.* no. III.49); **15)** ν(ομίσματα) βʹ (803; Stiegman, *op.cit.* no. III.50); **16)** ν(ομίσματα) βʹ (804; *Münzenhandlung Gerhard Hirsch Nachfolger. Münzen und Medaillen. Auktion* 196, *München 24.-27.9.1997* [Munich 1997] no. 1712); **17)** ☧ αʹ (805); **18)** νό(μισμα) (806; *Simmons Gallery. Mailbild 16. Ancient Weights, London 19.11.1999* [London 1999] no. W119); **19)** ιβʹ (807; Stiegman, *op.cit.* no. III.53); **20)** ηʹ (808); **21)** ηʹ (809; Wamser, Zalhaas, *op.cit.* no. 201); **22)** ν(ομίσματα) γʹ (810; *Münzenhandlung Gerhard Hirsch Nachfolger. Münzen und Medaillen, Antiken. Auktion* 203, *Mün-*

chen 24.-26.2.1999 [Munich 1999] no. 1141); **23)** † Ἁγία Μαρία βοήθισον (in the center) monogram Τ λί(τραι) β′ Τ (811; Stiegman, *op.cit.* no. III.37; cf. above no. 9); **24)** λί(τρα) α′ (812; Stiegman, *op.cit.* no. III.38); **25)** οὐ(γγίαι) † γ′ (813; Wamser, Zalhaas, *op.cit.* no. 178); **26)** ο(ὐ)γ(γίαι) † ς′ (814; Wamser, Zalhaas, *op.cit.* no. 180); **27)** ο(ὐ)γ(γίαι) † ς′ (815); **28)** ο(ὐ)γ(γίαι) † γ′ (816; Wamser, Zalhaas, *op.cit.* no. 182); **29)** ο(ὐ)γ(γίαι) † γ′ (817; Wamser, Zalhaas, *op.cit.* no. 183); **30)** ο(ὐ)γ(γίαι) † β′ (818; *Majestic. Gesellschaft für Sammlereditionen mbH, Ausgrabungen 2/02* [Großostheim 2002] no. 212.009); **31)** Θεοῦ χάρις· Θαλαλαίου? (monogram) ο(ὐ)γ(γίαι) † β′ (819; Wamser, Zalhaas, *op.cit.* no. 184); **32)** ο(ὐ)γ(γία) † α′ (820; Stiegman, *op.cit.* no. III.42); **33)** ο(ὐ)γ(γία) † α′ (821; Wamser, Zalhaas, *op.cit.* no. 186); **34)** A: ο(ὐ)γ(γία) † α′· Πέτρου (monogram); B: monogram (822; Wamser, Zalhaas, *op.cit.* no. 187); **35)** ιη′(823; *Simmons Gallery. Mailbild 30. A Postal Auction of Weights and Scales, London 6.4.2004* [London 2004] no. 53); **36)** ιβ′ (824; Stiegman, *op.cit.* no. III.43); **35)** ς′ (825; Stiegman, *op.cit.* no. III.44); **36)** α′ (826; Stiegman, *op.cit.* no. III.45); **37)** β′ (827; Stiegman, *op.cit.* no. III.46); **38)** † ν(ομίσματα) ιη′ (828; Stiegman, *op.cit.* no. III.58); **39)** νο(μίσματα) ιβ′ (829; Stiegman, *op.cit.* no. III.59); **40)** ν(ομίσματα) η′· Κυριακοῦ (830; Stiegman, *op.cit.* no. III.60); **41)** ν(ομίσματα) ε′ (831; Stiegman, *op.cit.* no. III.61); **42)** † ν(ομίσματα) δ′ (832; Stiegman, *op.cit.* no. III.62); **43)** Α†Ω (833); **44)** Α†Ω (834; Stiegman, *op.cit.* no. III.55); **45)** ο(ὐ)γ(γίαι) ς′ † (835); **46)** ο(ὐ)γ(γίαι) γ′ † (836; Stiegman, *op.cit.* no. III.57); **47)** Θεοῦ χάρις· monogram Πέτρου· ο(ὐ)γ(γίαι) β′ (837; this weight, as well as our nos. 61/62, mentions Petros Barsymes, praefectus praetorio ca. 540-562 A.D.' *Simmons Gallery. Mailbild 30. A Postal Auction of Weights and Scales, London 6.4.2004* [London 2004] no. 57); **48)** ο(ὐ)γ(γία) † α′ (838); **49)** ν(ομίσματα) ς′· Α†Ω (839; Stiegman, *op.cit.* no. III.68.1); **50)** ν(ομίσματα) η′ † (840; Stiegman, *op.cit.* no. III.68.2); **51)** ν(ομίσματα) ιβ′ † (841); **52)** ν(ομίσματα) ιβ′ (842); **53)** ν(ομίσματα) η′ (843); **54)** ν(ομίσματα) ς′ (844; *Auktion* 196, *op.cit.* [cf. above sub 16] no. 1712); **55)** ν(ομίσματα) ε′ (845; *Gorny & Mosch, Giessener Münzhandlung. Antike Münzen. Auktion 95. München 9.-3.1999* (Munich 1999) no. 1062); **56)** ν(ομίσματα) δ′ (846; Wamser, Zalhaas, *op.cit.* no. 204); **57)** ν(ομίσματα) γ′ (847; Wamser, Zalhaas, *op.cit.* no. 205); **58)** † ν(ομίσματα) β′ †· Ζαχα(ρία) (848); **59)** νό(μισμα) (849; *Auktion* 196, *op.cit.* [cf. above sub 16] no. 1712); **60)** ιβ′ (850); **61)** † monogram Πέτρου· λί(τρα) α′ (851; cf. above no. 47; Stiegman, *op.cit.* no. III.64.1); **62)** † monogram Πέτρου· ο(ὐ)γ(γίαι) ς′ (852; cf. above no. 47; Stiegman, *op.cit.* no. III.64.2); **63)** † Συμεωνίου· ο(ὐ)γ(γίαι) β′ (854; Stiegman, *op.cit.* no. III.66); **64)** bust of a praefectus † Ἐπὶ Θεοδότου ἐπάρχ(ου) (858); **65)** bust of a praefectus † Λεοντίου (859); **66)** monogram Πανκρατίου (860); **67)** monogram Ἀνδρονίκου (861); **68)** μβ′ κ′ monogram Θεοφίλου or Φιλοθέου (862); **69)** monogram Σεργίου (863); **70)** monogram Φιλίππου (864).

1901. Unknown provenance. Christian insciptions on a bronze horse harness, 4th/5th cent. A.D. Bronze horse harness (breast decoration), consisting of two parts; on top, three rings for straps are attached to the head of a bull, which supports a cross; from one of the rings hang a crescent with a cross and three pendants; inscriptions on the crescent (A) and the cross (B); from Asia Minor, now in a private collection. *Wechselwirkungen. Aus der Sammlung Klaus Parlasca* (Erlangen 2000) no. 2. Republished by K.Parlasca, in *Die Welt von Byzanz* 353 no. 777.

A: † Κ(ύρι)ε, βοήθι τοῖς ἀλόγοις **B:** φῶς, ζωή

1902. Unknown provenance. Name on a gem, 4th/5th cent. A.D. Circular honey-colored carneol; draped male bust with inscription left (ΚΑΛΑΝ) and right; now in a private collection. Ed.pr. P.-H.Martin, P.L.Höhne, *Philolithos. Eine Sammlung römischer Gemmen* (Frankfurt am Main 2005) 46/47 no. 66 (color ph.; majuscule text): Καλαν|δίωνο|ς

1903. Unknown provenance. Wish of well-being on a gold ring, ca. 4th/5th cent. A.D. Ring formed from hammered sheet gold, widening at the bezel; inscription on the bezel; branch between LL. 1 and 2; formerly in the 19th century collection of Marguerite Dalcq. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, no. 266 (ph.). We read the text from the photograph: Ἐπ' ἀγ|αθῷ

1904-1913. Unknown provenance. Christian stamps, 4th-7th cent. A.D. Ten stamps with raised letters (cast); of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *721-723* and *725-727* are bronze cast stamps with raised letters; nos. *728-731* are made of clay; nos. *721-722, 725/726, and 728-731* are inedita. C.Schmid, in *Die Welt von Byzanz* 341 nos. 721-723, 725-727 and 343 nos. 728-731 (ph.), republishes these texts.

1904: no. 721. **Invocation, 5th-7th cent. A.D.** Rectangular: Χριστέ, | βοήθι

1905: no. 722. **Invocation, 5th-7th cent. A.D.** Circular; monogram: Πετρονίου

1906: no. 723. **Invocation, 5th-7th cent. A.D.** Rectangular. *Beloved by Time. Four Millennia of Ancient Art. Fortuna Fine Arts* (New York 2000) no. 203.

Θ(εοτόκ)ε, βοήθει Εὐδοξίο ☧

1907: no. 725. **Benediction, 5t-7th cent. A.D.** Shape of a cross: Ζοή, ὑγία

1908: no. 726. **Benediction, 5th-7th cent. A.D.** Shape of a pelta; retrograde inscription.

Θεοῦ χα|ρά

1909: no. 727. **Acronym of Christ, 4th cent. A.D.** Right part of a stamp in the shape of a fish; representation of a fish; retrograde inscription. Cf. the auction catalogue *Dorotheum. Antike Kunst und Fossilien. Wien 14.11.2001* (Vienna 2001) no. 321.

Ἰχθύς

= Ἰ(ησοῦς) Χ(ριστὸς) Θ(εοῦ) Υ(ἱὸς) Σ(ωτήρ).

1910: no. 728. **Benediction, 5th/7th cent. A.D.** Hexagonal; inscriptions on three long sides, a branch on the fourth side, a swastika and a X with dots in the narrow sides; perhaps from Asia Minor: Ζοή, | ὑγία, | χαρά

1911: no. 729. **Stamp of Ioannes, ca. 500-550 A.D.** Circular; monogram: Ἰωάννου †

1912: no. 730. **Eulogia stamp, 6th/7th cent. A.D.** Circular; bird in the center; partly legible inscription around it: † εὐλογή(α) [----]

[I read εὐλόγησεν · εὐχ. Ἰ(ησοῦ)ς; εὐλόγησεν is written sinistrorsum, Chaniotis].

1913: no. 731. **Stamp of Euthalios, 5th/7th cent. A.D.** Circular; christogram in the center; inscription around it: Εὐθαλίου

1914. Unknown provenance. Inscriptions on copper alloy jewellery and a stone mould at the Benaki Museum, 4th-7th cent. A.D. In a presentation of copper alloy jewellery in the collection of the Benaki Museum in Athens, ed.pr. A.Drandaki, *AntTard* 13 (2005) 65-76 (ph.), mentions the following inscribed objects: **1)** Θεοδώρου monogram (67; ring); **2)** Ἰ(η)σ(οῦ) Χ(ρι)σ(τέ), β(οήθι) Ἰοσήφ (67; ring with octagonal hoop); **3)** Ἅγι(ε) Γεώργι(ε) βοή(θει) Ἀναστασίαν (70; ring with St. George; cf. A.Drandaki in D.Papanikola-Bakirtzi, *Everyday Life in Byzantium* [Athens 2002] 439 no. 574 [or Ἅγι Γεώργι, Chaniotis]); **4)** χάρις, ὑγία (73; roundel with frontal female bust, perhaps decoration of bridal dress; 6th cent. A.D.); **5)** κυρά, χάρις (73; roundel with frontal female bust with towering hairstyle; 6th cent. A.D.); **6)** ὁ κατυ|κῶν ἐν | βοηθίᾳ | τοῦ Ὑψίlστου (stone mould for the making of a drop-shaped pendant [quotation of *Psalm* 90.1: ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται, Chaniotis]).

1915. Unknown provenance. Glass weights, mid 5th cent. A.D. Four glass weights, now in Munich ('Sammlung C.S.'). For A/B see C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) nos. III (76/77); for D see L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 211. (Re)published by E.Schilbach, in *Die Welt von Byzanz* 44 nos. 28-31 (ph.).

A: (three heads of emperors and a cross monogram) Εὐθαλίου (exagium)
B: (bust of an emperor and a monogram) Μαρτίνου (semissis)
C: (bust of an emperor and a monogram) Μαρτίνου (exagium)
D: (bust of an emperor between crosses and a monogram) Ἀκακίου (tremissis)

1916. Unknown provenance (Asia Minor). Inscription on a bronze bell, ca. 460 A.D. Bronze conical bell from Asia Minor; now in Munich ('Sammlung C.S.'). Ed.pr. J.A.Wurst, in *Die Welt von Byzanz* 354 no. 778 (ph.), who refers to our lemma no. 1917 for Flavius Pusaeus.

Ἐπὶ Φ(λ)α(βίου) Πουσαίου, κόμητος θ(είων πριουάτων)

1917. Unknown provenance. Inscription on a bronze weight, ca. 460 A.D. Bronze weight inscribed around the periphery on both sides; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. III (25). Republished by E.Schilbach, in *Die Welt von Byzanz* 44 no. 27 (ph.).

A: Ο(ὐ)Γ(ίαι) (in the center) D(omin)o N(ostro) Leone perp(etuo) Aug(usto) (along the periphery)
B: Ἐπὶ Φλ(αβίου) Πουσαίου, κόμ(ητος) Θίων Πρι(βάτων)

A. Γ also indicates the weight (3 ounces) || B. Fl. Pusaeus: comes rerum privatarum under Leo I, before he became praefectus praetorio per Orientem, S. [see now *SEG* LIII 1841 LL. 1/2, Chaniotis]. Cf. our lemma no. 1916.

1918. Unknown provenance. Invocation on a silver reliquary (?), 5th cent. A.D. Silver box in the form of a sarcophagus, possibly a reliquary; inscription incised on all four sides; now in the Archäologische Staatssammlung in Munich. Ed.pr. J.Witt, in *Die Welt von Byzanz* 189 no. 250 (ph.): Ἀσκληπεία, σῶσε με

Perhaps an invocation of St. Asklepias, but then the absence of the designation ἁγία and the direct invocation for salvation [also the absence of a cross] would be very unusual; perhaps an invocation of Asklepios, whose name would then have been misspelled, W.

1919. Unknown provenance. Inscription on an iron cross, 5th cent. A.D. Iron cross in the shape of a monogram (A); inscription on the back (B); possibly from Asia Minor?; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Christie's Antiquities* (New York 2003) no. 235; non vidimus. Ed.pr. C.Schmidt, in *Die Welt von Byzanz* 128 no. 164 (ph.).

A: Σταυρός **B**: Εὐχή

1920. Unknown provenance. Inscription on a capital, 5th cent. A.D. Marble capital with an inscription along its round base; from Constantinople or west Asia Minor; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I.19. Republished by J.Witt, in *Die Welt von Byzanz* 137 no. 174 (ph.): † Πρεσβυτέρου

1921. Unknown provenance. Benedictions on bronze situlae, 450-550 A.D. J.Arce, *AntTard* 13 (2005) 141-158 (in Spanish, with English summary), returns to the group of ca. 10 copper-alloy buckets decorated with mythological, hunting or Christian scenes, found in various places but from one workshop (generally located in Syrian Antioch) and discussed inter alia by M.Mundell Mango (see *SEG* XLV 1891, with references). Most of these situlae bear inscriptions of the type 'Ὑγιένων χρῶ ...', vel sim., revealing that they were gifts for men or women. Contra M.M. and others A. argues that they were not the product of the Antiochian fabricae armorum, did not serve for the supply of soldiers and have nothing to do with the army at all; they rather belong to the private sphere as objects to be used in bathing context (except for the situla from Zerzevan in Mesopotamia [see below], which was a donation to a church). The items found in the British Isles and Spain should not be considered products of commerce; how they arrived in such remote places remains obscure. The workshop which produced these buckets can be tentatively assigned to Antioch, Byzantion, Nikomedeia or Alexandria in Egypt. A. presents the following examples bearing inscriptions (Spanish translations; ph. and/or dr. mostly of parts of the texts only; unknown provenance unless stated otherwise): *SEG* XXVII 1001 (Kale e-Zerzevan, near Amida in Mesopotamia; 150 no. 4); *SEG* XXXIX 1089 (Bromeswell, Suffolk; 152 no. 6); *SEG* XXXIX 1762 (on the basis of a sale's catalogue; now in the Benaki Museum at Athens: see our lemma no. 1922; 152/153 no. 7); *SEG* XXXIX 1760 (British Museum; 154 no. 8); *SEG* XXXIX 1761 (154 no. 9); *SEG* XLV 2203 (Amherst College, MA; 154 no. 10). [To these inscriptions add *SEG* XLIV 1338, certainly belonging to this group, and possibly LIII 2139, Tybout]. A.'s no. 1, on 144-147, is a situla from Bueña (Teruel, Spain; J.Arce, in *Museo Arqueológico Nacional. Catálogos y Monografías. Estudios de Iconografía* I (Ministerio de Cultura; Madrid 1982) 115-162 [non vidimus]), which has a Γ on its bottom (exterior; dr.) interpreted by A. as a workshop's mark ('workshop no. 3') rather than as an indication of weight (Mundell Mango, followed by Drandaki).

1922. Unknown provenance. Benediction on a brass situla, 450-550 A.D. *SEG* XXXIX 1762. Brass bucket (situla) with an inscription in the upper band, a hunting scene in the central panel (five men attacking two felines), and geometric motifs in the lower band. The object is now in the Benaki Museum in Athens. A.Delivorias-D.Fotopoulos, *Ἡ Ἑλλάδα τοῦ Μουσείου Μπενάκη* (Athens 1997) fig. 304; A.Delivorias, *Ὁδηγὸς τοῦ Μουσείου Μπενάκη* (Athens 2000) 60; A.Drandaki, *Museio Benaki* 2 (2002) 37-53. Cf. our lemma no. 1921. Republished by A.Drandaki, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 137 no. 148 (ph.).

Ὑγιένων χρῶ, Κύρι(ε), ἐν πολλοῖς σε χρόνοις κὲ καλοῖς εὐτυχῶς

1923. Unknown provenance. Gold signet ring of Makedonios, 5th/6th cent. A.D. Gold ring with a bezel consisting of two parallel discs separated by colonnettes; unknown provenance; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τὸ ἑλληνικὸ κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 179 no. 192. Republished by E.Chalkia, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 438 no. 570 (ph.).

Ὑγία | Μακε|δονί|ῳ

1923 bis. Unknown provenance. Label on a silver lamella, 5th/6th cent. A.D. Small silver lamella with relief representation of St. Paul; possibly from Asia Minor, now in the Bayerisches Nationalmuseum in Munich. Ed.pr. J.Witt, in *Die Welt von Byzanz* 146 no. 190 (ph.).

[Ὁ Ἅ]γιος Παῦ(λος)

1924. Unknown provenance. Christian inscription (name) on a bronze scale, 5th/6th cent. A.D. Part of a bronze scale (arm ending in the head of a lion, two pendants, and a weight in the form of the bust of an empress); inscription on the arm; now in the Archäologische Staatssammlung in Munich. J.Garbsch, *Bayerische Vorgeschichtsblätter* 53 (1988) 201-204. L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) nos. 224/225. Republished by E.Schilbach, in *Die Welt von Byzanz* 357 no. 782 (ph.): † Φαυστίνου †

1925. Unknown provenance. Christian inscription on a bronze lamp, 5th/6th cent. A.D.). Bronze lamp with oval body; handle topped by a large cross; on the moulded stand an inscription between two crosses, with a fish at right; from a German private collection. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 165 no. 533 (color ph., text illegible; text in majuscules): Σαπι[--]

1926-1928. Unknown provenance. Three inscribed crosses, 5th-7th cent. A.D. Three crosses; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) nos. 154, 182, and 179. Republished by J.Witt, in *Die Welt von Byzanz* 144/145 nos. 185/186 (ph.)

1926: no. 175. **Bronze cross, 6th/7th cent A.D.** Bronze cross with representations of Mary and Child, three healing miracles of Jesus, and the baptism (A), the enthroned Christ, the crucifixion, and a military saint (B).

A: Λουκᾶς B: Κ(ύριε) β(οήθι), Ὑγ(εία), Χ(ριστ)ὲ βοή(θι)

1927: no. 176. **Bronze cross, 5th-7th cent A.D.** Bronze cross; support in the shape of a leg; inscription arranged in the form of a cross: Εὐ|χὴ | Κ|ορυλλ|ί|α|ς

Only εὐχή is read by W. [the name of the donor is read on the ph.; a small pi may be under the kappa; in that case the name would be Κορπυλλία (Κοπρυλλία?), Chaniotis]

1928: no. 176. **Gold cross, 5th-7th cent A.D.** Gold leaf in the shape of the cross.

Ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως Θέκλας καὶ Αὐγούστας· ἀμήν

1929. Unknown provenance (Syria/Palaestina). Votive donation to a church of Maria Theotokos, 500-550 cent. A.D. *SEG* XLVI 2230. We supply some more details since we could lay hands on edd.pr N.Duval, C.Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National Belgrade* 16.1 (1996) 311-314 (ph.; French translation). Rectangular marble altar (?) table with inscription running along three sides; on the back a monogram topped by a cross including at least the letters Π, Ρ, Ω, and perhaps T.; acquired by the Louvre at the Paris antiquities market in 1972. Edd.pr. date the table to the first half of the 6th cent. A.D. (undated, *SEG*). Comment on the toponym Ευαρεων Καδαμων: based on the Semitic roots *hwr* ('white') and *qdm* ('old'); Palmyrene Hawarin (Αὐερία; Εὐαρεία) is a well attested bishophric; our κώμη must be a homonymous place (Hawarin is twice attested in northern Syria); either 'les Euareis de Kadama' (314) or 'Euareia Kadama' ('Euareia-la-Vieille'), to distinghuish it from a new village of the same name. We give the text, now with line divisions, ligatures and crosses added: † Ὑπερὶ εὐχῆς Ῥωμανὸς υἱὸς Δανιὴλ κὲ Ἀναστασίου προσφέρι τῇ Θεlοτόκου Μαρίας ὁρμούμενος ἀπὸ κώμης | Ευαρεων Καδαμων †.

1930. Unknown provenance. Silver spoon with monogram, ca. 500-550 A.D. Silver spoon, with a monogram on the handle; now in Munich ('Sammlung C.S.'). L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 58. Republished by C.Schmid, in *Die Welt von Byzanz* 247 no. 362 (ph.): Παλλαδίου

1931. Unknown provenance. Monogram on a capital, ca. 560 A.D. Marble capital of the type known as 'Kämpferkapitell', from Constantinople or Prokonnesos; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I.15. Republished by J.Witt, in *Die Welt von Byzanz* 137 no. 173 (ph.): Βελισαρίου

Perhaps Justinian I's general, W.

1932. Unknown provenance. Christian inscriptions on an incense-burner, ca. 582-602 A.D. Silver hexagonal incense-burner with representation of Christ, Peter, Mary, and two angels; possibly from Constantinople; now in the Bayerisches Nationalmuseum in Munich. D.Piguet-Panayotova, *Münchner Jahrbuch der bildenden Kunst* 49 (1998) 7-34 (ph.); non vidimus. Republished by L.Seelig, in *Die Welt von Byzanz* 142 no. 181 (ph.). The vase can be dated on the basis of stamps, which correspond to the metrical system used under emperor Mauricius.

Ὑπὲρ εὐχῆς ὧν ὗδεν ὁ Θ(εὸ)ς τὰ ὀνόματα
ξ † Κύρη βοήθ(ι) † Μαραν † καὶ Σεργίου Μάρθα †

1933. Unknown provenance. Eulogia on a bronze vase, 6th cent. A.D. Copper vase with a representation of the Annunciation; inscription around the scene; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 145. Republished by C.Schmidt, in *Die Welt von Byzanz* 115 no. 147 (ph.).

† Εὐλογίας τῆς Ἁγ(ίας) Μαρίας, δι[αμονῆς τῆς Κω]ṿσ̣ταντίνης

Blessing of Maria from her stay in Konstantine, a bishopric in northeast Mesopotamia (Viransehir), S.

1934. Unknown provenance. Invocation of a Saint on a bronze lamp, 6th cent. A.D. *SEG* LIII 2128. Offered for sale again by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 146 no. 460 (color ph.; majuscule text).

1935. Unknown provenance. Christian inscription on a seal, 6th cent. A.D. Copper-alloy seal in the form of a wheel; it consists of a stem decorated with a Corinthian capital on the top and a bull and a ram at the end of its legs; an axle ending in lions' heads; and a wheel with letters in relief (retrograde), which produced a sealing when rolled; unknown provenance, now in the Andreadis Collection. *Βυζαντινὴ τέχνη, τέχνη Εὐρωπαϊκή. Exhibition Catalogue* (Athens 1964) 445/446 no. 530; E.Weitzmann (ed.), *Age of Spirituality. Late Antiquity and Early Christian Art, Third to Seventh Century. Exhibition Catalogue* (New York 1979) 346/347 no. 330. Republished by C.Koutsikou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 81 no. 37 (ph.): Χρῖσμα Θεοφορίδος

K. mentions a similar wheel-seal in the British Museum with the text † Ἀλεξάνδρου.

1936-1941. Unknown provenance. Christian amulets, 6th/7th cent. A.D. Six amulets now in Munich ('Sammlung C.S.'). Nos. 583 and 586 are inedita. C.Schmid, in *Die Welt von Byzanz* 316 nos. 577, 582/583, 585-587 (ph.), (re)publishes these texts.

1936: no. 577. **Inscription of unknown character.** Circular gold disk; a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; possibly from Asia Minor. Cf. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54; A.Gonosová, C.Kondoleon, *Art of Late Rome and Byzantium in the Virginia Museum of Fine Arts* (Richmond 1994) no. 37; *Bizancio en España de la Antigüedad tardía a El Greco* (Madrid 2003) no. 74: ΚΥΟϹ head of the saint ΟϹ

1937: no. 582. **Invocation.** Circular bronze disk; obverse: a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; reverse: lion, stork, scorpion, worm, snake, and dog attacking the evil eye, flanked by two stars; above

the eye four lances, a basket, two crosses, and an inscription. *Συλλογή Γεωργίου Τσολοζίδη. Τὸ Βυζάντιο μὲ τὴ ματιὰ ἑνὸς συλλέκτη* (Athens 2001) no. 3; C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (5).

Χύριε (sic) βοήθι

1938: no. 583. **Invocation.** Circular bronze disk; obverse: christogram surrounded by an inscription; reverse: cross.

A: Σφραγὶς Σολομõνος· βοήθι τῷ φορο(ῦν)τι **B**: φõς, ζοή

1939: no. 585. **Psalm quotation.** Bronze; shape of a leaf; obverse: archangel; reverse: inscription with the beginning of Psalm 91 (90). O. Wulff, *Altchristliche und mittelalterliche byzantinische und italienische Bildwerke.* I. *Altchristliche Bildwerke. Königliche Museen zu Berlin* (Berlin 1909) no. 863. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54: Ὁ κατ. [i.e., the beginning of *Ps.* 90 (91): Ὁ κατοικῶν ἐν βοηθίᾳ τοῦ Ὑψίστου; cf. our lemma no. 1944, Tybout].

1940: no. 586. **Trishagion.** Small circular bronze pendant inscribed with the trishagion on front (A) and back (B); the crosses are flanked by symbols of the star and a crescent moon; possibly from Syria.

A: Ἅγιος, ἅγιος Κύριος Σαβαώθ † **B**: πλέρες ὁ οὐρανὸς καὶ ἰ γ(ῆ) τε͂ς δόξ(ας) †

1941: no. 587. **Invocation of divine names.** Small lead rectangular pendant, inscribed on front (A) and back (B); possibly from Syria. C.Bonner, *Studies in Magical Amulets* (Ann Arbor 1950) no. 342; L.A.Wolfe, F.Sternberg, *Objets with Semitic Inscriptions. Jewish, Early Christian and Byzantine Antiquities. Auktion* XXII. *Zürich 20.11.1989* (Zürich 1989) no. 256. Bonner tentatively attributes it to Judaism on account of the text and the retrograde writing: **A**: Ρεφαήλ **B**: Σαβαώ(θ)

1942-1945. Unknown provenance. Christian inscriptions on lead icons, 6th/7th cent. A.D. Four small lead icons with relief representations; probably from Palaestina, now in Munich ('Sammlung C.S.'). Nos. **236** and 238) are inedita. Ed.pr. C.Schmid, in *Die Welt von Byzanz* 182 nos. 236-239 (ph.), (re)publishes these texts.

1942: no. 236. **Invocation.** Rectangular; obverse: Christ; reverse: Maria orans.

A: Ἐμμανουὴλ μεθ' ἡμῶν **B**: Ἡ Ἁγία Μαρία

1943: no. 237. **Invocation.** Circular; obverse: Christ; reverse: Mary with Child. *Gorny & Mosch, Giessener Münzhandlung. Münzen der Antike. Auktion 104. München 9.-10.10.2000* (Munich 2000) no. 1509.

A: † Ἐμμα[νου]ὴλ ὁ Θ(εὸ)ς μεθ' ἡ(μῶν)   B: ΚΟΠΡΑΤΙΟΝ [.]ΟΝΧΑ[.]

1944: no. 238. **Psalm quotation.** Oval; obverse: angel; reverse: inscription (*Ps.* 90 (91)).

A: [---] Ἅγιος [---]   B: Ὁ κατοικῶν ἐν βοη|θίᾳ τοῦ Ὑ|ψίστου

1945: no. 239. **Acclamation.** Circular; obverse: St. George on horseback; reverse: cross.

A: Γεό(ργιος)   B: Ἰ(ησοῦ)ς | Χ(ριστὸ)ς | νικᾷ

1946-1952. Unknown provenance. Inscriptions on Christian rings, 6th/7th cent. A.D. Seven rings; nos. *640-644* are now in Munich ('Sammlung C.S.'); no. *651* is in the Archäologische Staatssammlung in Munich. All the objects have been presented in various catalogues. Republished by C.Schmid, in *Die Welt von Byzanz* 316 nos. 640-644, 649, and 651 (ph.).

1946: no. 640. **Monogram**. Gold; square bezel with monogram. L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 329: Κωνσταντίνου

1947: no. 641. **Monogram**. Silver; square bezel with two monograms flanking a cross; below symbols of sun and crescent moon, and an eagle. Wamser, Zalhaas, *op.cit.* no. 331: Ἰωάννου † unclear monogram

1948: no. 642. **Monogram**. Gold; round bezel with cross monogram. C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (64): Θεοδώρου

1949: no. 643. **Monogram and invocation**. Gold; round bezel with cross monogram surrounded by an invocation. Presented in Wamser, Zalhaas, *op.cit.* no. 334.

† Κύριε, βοήθι Α[.....]Α· Στεφάνου

1950: no. 644. **Invocation**. Gold; round bezel with an inscription in the shape of a cross. C.Stiegmann (ed.), *op.cit.* (cf. our lemma no. 1948) no. IV (62): Φῶς, ζωή

1951: no. 649. **Benediction**. Gold; round bezel with the busts of a married couple; above the symbol of the sun; inscription below. Wamser, Zalhaas, *op.cit.* no. 334: Χάρις

1952: no. 651. **St. John.** Gold; oval bezel with the military saint St. John, flanked by an inscription arranged vertically. B.Chadour-Sampson, *Antike Fingerringe. Die Sammlung Alain Olivier* (Munich 1997) no. 32: Ὁ Ἅγιο(ς) | Ἰωάννι(ς)

1953. Unknown provenance (Egypt?). Eulogia inscription on a clay bread stamp, 6th/7th cent. A.D. Circular bread stamp of clay; an inscription along the rim; in the middle a cross and two confronted birds pecking at the top of the cross; unknown provenance (Egypt?), now in the Benaki Museum. G.Galavaris, *Bread and the Liturgy. The Symbolism of Early Christian and Byzantine Bread Stamps* (Madison 1970) 121, 123/124 (ph.). Republished by I.D.Varalis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 195/196 no. 218 (ph.).

† Εὐλογία Κυ(ρίου) ἐφ ἡμᾶς, ἀμήν

1954. Unknown provenance. Invocation of the Lord on a bronze bread stamp, 6th/7th cent. A.D.). Rectangular bronze bread stamp in the shape of a carpenter's square; letters in relief; from a German private collection. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 160 no. 523 (color ph.; text in majuscules). Read from the ph. by R.A.Tybout: Θέε, βοήθι

1955. Unknown provenance. Christian inscription on a bronze wine sieve, 6th/7th cent. A.D. Bronze wine sieve of liturgical function; inscription on handle and rim; perhaps from Syria; now in Munich ('Sammlung C.S.'). L.Wamser, G.Zahlhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 47. Republished by J.Witt, in *Die Welt von Byzanz* 140 no. 178 (ph.).

† Ὑπὲρ εὐχῆς Τροφίμου καὶ Εὐτυχίου καὶ τοῦ παιδίου· κύριε βοήθι † ΧΜΓ † ΧΜΓ

ΧΜΓ, 'Christus, Michael, Gabriel', W. [rather Χ(ριστὸν) Μ(αρία) γ(εννᾷ), Chaniotis; cf. the references in our lemma no. 1703 app.cr. in fine, Tybout].

1956. Unknown provenance. Inscription on a silver wine sieve, 6th/7th cent. A.D. Silver wine sieve of liturgical function; perhaps from Syria; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 147. Republished by C.Schmidt, in *Die Welt von Byzanz* 114 no. 145 (ph.): Ἀναγνώστου

A name (the donor or the owner) or a liturgical function, S.

1957. Unknown provenance. Eulogia inscription on a silver spoon, 6th/7th cent. A.D.). Silver spoon; inscription on the rectangular cuff of the handle; cross on the disk connecting the

handle with the cavity of the spoon. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 65 no. 92 (color ph.; text in majuscules). Read from the ph. by R.A.Tybout: † Εὐλογία Κυ(ρίου) ἐπὶ ἡμᾶς

1958. Unknown provenance. Inscription on a bronze ring (amulet), 6th/7th cent. A.D. Bronze ring; on the bezel a man with a nimbus on horseback killing a prostrate woman with his spear; inscription in a circle around the rim. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 71 no. 156 (color ph.; majuscule text): Εἷς Θεὸς ὁ νικῶν τὰ κακά

[For this formula used on a group of amulets representing Solomon/Sisinnios see *SEG* LIV 1805, with references || we give the formula in its correct form; the catalogue reads ΕΙΣ ΘΕΟΣ ΝΙΚΩΝ ΤΑ ΚΑΚΑ; the ph. does not clearly show whether O is present and does not permit to check much of the other letters either, Tybout].

1959. Unknown provenance. Amulet, 6th/7th cent. A.D. Oval medallion of cast and engraved bronze with an attachment hole; on the obverse (A) the symbolic representation of Golgotha, the symbols of the moon and the sun, a lion trampling a serpent, astrological charakters, and an inscription; plaque of black haematite; on the reverse (B) an angel striking another figure, astrological characters and a figure with rays of light streaming from its head; of unknown provenance, now in the Benaki Museum. G.Vikan, in *Tesserae. Festschrift für J.Engemann* (Münster 1991) 88/89 (ph.). Republished by V.Phoskolou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 530 no. 732 (ph.).

† Φεῦγε μεμισμένι· διόκι σε ὁ ἄγγελος Ἀραφ

[μεμισμένι· διόκι for μεμισσμένη· διώκει, Chaniotis].

1960. Unknown provenance (Jerusalem?). Labels on a lead icon, 6th/7th cent. A.D.? Rectantular lead tablet with a small folded handle for suspension at top (to be borne as an amulet); on the obverse (A) a relief representing Christ with nimbus, on the reverse (B) the Virgin Mary praying; inscriptions top down left and right of the figures; bought in the antiquities market of Jordan, now in a private collection. Ed.pr. B.Hamarneh, *SBF* 55 (2005) [2006] 501-504 (ph.; text in majuscules; Italian translations).

A: (left) Ἐμ(μ)αν[ο]υὴλ (right) μεθ' ἡμῶν ὁ (Θεός) **B:** (left) Ἡ ἁγία (right) Μαρία

Ed.pr. considers the possibility that the object comes from Jerusalem (combination of Christ with Mary; originally in that city the celebration of the Ascension was connected with that of Whitsuntide, with Christ and Mary in key-roles, respectively).

1961. Unknown provenance (southern Syria, Palaestina or Arabia). Mosaic inscription, 647 A.D. Mosaic with a square inscribed panel enclosed by a braid motif; probably from Syria or Palaestina; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Boisgirard, Arts d'Orient, Hôtel Drouot, Paris 19.3.2004* (Paris 2004) no. 116. Ed.pr. P.Baumann, in *Die Welt von Byzanz* 138/139 no. 176 (ph.; German translation); text in majuscules. Republished by P.-L.Gatier, *Syria* 84 (2007) 170-173 (ph.; French translation). We give G.'s text.

Ἐγένετο ἡ ψήφοσις ἐπὶ τ-
ου̂ θεοσε(βεστάτου) Διοδώρου πρε(σβυτέρου) (καὶ) ἐπι-
τρό(που) (καὶ) Ἰωάννου ἀρχιδ(ιακόνου) (καὶ) Ζη-
νοδόρου̂ διακ(όνου) κ(αὶ) οἰκονόμο(υ)
(καὶ) Κυριακου̂ διοικε(τοῦ) (καὶ) ὑπὲρ
σωτηρίας παντὸς του̂
κτήματος (καὶ) ὑπὲρ σω-
τηρίας ἧς ὁ Κύριος τὸ ὄ-
νομα γινόσκι· μη(νὶ) Ὑπερβε-
ρετέου̂ του̂ ιαψ´ ἔτους, ἰνδ(ικτιῶνος) ς´

Abbreviation marks: horizontal line above the last letters of the abbreviated words (LL. 2/3: letters smaller and set above the line; numerals in L. 10); S (used additionally in LL. 2/3 and 10, and for καὶ in LL. 2-5 and 7); oblique stroke at the bottom of the last letter (L. 3: rho; LL. 4/5: kappa) || date (L. 10) and provenance: either year 711 = 648 A.D. (era of Gerasa, i.e., the Pompeian era) or 663 A.D. (era of Antiochia), ed.pr.; however, the era of Gerasa would require a 7th instead of a 6th indiction; no dated mosaic inscriptions are found in the Antiochene after 610 A.D., but many in southern Syria; also the formulas point to southern Syria or the adjacent areas in Palaestina or Arabia; in this region the Pompeian era is used in Gadara, Hippos, Skythopolis and probably in Dion (era starting in 64 B.C., yielding 647 A.D.; the Pompeian eras in the Dekapolis are either counted from 64 or from 63 B.C.). The mosaic belongs to the first decade of Islamic rule, G. [for Christian epigraphy after the Muslim conquest see *SEG* LIII 1853] || κτῆμα (L. 7) indicates a village or an estate; in the 3rd/4th cent. A.D., dioiketai (usually two or three) are treasurers or financial administrators of villages or pagan sanctuaries; at the end of the early Byzantine period the single διοικητής may be 'le responsable villageois'; this official may have been appointed by the Muslim conqueror (like the ἄρχων in Kastron Mefaa [*SEG* XXXVII 1553 L. 3] and in Aristoboulias/Khirbet Istabul [*SEG* LIII 1842 L. 2]), G. || 2-3. ΕΠΙΤΡ(ΕΠΤΗΣ), B. || 3-4. ΖΕΙΝΟΔΟΡΟΥ, B. || 5. ΔΙΟΙΚ(Ι-ΤΗΣ), B.

1962. Unknown provenance. Christian building inscription, ca. 7th cent. A.D. Right part of a limestone plaque with relief representations; the left panel is lost; between the two panels a stylites, with two figures standing near his column; in the right panel, under an arch, decorated with birds and a cross and supported by two columns, Jesus between two angels; inscription along the top frame and on the right; probably from North Syria, now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I (4); non vidimus. Republished by J.Witt, in *Die Welt von Byzanz* 208 no. 297 (ph.).

[- -] Ὠ Σέργις ἀρχιμανδρίτες σὺ[ν] Θεῷ ἐθεμελίωσα | τὸ κ[ι]ώνιν † ... †

1. Initio [ἐγ]ὼ, ed.pr. [Ὠ = ὁ, Chaniotis]; σὺ(ν Θε)ῷ, ed.pr. [() stands for []; there seems, however, to be a ligature of Θεῷ, || 2. written vertically, along the right frame; mentioned but not read by ed.pr.; probably τὸ κ[ι]ώνιν = τὸ κιόνιον (the little column), followed by three letters (a date?), Chaniotis].

1963. Unknown provenance. Name on a bronze vessel, Roman Imperial period. Bronze cup with a punched inscription on the rim. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 155 no. 495 (color ph., inscription not legible; text in majuscules). We give the text on the basis of the majuscule transcription, which we cannot check.

Γάϊος Μεσκραδηνός

[We are not able to interpret the second name, which may have been rendered incorrectly in the catalogue, Tybout].

1964. Unknown provenance. Inscription on a lead weight, Roman Imperial period. Square lead weight; on one side (A) a recessed, framed field; the other side (B) is flat; on the handle (C) a control stamp; 27.77 gr.; in a private collection. Mentioned by P.Weiss, *Chiron* 35 (2005) 429 with note 82 (ph. of A and C).

A: α´
B: Πο(βλίου) Αἰλ̣[ίου] | Ἰουλ̣[ίου] | Νεικ[ηφό|ρου]
C: [Πο(βλίου)] Α̣ἰλ(ίου) | [Ἰου]λ(ίου) Νε|[ικ]η̣φό|[ρο]υ

A. The alpha indicates a weight of one uncia, ed.pr. || on typological grounds ed.pr. assigns this weight to a city in western Asia Minor and points out that Publius Aelius Iulius Neikephoros was an agoranomos.

1965. Unknown provenance (Lydia or southern Ionia?). Inscription on a lead weight, Roman Imperial period. Large hexagonal lead plaque now in a private collection; on both sides three times the name of the agoranomos has been inscribed; on one side a round 'Einstempelung mit Perlkreis' (with illegible traces of letters and an unidentifiable object); the other side is worn. Mentioned by P. Weiss, *Chiron* 35 (2005) 426 (ph.):.

Μάρκου • Πα̣[- -]ίου • ἀγορανόμ[ου]

On iconographical grounds W. suggests assigning this weight to Lydia or southern Ionia.

1966. Unknown provenance. Inscriptions on a magic gem, undated. Oval haematite in a private collection. Obverse (inscriptions in miniature letters): in the center from top to bottom: diagram of 7 x 7 vowels (A); inscription enclosed by an ouroboros; boat with Harpokrates; inscription (C); left and right four lines of magical signs and letters each; the text on the left includes the terms Ιαω (L. 1), κομνου (L. 3) and οχαυ (L. 4). Reverse: inscription (D), of which we present LL. 5[II]-7; magical signs and letters in LL. 1-5[I], inter alia two 'words' written with Latin R: TOMOR and XOEIR. Ed.pr. H.Harrauer, *APapyrol* 16/17 (2004/2005) [2007] 159-165 (ph.).

A:
A E H I O Y Ω
E H I O Y Ω A
H I O Y Ω A E
4 I O Y Ω A E H
O Y Ω A E H I
Y Ω A E H I O
Ω A E H I O Y

B:
Ιαω π-
ολιεπίου(ρος)
Three magical signs
4 ὦ μέγας ἁγ-
νεύς

C:
AMOYΔH ICI
YΠΙAI OIPE
TEIΠAN
4 BIOY (moon symbol?) IBI
OYΩA

D: διαφύλαξον | τὸν φοροῦντά σου τὴν ἁ|γίαν σφραγῖδα

B 1-2. πολιεπιου for πολυεπίου(ρος): 'Wächter über alles?? Es könnte ein Neologismus sein'; the reading is uncertain, ed.pr. || 4. or ὠ for ὁ, ed.pr. || 4-5. either ἁγνεύς ('Reiniger'; previously unattested) or ἁγνεύσ(ας), ed.pr. || **C.** many uncertain readings; interpretations are tentative, ed.pr. || 1. O or IZ; H or IC; ICI very unclear; name (Αμουδη?) followed by an abbreviated patronymic?, ed.pr. || 2. or perhaps YΓΓIAI for ὑγία, ed.pr. || 2-3. OIPETEI for εὕρεται?, ed.pr. || 3-4. πᾶν | βίου ('die ganze Zeit des Lebens')?, ed.pr. || 4. Ιβι(ος)?, ed.pr. || 5. abbreviated series of vowels?; alternatively perhaps ὄ(νομα) followed by a variant of Ιαω (either Y written as V or I), ed.pr.

VARIA

1967. Acclamations in Late Antiquity. H.-U.Wiemer, 'Akklamationen im spätrömischen Reich', *AKG* 86 (2004) 27-73, studies the genesis and function of acclamations especially in Rome, Constantinople, and provincial capitals, as a form of communication between the population, the emperor, and the imperial administration. On 58 note 126, he collects examples of lengthy acclamations recorded in inscriptions in the 3rd cent. A.D.: *SEG* XXXVIII 1170; XLVI 1681 [+ *SEG* LI 1813]; XXXIV 1306 = *I.Perge* 331. [Other secular acclamations from this period: *SEG* XLVII 2012; L 612-631 and 1160 ; cf. *I.Laodikeia am Lykos* 38: φωναῖς· μείλιχον, εὐρέκτην, φέρτατον ἀνθυπάτων; for acclamations in the papyri see T.Kruse, 'The Magistrate and the Ocean: Acclamations and Ritualised Communication in Town Gatherings in Roman Egypt', in E.Stavrianopoulou (ed.), *Ritual and Communication* -- (cf. our lemma no. 2011) 297-315; for religious acclamations see A.Chaniotis, in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 199-218, Chaniotis].

1967 bis. Administration. Ἐπίσκοπος. Starting from the text in our lemma no. 1153, F.Kirbihler, *JÖAI* 74 (2005) 155-159, examines the use and meaning of the rare title ἐπίσκοπος from the Athenian Empire to Late Antiquity (except for 'bishop'). In the Athenian Empire, the title meant 'inspector'; episkopoi served as envoys to member cities, e.g., in constitutional matters (e.g., *IG* I³ 14/15, 34). Episkopoi were sent by Rhodes to its Peraia with unspecified administrative tasks (e.g., *IG* XII.1.49/50). Mithridates VI's episkopoi were the king's governors in several cities (App., *Mithr*. 48.187). There were episkopoi in Nikaia, sent as representatives by its mother city Massalia (*CIL* V 7870, 7914). Finally, in the 4th cent. A.D., *Dig*. 50.4.18.7 attributes to the episkopoi tasks comparable to those of an ἀγορανόμος.

1968. Agriculture. Terraces. S.Price, L.Nixon, *AJA* 109 (2005) 665-694, present both textual and archaeological evidence for agricultural terraces. The term αἱμασιά in literary texts and inscriptions refers to dry-stone walls, the area enclosed by them, and terraces. Archaeological surveys in various areas, especially in Sphakia (Crete), have revealed material evidence for terraces which probably date to ancient times. In an appendix (686-691), P., N. give a list of texts, primarily literary, which includes the following inscriptions with the words αἱμασιά and τειχίον [between brackets the nos. of P.-N.'s appendix]: 1) αἱμασιά as free-standing wall: *SEG* II 568/569 = *I.Didyma* 40 (11); *I.Ephesos* 1525 (13); *I.Mylasa* 814 (12); 2) αἱμασιά as enclosure wall: *IG* XII.5.872 LL. 32 and 65-67 (23) [read *IG* XII.5.872 not 12.5, 8.72, Chaniotis]; *I.Mylasa* 814 (24); 3) αἱμασιά as terrace wall: *IG* II² 1322 (28); *IG* XII.3.248 (30); *SEG* II 545 = *I.Mylasa* 255 (31); *I.Mylasa* 253 (32). 4) τειχίον as free-standing wall: *Syll*.³ 963 (34); *IG* XII.5.872 LL. 78-81 (35). On 666 note 6 reference to ταινία, perhaps a strip of land formed by terracing (Chaniotis, *Verträge* 59 L. 70).

1969. Alphabet. A.Willi, *MH* 62 (2005) 162-171, reviews the evidence for the part played

by the Phoenician alphabet in the development of the Greek alphabet. He cautiously suggests that the interest of the Greeks in an alphabetical script arose, when they observed Phoenician traders dedicating inscribed votives in sanctuaries (late 9th/early 8th cent. B.C.), e.g. in the sanctuary at Kommos (Crete). [W. does not refer to the publications of the graffiti of the 8th cent. B.C. found in this sanctuary (see *SEG* LIII 957 with further references), which are not of votive, but of commercial nature, Chaniotis]. In this context, he refers to the fact that dedicatory inscriptions are one of the largest groups of early inscriptions (164; references to *CEG* I 326 and 403) and to the mention of a dedication of Kadmos with a Phoenician inscription in the Lindian anagraphe (*I.Lindos* 2, par. 170).

In a discussion of the origins of the Greek alphabet and the development of a canonical alphabet, F.Ghinatti, *Simblos* 4 (2004) 25-48, suggests dating its origin of to ca. 1200/ 1100 B.C. and identifies Boiotia as the first center of its diffusion; he assumes that the develop-ment of regional variants was the result of the Dorian migration. In this context he discusses the tablet of Marsiliana d'Albegna (*LSAG*² 240 no. 18; *IGDGG* I pp. 12-15; cf. our lemma no. 2122 (22); G. 42-45) and the abecedary of Formello (*IG* XIV 2420 (1); *LSAG*² 241 no. 20; G. 45).

For a review of B.B.Powell's theory see A.Panayotou, *ZAnt* 50 (2000) 177-184. On abecedaria see also our lemma no. 2122.

1970. Amphoras. Black Sea region. J.Lund, V.Gabrielsen, in T.Bekker-Nielsen (ed.), *Ancient Fishing and Fish Processing in the Black Sea Region* (Aarhus 2005) 161-169, summarize the importance of amphoras of the Black Sea region (Herakleia Pontike, Amastris, Sinope, Dioskourias, Chersonesos) as a source for the trade of fish in the Classical and Hellenistic periods. Although amphoras were not primarily used for the trade of fish, Sinopean amphoras found in a shipwreck in Varna suggest that they occasionally contained processed fish.

N.Conovici, in *Chronologies of the Black Sea Area* 97-117, offers a comparative study of the diffusion of stamped amphoras from Sinope, Thasos, and Rhodes in the western Black Sea coast (Histria, Tomis, Kallatis).

[For amphoras sent to ship fish to Corinth, see C.K.Williams II, *Hesperia* 47 (1978) 1-39; 48 (1979) 105-144; 49 (1980) 107-134].

1971. Arbitration. The role of the gods in international arbitration. Based primarily on literary sources, S.Ager, in J.-M.Bertrand, J.-M. (ed.), *La violence dans les mondes grecs et romain. Actes du Colloque International, Paris 2-4 mai 2002* (Paris 2005) 413-427, presents a panorama of the various ways, in which gods were perceived as playing a role in international arbitration: treaties and international documents received maximum publicity in Panhellenic sanctuaries; sanctuaries served as venues for judicial hearings; agreements were sealed by oaths; oracles were invoked for the approval of treaties (*Staatsverträge* 308 = *Syll.*³ 633); there was some involvement of sanctuaries as guarantors of treaties (cf. *Staatsverträge* 111; *SEG* XXXI 358) and possibly as mediators in disputes (*IG* XII.5.109 = Pouilloux, *Recherches -- Thasos* I p. 189).

1972. Archives. M.Faraguna, *QUCC* 80 (2005) 61-86, discusses various aspects of the registration of documents and the function of archives in ancient Greece, stressing the importance of some form of 'bureaucracy' in the Greek cities. His starting point is a new text from Iasos (*SEG* LI 1507), which mentions an ἀρχεῖον προστατικόν (LL. 8/9), i.e. the seat of the προστάται (F. 61/62). F. discusses the following subjects: 1) The complementarity of orality and written record, the reading of documents in public (cf. *SEG* XXXI 985; *I.Amyzon* 26), and the role of κήρυκες (*IG* I³ 1453; *SEG* XLVIII 96 LL. 27-29; *DGE* 688 B = Koerner, *Gesetzestexte* 62 LL. 5-20; F. 63-65). 2) The beginnings of a systematic registration of documents, often in connection with the financial administration of cities (65-71; cf. *SEG* XXXVIII 13 = *IG* I³ 247 bis = Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* 181; *IG* I³ 248, 253/254, 258; *SEG* XLVII 1427), and the role of scribes (F. 68/69; γραμματεύς, γροφεύς, ποινικαστάς; cf. *IG* I³ 507-509; *SEG* XXVII 631; *IvO* 2). 3) The existence of archives (F. 71-74; τὸ δημόσιον, τὰ δημόσια, κιβωτοί, ζύγαστρα; cf. *IG* I³ 27; II² 1174; *SEG* XXXIII 679: μνημονικὰ γράμματα; *CID* II p. 312; *Tit.Cam.* 110; *Milet* I.3.33: ὠνοφύλακες, λευκώματα; *I.Eph.* 4: λευκώματα). 4) The existence of multiple copies of a document, sometimes kept privately and presented by individuals in connection with αἰτήσεις (F. 74-79; cf. *IG* I³ 52, 78; II² 457; *SEG* XXV 112 = *ISE* 33; *Syll.*³ 1023 = *LSCG* 173; *IPArk.* 9; *I.Milet* I.3.37 f L. 94; 138 LL. 40/41; 139 LL. 58/59; 141 L. 54; *I.Didyma* 480). 5) The preliminary exposition of documents on λευκώματα and σανίδες (79/80; *IG* I³ 133 and 1453; cf. the formula σκοπεῖν τῶι βουλομένωι). 6) Measures against the falsification of documents (84/85; cf. *IG* II² 120; *SEG* XXXIII 679; Dunant-Puilloux, *Recherches -- Thasos* II no. 185; *Tit.Cam.* 110; *I.Erythrai* 1; *I.Kalchedon* 10).

See also L.Boffo, 'Per il lessico dell'archiviazzione pubblica nel monde greco. Note preliminari', in F.Crevatin, G.Tedeschi (edd.), *Scrivere leggere interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005; published on-line only: http://www.sslmit.univ.trieste.it./crevatin/Daris.htm) [4 pp.; no page numbers]; M.Faraguna, 'Gli archivi e la polis (problemi nuovi e vecchi alla luce di alcuni recenti documenti)', in L.Capdetry, J.Nelis-Clément (edd.), *La circulation de l'information dans les états antiques. Actes de la table ronde* La circulation de l'information dans les structures de pourvoir antiques. *Institut Ausonius, Pessac, 19-20 janvier 2002* (Bordeaux 2006) 53-71. Cf. also our lemma no. 1998.

1973. Associations. Dionysiac artists. C.C.Lorber, O.D.Hoover, *NC* 163 (2003) 59-68, briefly review the evidence for the various branches of the associations of Dionysiac artists (59-61; *IG* XI.4.1061; *SEG* II 850; XIII 586; *F.Delphes* III.2.68 [= *IG* II² 1132]; III.3.218 B [= *IG* IX².1.175]; *I.Magnesia* 54 and 89; *I.Pergamon* 163; *Syll.*³ 460; *OGIS* 50/51) and present a unique coin (wreathed tetradrachm) issued by the Ionian and Hellespontine branch (τῶν περὶ τὸν Διόνυσον τεχνιτῶν) and probably minted in Teos (ca. 155-145 B.C.). It is the first coin that can be attributed to a professional guild. L.-H. summarize the situation of the association under the leadership of Kraton and its links to the Pergamene court (cf. *CIG* 3067-3070). This coin was part of a one-time emission, possibly to commemorate an important event (the foundation of the Ἀτταλισταί by Kraton?). The coins of this emission may have been given to foreign guests or as prizes to participants in competitions. [The authors were unable to consult Le Guen, *Technites* and Aneziri, *Techniten* (cf. *SEG* LI 2279)].

For cultic associations in general see our lemma no. 2063.

1974. Associations. Fictive family language: 'brothers'/'sisters', 'father'/'mother', etc. P.A.Harland, *JBL* 124 (2005) 491-513, studies the fictive kinship term 'brothers'/'sisters' (ἀδελφοί/ἀδελφαί), prominent in Paul's letters and early Christianity, in the context of a variety of pagan associations in the Greek world. H. discusses examples of this 'metaphor of sibling solidarity' (494), 'expressing identity and belonging in small-groups settings' (495), in numerous inscriptions. The earliest text (prior to Vespasian) is Bean-Mitford, *Journeys -- Rough Cilicia 1964-1968* no. 201 (Latmos; full discussion and translation; reservation of sections of a tomb for 'brothers', i.e., members of a funerary association). Later inscriptions are briefly discussed: *IG* X.2.1.824 ('brothers' are to pay a fine when re-opening a funerary niche); *CIRB* 104, 967, 1281, 1283, and 1285/1286 (Tanais; ἰσοποιητοὶ ἀδελφοὶ σεβόμενοι θεὸν ὕψιστον; no Jewish connection [cf. *SEG* XLIX 1029]); A.Maiuri, *ASOO* 2 (1916) 169 no. 130; *IG* XII.1.910 (= *I.Lindos* 641; associations erecting epitaphs for ἀδελφοὶ ἥρωες); *IG* XII.9.906 (*Syll.*[3] 898; 'brother' in a συνέδριον; Chalkis); *IG* XIV 956 (*IGUR* 246; 'brothers' in an athletic σύνοδος); *IG* XIV 2516 (*IGF* 131; ἀδελφὸς ῥήτωρ; Baeterrae in Gaul); *LBW* 503 a/b (Halikarnassos; ἱερεῖς ἀδελφοί; comment on this and other 'νίκη-inscriptions' on 499 note 21); *I.Mylasa* 544 (καλοὶ ἀδελφοὶ ὑποιερεῖς); *MAMA* X 437 (cf. *SEG* XLIII 893 sub C.: ἀδελφὸς ἱερός; Synaos); *I.Sinope* 117 (dedication to θεὸς ὕψιστος by οἱ ἀδελφοὶ εὐξάμενοι); M.G.Cousin, G.Deschamps, *BCH* 18 [1884]) 21 no. 11 (near Iasos [not in *I.Iasos*: see 'Vorbemerkung', 5 no. 4]; οἱ Φιλέρωτος φιλάδελφοι ἄνδρες ναύκληροι ἀπλάνητοι, 'the brotherly-loving and unwavering male shippers of Phileros', possibly members of a guild under the leadership of Phileros).

H. also refers to affection not expressed by brother-language: *TAM* II 640 (Tlos; ὁ θίασος ἐπὶ Μάσα τῷ [θια]σείτᾳ [φ]ιλοστοργίας ἕνεκεν); list of inscriptions recording φίλοι in associations on 500 note 27. In Egyptian associations, especially of initiates in mysteries, the terms 'brothers' and 'friends' are almost interchangeable (papyrological evidence); *CIRB* 1263, 1277, 1282, and 1288 (Tanais) record ▪ 'father' of a σύνοδος around θεὸς ὕψιστος; lists of inscriptions using πατήρ, μήτηρ, υἱός, θυγάτηρ, τροφεύς, τρόφιμος or πάππας (ἄππας) as metaphors of family relationship on 504/505 notes 41-44. 'We begin to see common ground among some associations, synagogues, and Christian congregations in the expression of identity and belonging' (512). Discussion on fictive uses of family terms in literature, notably Plutarchs's *On brotherly Love*.

P.A.Harland, *JSJ* 38 (2007) 57-79, focuses on 'mothers' and 'fathers' in associations and synagogues. The Jewish 'father' or 'mother' of the diaspora συναγωγή (or of the λαός or στέμμα) should be viewed within the cultural framework of pagan parental metaphors. An early example (late 2nd/early 3rd cent. A.D.) in a Jewish context is *IJO* I Mac1 (*CIJ* 694; Stobi); other Jewish inscriptions are briefly discussed, inter alia: *JIWE* II 542 and 576 (Rome); *IJO* I Ach54 (*CIJ* 270; Mantineia); *IJO* II 42 (*CIJ* 739; *I.Smyrna* 844 a); see also the lists of inscriptions on 63/64 notes 20/21. Parental metaphors in Greek cities and associations include 'fathers', 'mothers', 'sons', 'daughters', 'foster-fathers' and 'foster-children'; the earliest Greek examples are from the 2nd cent. B.C. for poleis and from the early 1st cent. B.C. for associations, the earliest Latin one dates to 153 A.D., which suggests influence from the Greek

world on the Romans. Abundant epigraphical evidence concerning urban benefactors styled '... τῆς πόλεως' (or of the δῆμος, γερουσία, νέοι) is collected on 65-69, concerning unofficial organisations (δοῦμος, θίασος, σπεῖρα, σύνοδος, τάξις or periphrastic terms) on 69-73; further comment on πάππας/ ἄππας in pagan cult associations and Christian congregations on 73-75. Conclusions similar to those of H.'s study from 2005; H. underlines that fictive kinship terms were more widespread and significant than often acknowledged; they served to express honor, hierarchy and/or affection/belonging, and could pertain to functional leadership roles.

[Both articles can also be downloaded from the author's well-organized website: www.philipharland.com].

For comments on the inscriptions from the northern shore of the Black Sea discussed in both articles, see A.Avram, *BE* (2008) no. 363: he excludes *CIRB* 967 and *I.Kallatis* 44 since they record a natural brother and a natural father, respectively; a πατὴρ νόμιμος καὶ ἱερεὺς σωτείρης Ἑκάτης is on record in an inscription from Tomis recently published: M.Bărbulescu - A.Câteia, *Pontica* 40 (2007) 245-253 (cf. Avram, *BE* [2008] no. 369); the title is known otherwise from inscriptions from the Mithraeum in Sidon only (*SEG* LII 1591-1593; interestingly, 1593 is inscribed on a statue of Hekate).

For ἀδελφός as member of a pagan association (religious or otherwise) see also R.S.Ascough, in A.Gutsfeld, D.-A.Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006) 160/161. Cf. also our lemma no. 1975.

1975. Associations. The early Christian community in Jerusalem and pagan associations. In a study on the organisation of the Christian 'Urgemeinde' in Jerusalem (cf. *Acts* 2.42-47; 4.32-35; 5.12-16: the 'Summaries' assigned to Luke) M.Öhler, *NTS* 51 (2005) 393-415, adduces parallels from the world of ancient associations, partly on the basis of Greek inscriptions [mostly with obsolete references, which we correct below]. Discussion inter alia of members styled ἀδελφοί and/or πατήρ/μήτηρ (see also our lemma no. 1974, with details on the inscriptions); the role of friendship (e.g. φίλοι ἄνδρες founding an ἔρανος: *IG* II^2 1369; συμβίωσις φιλία: *IG* XII.5.912, Tenos); mutual support of members and role of benefactors (e.g. *IG* II^2 1327; donation of a fund for the benefit of the association and its individual members, with the benefactor praised for his φιλανθρωπία); private houses as meeting place (*IG* XI.4.1299 [*SEG* XLVIII 1042; Delian Serapis aretalogy] L. 39; *TAM* V.3.1539 L. 5 (*Syll.*^{3} 985; *SEG* XXXI 1002; *LSAM* 20; Philadelphia); ranks (e.g. διάκονος, εὔκοσμος, ἱερεύς, ταμίας) and the appointment of officials (various procedures in *IG* II^2 1368 = *Syll.*^{3} 1109 LL. 136/137, 144/145, and 146/147); the principle of equality (men and women, freedmen and slaves in Dionysiac associations *IGUR* 160 = *SEG* XLIII 660, from Torre Nova; *TAM* V.3.1539 LL. 5/6 and 17/18, Philadelphia).

1976. Athletics. See also our lemma no. 2002.

1977. Athletics. The pankratiast M. Aurelius Asklepiades. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 421-468, reconstructs the chronology of the career of the famous pankratiast M.

Αὐρήλιος Ἀσκληπιάδης, περιοδονίκης and son of the periodonikes/pankratiast M. Αὐρήλιος Δημήτριος (see our lemma no. 1060) and in the process analyzes several inscriptions: see our lemmata nos. 1061, 1778, and 1827. For the chronology S. focuses on the history of the Ὀλύμπια in Alexandria, where Asklepiades won in the sixth edition (see our lemma no. 1061). In the 2nd cent. A.D. there were three famous pankratiasts: first M.Aurelius Demetrios, second M. Αὐρήλιος Δημόστρατος Δαμᾶς (see *SEG* LIII 2159; he stopped in 176 A.D.; cf. also our lemma no. 1056 app.cr.) and finally M. Aurelius Asklepiades. For 'dynasties de vedettes du stade' S. refers to E.Maróti, 'Champion-Dynastien im antiken Sportleben', *ACD* 36 (2000) 177-185.

1978. Athletics. Periodonikai. C.Wallner, A.Uzunaslan, in K.Strobel (ed.), *Die Geschichte der Antike aktuell: Methoden, Ergebnisse und Rezeption. Akten des 9. gesamtösterreichischen Althistorikertages 2002 und der V. Internationalen Table Ronde zur Geschichte der Alpen-Adria-Region in der Antike, Klagenfurt 14.11-17.11.2002* (Ljubljana/Laibach-Wien 2005) 121-130, announce their project to collect all known περιοδονῖκαι to date; brief remarks on the definition (victors in the archaia periodos; victors in the new periodos: in the Imperial period the Ἄκτια, Καπετώλεια and Ἡραῖα (ἡ ἐξ Ἄργους ἀσπίς) were added to the 'big Four': Olympia, Isthmia, Nemea and Pythia; according to W., U. the Neapolitan Σεβαστά were not part of the περίοδος). Brief discussion of *SEG* XLI 1407 (LII 1464bis) and *IG* IV 591 (*SEG* LI 416) (Greek text and translation).

1979. Banks. Sanctuaries as banks. Aspects of this topic, including the rarity and diverse forms of credit, are surveyed by V.Chankowski, *Topoi* 12/13 (2005) 69-93, who underlines Athenian influences on the financial administration of Apollo's sanctuary at Delos. From the 5th down to the 4th century B.C. the Attic demes functioned as economic laboratories (*IG* I^3 258; *IG* II^2 1183; 2492; 2498). In general, credit was a prominent aspect of economic activity in the shrines of Athens, mainland Greece and the Aegean, whereas temples in Asia Minor tended to rely on their land resources. On 89-91, appendix 1 consists of inscriptions attesting to loans given out by non-Athenian sanctuaries: independent Delos (*IG* XI.2.105-289; *I.Delos* 290-469); Karthaia (*IG* XII.5 544; XII Suppl. 236); Ios (*IG* XII Suppl. 168); Amorgos (*IG* XII.7 515; 237); Euboia (*IG* XII Suppl. 533); Cos (*GDI* 3719); Ilion (*I.Ilion* 10); Ephesos (*I.Ephesos* 8; 17; 27); Priene (*I.Priene* 20; 44; 111); Panionion (*I.Priene* 108); Sardis (*Sardis* VII.1 1); Halikarnassos (*Syll.*^{3} 46); Delphi (*Syll.*^{3} 813); Herakleia Trachinia (*IJG* 37). On 92, appendix 2 consists of inscriptions concerning sacred banks in the Athenian domain: *IG* I^3 248; 386/387; 392; *IG* II^2 1183; *IG* XII.6 255 (cleruchy at Samos); and Delos under Athenian administration: *SEG* XXXIX 170; *I.Delos* 97/98; 100; 104. Cf. also our lemma no. 1989.

1980. Boundary markers. E.N.Akdoğu Arca, *Gephyra* 2 (2005) 47-58, attempts to show that stones in the shape of altars and inscribed with a name of a deity in the genitive were not dedications belonging to the god mentioned, but boundary markers. She quotes the following

inscriptions: *SEG* XIII 424; XLI 1412, 1498, 1500; XLIII 797; XLVII 1615; XLVIII 1572; XLIX 1746, 1840; *Agora* XIX H7; *I.Cos* 149/150; *MAMA* X 178; *I.Alexandreia Troas* 62; *I.Arykanda* 25; *I.Didyma* 66-69, 75/76, 492; *I.Erythrai* 235; *I.Heraclea Pontica* 70; *I.Iasos* 232, 235/236; *I.Magnesia* 236; *Milet* VI.1.275/276, 279-281; *I.Mylasa* 314; *I.Priene* 164-168, 184, 190/191, 193, 197; *I.Rhod.Per.* 4; *I.Side* 18; *I.Stratonikeia* 47, 849, 1105; *I.Sultan Dağı* 47; *I.Tyana* 135; T.Drew-Bear, *Nouvelles inscriptions de Phrygie* (Zutphen 1978) 35-38 no. 2; *LSAM* 85; M.P.de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999) 131 no 3.4; Rigsby, *Asylia* 182; *Syll.*^{3} 685 L. 59; 991; Guarducci, *EG* IV 46-73.

1981. Byzantion. Inscriptions concerning everyday life. D.Papanikola-Bakirtzi (ed.), *Everyday Life in Byzantium* (Athens 2002), is the catalogue of an exhibition in the White Tower in Thessaloniki (October 2001-January 2002). The catalogue contains color photographs of numerous inscriptions. We present a comparatio numerorum with corpora and *SEG*. [For the inscriptions we were able to identify, instead of references to *IG* III we provide references to *IG* II^2, Chaniotis]. For inedita see our lemmata nos. 613/614, 669, 684, 697, 702, 708-710, 716/717, 1849, 1895-1899, 1914 (3), 1922/1923, 1935, 1952, and 1958.

IG II^2	*Byzantium*	*SEG*	*Byzantium*	*Corinth* 8.3	*Byzantium*
13353	1	XXXVIII 451	20	551	21
13355	104	XL 492	86	556	135
13359	113	XL 493	19	561	146
13363	743	XLIV 612	17	566	22
13470	740	XLVII 1073	41	640	17
13481	658	XLVII 1291	753		
13506	98	XLIX 729(3)	36	*IvO*	
13510	746	XLIX 829	263	657	4
13543	109				
		Corinth 8.3		Feissel, *Recueil*	
IG X.2.1		522	103	36	21
787	11	530	742	67	22
		534	254		
SEG		542	134	*GV*	
XXXV 189	244			581	658

1982. Byzantion. Various inscriptions. The exposition catalogue L.Wamser (ed.), *Die Welt von Byzanz. Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur* (exposition catalogue; München 2004) [Abbreviation: *Die Welt von Byzanz*], contains numerous early Byzantine objects bearing Greek inscriptions. In addition to *SEG* LIV 1811/1812, see our lemmata nos. 1892-1894, 1900/1901, 1904-1913, 1915-1920, 1923/1924, 1926-1928, 1930-1933, 1936-1953, 1955/1956, and 1961/1962.

1983. Calendar. Handbook. R.Hannah, *Greek and Roman Calendars. Constructions of Time in the Classical World* (London 2005), uses some epigraphical evidence, especially in the sections on synchronisms (71-97, with tables summarizing the correspondences of the calendars of Athens and Delos; Delphi and Aitolia; Athens, Delphi, Phokis and Aitolia) and 'Augustus and the New Year's Day' (131-135; concise comment on a decree to adopt Augustus' birthday as New Year's Day, passed by a number of cities in the Roman province of Asia: *OGIS* 458 = *SEG* IV 490; XV 815 (cf. XL 1001 and XLIII 1232); = *I.Priene* 105 + *GIBM* 894; translation of II LL. 30-77; for I LL. 4-10 see H. 146/147).

1984. Calendar. Intercalations in the Roman calendar, 191-46 B.C. C.Bennett, *ZPE* 151 (2005) 167-184, establishes the rules governing intercalation in this period, based on calendrical synchronisms, so that any pre-Julian Roman date can be converted to a Julian date. Among the synchronisms he includes *RDGE* 24, *SEG* XXV 118 (*ISE* 35), XVI 225 (*ISE* 42), *Syll.*[3] 674 (*IG* IX.2.89) and 705, both of which he analyzes in depth, and also adduces *SGDI* 1720, 2138; *F.Delphes* III.2.213; *SEG* XXXIV 558; *AEph* 1927/1928 pp. 122/123; *Syll.*[3] 692. B. suggests that the Lex Acilia of 191 B.C. regulated the previously variable implementation of intercalation, concluding that 1) intercalary years had an additional month of 23 days, and normally alternated with regular years, 2) there could be no more than two consecutive regular years, 3) the intercalations skipped as a result of the Second Punic War were to be made up by occasionally placing two intercalary years in a row, the first of which would have an extra month of only 22 days, and the second of which would have an extra month of the usual 23 days. After briefly mentioning *SEG* XXVI 1227, he includes a table with sample conversions for pre-Julian March 1st from 190-158 B.C.

1985. City. See also our lemmata nos. 2023, 2035, 2056, and 2064.

1986. City. The polis in the Archaic and Classical period: an inventory. M.H.Hansen, T.H.Nielsen (et alii), *An Inventory of Archaic and Classical Poleis* (Oxford 2004), is a highly impressive handbook based on all sorts of sources (including numerous inscriptions) concerning 1035 individual πόλεις and numerous settlements which do not (fully) qualify to be defined as such (ἄστυ; πατρίς; πόλισμα); the places are arranged according to region and alphabetically within the geographical sections, which have been written by various specialists. Each entry includes a wealth of information: toponym/ethnic and their attestations; size of territory; degree of Hellenization; history; population; civic subdivisions; constitution and political institutions; membership of the Delian League; στάσις; συνοικισμός; πρόξενοι; θεαροδόκοι; panhellenic victors; deities and cults; city plan, walls and special architecture (political buildings; temples; theaters; stoas; gymnasia, stadia; hippodromes); coins; colonies. Accessibility is enhanced by no fewer than 27 indices (1251-1396); the one listing the toponyms and city-ethnics in Greek (1276-1289) will be especially useful to the epigraphist. For reviews see F.G. Naere-

bout, *BMCR* 2005.02.29, and R.Parker, *CR* 56 (2006) 380-384, who refers to several inscriptions.

1987. City. The city in the early and late Hellenistic Period. In *Citoyenneté*, various authors discuss the theory, defended inter alios by L.Robert and P.Gauthier, about the distinction to be made between the early and late Hellenistic period (2nd/1st cent. B.C.) as far as the political structure and culture of the Greek cities are concerned. In an introduction (1-6) P.Gauthier with usual clarity outlines the elements which are supposed to have characterized late-Hellenistic city-life: not only magistrates act as benefactors but also wealthy individuals; benefactors deciding and announcing that they themselves pay the costs for the manufacturing and erection of honorary statues (cf. *SEG* L 637); rise of a specific rhetorical style of late-Hellenistic public inscriptions, characteristic of a small, well-educated elite of wealthy citizens, proud of its παιδεία; diminishing role of the ἐκκλησία as decision-making body in favor of an increasingly dominant βουλή (for the latter cf. also *SEG* XLV 2295; cf. also our lemma no. 1988). There may not be a precise, fixed chronology for the late-Hellenistic period for the entire eastern world. For Asia Minor the end of the Attalid regime (ca. 130 B.C.) may be a fitting beginning, whereas for continental Greece 168 or 146 B.C. seems more appropriate. Other scholars prefer to stress a certain continuity between both periods: elites have always been dominant and indispensable (C.Habicht [cf. *SEG* XLV 2298]; F.Quass [cf. *SEG* XLII 1796]).

The book contains twelve contributions: three concern the citizen-body ('Contours du corps civique'), five civic institutions and three the position of urban elites. For Roman influence see our lemma no. 1988. For summaries of the other epigraphically relevant contributions see our lemmata nos. 470, 551, 662, 714, 1100/1101, 1274, 1284, 1329, 1993/1994, 2023, 2053, sand 2119. [For the political regime of Cretan cities in the first two centuries A.D. see now A.Pałuchowski, in the article recorded in our lemma no. 987; P. concludes that 'la vie politique des communautés civiques insulaires est dominée ... par une oligarchie de familles influentes'; see also P.'s monograph on the Cretan πρωτόκοσμοι (see our lemma no. 988), Pleket].

For a review see C.Feyel, *Topoi* 15 (2007) 627-634.

1988. City. The βουλή in late-Hellenistic cities. Cf. our lemma no. 1987. In *Citoyenneté*, 121-144, P. Hamon argues that, whereas in festivities organized by the polis, the βουλή does not appear as an official body in processions or at banquets but is subsumed under the general category of 'citizens', in those organized by individual benefactors like Ἀρχίππη of Kyme (*SEG* XXXIII 1035-1041), Ἡρῴδης and Ζώσιμος of Priene (*I.Priene* 109 and 112/113) and Διόδωρος Πάσπαρος from Pergamon (*IGR* IV 294) the βουλευταί are mentioned as a separate recipient of benefactions, well to be distinguished from the citizens. The constitutional position of the βουλή went unchanged but the perception by the citizens did change. This changed perception comes also to the fore in a new honorific distinction awarded to the greatest benefactors: 'participation in the sacrifice(s) and other privileges in which the βουλευταί take part' (*I.Priene* 108 LL. 322-324; cf. also *IGR* IV 292 LL. 33-35: presence at sessions of the

βουλή as a special honor). This change in representation of the βουλή has nothing to do with Roman influence but is an indigenous development in late-Hellenistic cities.

Whereas in continental Greece in the first half of the 2nd cent. B.C. the Romans may have imposed census criteria for the recruitment of magistrates and members of the βουλή and this change possibly is reflected by the use of συνέδριον instead of βουλή, in Asia Minor the institutionalization of urban βουλή as a sort of curia probably took place in the 2nd half of the 1st cent. B.C., in the wake of Pompey's reorganization of Pontos-Bithynia. However, the cities continued to stick to the use of the time-honored word βουλή. H. tentatively suggests that the σύνεδροι mentioned in *SEG* XXXIII 1036-1038 may have been identical with the βουλευταί rather than having been a special commission of the βουλή. In Miletos the σύνεδροι in *I.Didyma* 199 and *SEG* XLIV 990 certainly are the members of the βουλή, who did not prepare decisions of the assembly but made decisions themselves. [For the role of the ekklesia see our lemma no. 1284 in fine]. In short: it is under the impact of Rome that the institutionalization took place of the changed perception of the position of the βουλή in the later 2nd cent. B.C. In *SEG* XXVIII 953 LL. 66-68 (Kyzikos; 1st half of the 1st cent. A.D.) τιμηταί (= censores) are on record. H. offers further reflections on the Kyzikene prytanic catalogues which show that the τιμηταί were supposed to choose new βουλευταί among the various φυλαί. He suggests that the βουλευταί were not appointed for life but annually.
See also P.Hamon, *Topoi* 12/13 (2005) 325, where he writes about the principle of rotation: '... une rotation qui s'organise ... au sein d'une élite restreinte'.

Cf. also our lemma no. 2064.

1989. City. Finance: public finance in Hellenistic cities. Various articles are devoted to the problem of the financial organization in Hellenistic Greek cities, largely based on epigraphic evidence. The main problem seems to be whether or not these cities administered their finances on the basis of a 'Gesamtbudget' and, if so, which Greek words can be taken to denote such a concept, with special reference to the word διοίκησις.

The articles are: 1) C.Schuler, 'Die διοίκησις τῆς πόλεως im öffentlichen Finanzwesen der hellenistischen Poleis', *Chiron* 35 (2005) 385-403 (abbreviated as S. below); 2) L.Migeotte, 'La haute administration des finances publiques et sacrées dans les cités hellénistiques', *Chiron* 36 (2006) 379-394 (M (1) below); 3) L.Migeotte, 'La planification des dépenses publiques dans les cités hellénistiques' in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 77-97 (M (2) below; for M (1) and (2) cf. also P.Gauthier, *BE*, 2007, nos. 168/169); P.J.Rhodes, 'Διοίκησις', *Chiron* 37 (2007) 349-362 (R. below).

Many inscriptions are discussed by all four, some by only one or two. We list the texts: ***I.Prusa* 1001** (royal donation; τὸ εἰς τὰ ἱερὰ καὶ πόλεως διοίκησιν ἀργύριον (πόλεως διοίκησις not necessarily the 'gesamte Haushalt der Polis' but rather a 'spezielle Kasse' for 'jährlich wiederkehrende Ausgaben' (S.); not a special treasury called 'διοίκησις πόλεως' but rather the 'generality of the state's routine expenditure' (R.)); ***I.Magnesia* 53** (Klazomenai; ξένια to be paid ἐκ τῆς διοικήσεως; particular treasury (S.); 'fonds réservé(s) à la *dioikesis*' (M. 2); 'general funds of the state' (R.)); ***I.Magnesia* 98** (payments ἐκ τῶν πόρων ὧν ἔχουσιν εἰς πόλεως διοίκησιν (for the same expression see below s.v. Kolophon): special treasury (S.

and M.2); it may look like 'l'ensemble des fonds publics' but since there are specialized other funds (fortification; defense; grain), it is more likely to be an item earmarked for 'l'administration courante' (M. 1); 'general funds of the state' (R.)); **Kolophon** (*BCH* 37 [1913] 236-238; *I.Priene* 57; *SEG* XXXIX 1243 Col. V LL. 51-53; ἀπὸ τῶν εἰς τὴν διοίκησιν; ἀπὸ τῶν πόρων ὧν ἔχει εἰς τὴν διοίκησιν; ἀπὸ τῆς φυλακῆς καὶ τῆς διοικήσεως; special fund; S. and M. 2 [P.Gauthier, *REG* 119 (2006) 490/491. translates 'fonds de l'administration']); **Teos** (*SEG* II 580; IV 601; XLI 1003 II; *I.Magnesia* 97; ἐκ τῆς διοικήσεως; royal gift εἰς τὴν τῆς πόλεως διοίκησιν; special fund (S., M.2); 'ordinary funds of the state', 'routine expenditure of the state, maybe kept in a single treasury, whose name we do not know', or 'apportioned among various funds by some kind of μερισμὸς/διάταξις' (R.)); **Syros** (*IG* XII.5.653; ἀπὸ τῆς ἐγκυκλίου διοικήσεως; special fund (S.; M.2): 'from the regular administration' (R.)); **Andros** (*IG* XII 5.715-717; ἀπὸ τῆς κοινῆς διοικήσεως; ἀπὸ τῶν προσόδων τῶν τῆς πόλεως; special fund controlled by assembly; no 'umfassender Haushalt' (S.; M. 1 and 2); 'the state's routine expenditure, not ... an overall budget' but not necessarily 'a single named treasury' (R.)); ***I.Smyrna* 573, 578/579 and 581** (τὸ τῆς διοικήσεως ψήφισμα (579), compared by S. with τὸ ψήφισμα τὸ ... ὑπὲρ τοῦ πορισμοῦ(578); in the latter an amount of money has been earmarked εἰς τὰ ἀνηλώματα; the διοίκησις seems to have an 'umfassendere Bedeutung' here but in the end it may have denoted the rules to be adhered to by the 'Kasse der Volksversammlung' (S.); R. prefers to think in terms of an 'apportionment of moneys between different funds', comparable to the 4th cent. B.C. μερισμός in Athens)); ***I.Erythrai* 112, 114** (annual ψήφισμα περὶ τῆς διοικήσεως; 'Gesamtbudget' (S.); decree concerning public expenses 'ou du moins une partie d'entre elles' (M. 2); R. compares the ψήφισμα with Smyrna; cf. above)); ***I.Lampsakos* 1** (οἱ ἐπὶ τῇ διοικήσει; no 'Gesamtbudget' but rather a fund which pays for the 'aufgrund von Dekreten des Demos anfallenden Kosten' (S.); responsible for 'l'ensemble des fonds publics' rather than a special fund for 'l'administration courante' (M. 1)); **Kos** (?; *I.Magnesia* 57; ἄνδρες οἱ αἱρούμενοι ἐπὶ τὰν διοίκησιν τᾶς πόλιος; for S. and M. 1 see s.v. *I.Lampsakos* above); ***I.Kyme* 12** and *SEG* XXXIII 1039 LL. 62-65 (ταμίας ἐπὶ τῆς διοικήσεως; money must be transferred εἰς τὰ κατὰ τὴν διοίκησιν τῆς πόλεως (for S. and M. 1 cf. above s.v. *I.Lampsakos*; 'les fonds conformes à la *dioikèsis* de la cité', i.e., a special fund for the διοίκησις (M. 2)); the ταμίας ἐπὶ τῆς διοικήσεως is able to make payments 'from a plurality of πόροι', inter alia from the fund εἰς τὰμ φυλακὰν τᾶς πόλιος (R.)); ***I.Priene* 4, 6, 18, 83** (ὁ ἐπὶ τῆς διοικήσεως succeeded by the οἰκονόμος τῆς πόλεως; 'hielt alle Fäden in der Hand'; 'städtische Finanzen ... stark zentralisiert' (S.); 'responsabilité des fonds publics' (M. 1)); **Miletos** (*OGIS* 213 (*I.Didyma* 479); *Milet* I 3.145 (*Syll.*[3] 577) and 147; ἀνατάκται διοικοῦντες τὰς τῆς πόλεως προσόδους; the anataktai develop a 'plan de répartition des dépenses (de la cité)' (M. 2)); **Eresos** (*IG* XII.2.527; χειριζόμενα κατ' ἐνιαυτὸν εἰς διοίκησιν χρήματα; not the 'ensemble des fonds publics' but the 'partie assignée aux dépenses courantes de la cité' (M. 2); cf. 'l'administration courante' above s.v. *I.Magnesia* 98; 'moneys for *dioikesis* are those remaining from the revenues and available to be used for regular administration after special funds have been filtered out' (R.)); **Methymna and Mytilene** (*IG* XII.2.15; *IG* XII Suppl. 114; ἀργύρια τὰ εἰς πόλιος διοίκησιν; ὁ ἐπὶ τῆς διοικήσεως; 'fonds réservé à la *dioikèsis* de la cité' (M. 2)); but ὁ ἐπὶ τῆς διοικήσεως is responsible for 'l'ensemble des fonds publics' (M. 1)) [Problematic is the meaning of διοίκησις in the above-mentioned inscriptions: is it a special fund ('Kasse') from which

incidental costs generated by unforeseen decrees of the assembly (ξένια for ambassadors or foreign judges; ἀναγραφή of decrees on stelai; payment of μεθόδιον/ἐφόδιον) are paid or does it denote in a more general sense the totality of the public funds, i.e., should it be translated as 'financial administration' or perhaps even as 'the city's budget' (cf. Schuler's 'Gesamtbudget' in the case of Erythrai)? I think that the concept of 'the total urban budget' can be accommodated in more inscriptions than the more limited one of 'special fund for the dioikèsis'. Take the example of Kos: αἱρούμενοι ἐπὶ τὰν διοίκησιν τῆς πόλιος are responsible for the financing of the annually recurring costs for prizes and honors for successful athletes. In *Milet* I.3.147 LL. 20-22, it is the ἀνατάκται who are supposed to make a reservation for such costs in the annual city-budget. This parallelism makes it attractive to interpret the διοίκησις τᾶς πόλιος as the equivalent of the ἀνάταξις (defined by Schuler as the distribution of the 'Mittel in einer als ἀνάταξις bezeichneten Planung'). In the case of the financing of ξένια, in Teos and Klazomenai the costs must be paid ἐκ τῆς διοικήσεως, in Samothrake ἐκ τοῦ κατατεταγμένου ἀργυρίου. The latter means that in the annual κατάταξις money is earmarked for that purpose; if that is true it is attractive to suppose that in Teos/Klazomenai ἐκ τῆς διοικήσεως simply means 'out of the general budget', the assumption being that everybody knew that in the urban budget money was set apart for ξένια (and, for that matter, for other incidental, unforeseen costs like ἀναγραφή and μεθόδιον). In the dioikesis a general fund may have been created for expenses which occurred every year but the exact amount of which was unpredictable. That may have been the fund which in *Milet* I.3.147 LL. 51-53 is called τὰ εἰς τὰ κατὰ ψηφίσματα ἐξειρημένα: 'moneys earmarked [in the anataxis] for expenses caused by decrees' (Migeotte translates: 'les dépenses par décrets'). In that inscription another incidental amount – a gift of 150 dr. as subsidy for the funeral of a citizen who participated in an *epidosis* to the city – is to be paid out of the same moneys. Other incidental expenses, for the κλῆσις of foreign judges or local magistrates, are to be paid ἐξ ἀργυρίων τῶν εἰς πόλιος διοίκησιν ('from the moneys destined for the urban budget'), i.e., from the 'dépenses par décrets'. In short, I come close to Rhodes' conclusion that 'διοίκησις and διοικεῖν ... refer to the regular administrative activities of the state and *to their funding, or in more concrete terms to the moneys used to fund them'* (361; italics are mine, Pleket). Rhodes (*ibid.*) rightly points out that the existence of separate funds for fortification and/or corn-buying does not mean that ἡ τῆς πόλεως διοίκησις was another earmarked fund. L.Migeotte, in the article recorded in our lemma no. 889 (cf. also M. 2, 78), suggests that the occurrence of ἀδιάτακτα/ἀκατάτακτα in Delian inscriptions shows that the diataxis was only concerned with part of the public funds; however, the adiatakta may conceivably have been a rubric in the general city-budget, reserved for emergency expenses or for deficits in other earmarked funds. Incidentally, in Tauromenion Migeotte discerns treasurers 'de la caisse public' and he accepts Manganaro's concept of the 'centralisation' of urban finances (L.Migeotte, 'La comptabilité publique dans les cités grecques', in K.Verboven, K.Vandorpe, V.Chankowski (edd.), *Pistoi dia tèn tèchnen. Bankers, Loans and Archives in the Ancient World. Studies in honour of Raymond Bogaert* (Leuven 2008) 59-76, especially 64/65. I hasten to add that in the Tauromenion texts there is no question of the dioikesis, Pleket].

Cf. also our lemma no. 1979.

1990. City. Government. S.Dmitriev, *City government in Hellenistic and Roman Asia Minor* (Oxford 2005), offers a detailed examination, largely based on epigraphical evidence, of the government of cities in Asia Minor in both the Hellenistic and the Roman period. This diachronic approach serves, inter alia, to establish 'the extent to which Roman rule could have affected local life in the Greek east' (6).

Part I ('Greek cities and Hellenistic kings') consists of three chapters: Ch. 1 analyses the terms designating offices (ἀρχή, ἄρχων, ἔναρχος; λειτουργία; ἐπιμέλεια/ἐπιμελητής; ὑπηρεσία/ὑπηρέτης) and the responsibilities of officials; Ch. 2 deals with the financial status of the city officials (officials receiving money from the 'city budget ... divided into a number of accounts' (36) [cf. our lemma no. 1989], and from benefactions, and gradually in the 2nd cent. B.C. meeting expenses of their offices themselves and/or promising to do so (ἐπαγγέλλομαι; ὑπισχνέομαι)), their social status (age requirements; service ἀπὸ τῆς πρώτης ἡλικίας, with emphasis on the familial character of benefactions from the 2nd cent. B.C.; children and women as office-holders) and some characteristics of their functions (terms of office; subordinate relations (ὑπογραμματεύς, ὑποκῆρυξ; ἀρχιδικαστής, ἀρχιθέωρος; πρῶτος ἄρχων); accumulation of offices). In Ch. 3 D. offers three case studies on Miletos, Priene and Samos, respectively (interesting observations on the meaning of σύνεδροι, ἐπιστάται; κύριος σύλλογος; τιμαιρεσίαι).

In **Part II** ('Cities of the province of Asia') D. extends his analysis of Ch. 1 of Part I to the Roman period (same terms are analysed as mentioned above; in addition discussion of συναρχία, συνάρχοντες; highest and first ἀρχαί; relation between ἀρχή and λειτουργία; function of the γερουσία, the urban φυλαί, the νέοι; πολιτικαὶ ἀρχαί; βουλευτικαὶ ἀρχαί). In Ch. 5 D. discusses the financial status of city officials: revenues from city funds and from funds set up by benefactors (αἰωνία γυμνασιαρχία vel sim.); magistrates not using the money provided from a city fund but performing at their own expenses; use of χαρίζομαι to denote this behaviour; the summa honoraria in Greek cities: 'both identifying ... donations with the s.h. and ascribing them to Roman influence can be contested' (153); entrance fees for βουλή and γερουσία; long section on children and women (178-188) as office-holders; children occupied financially burdensome positions; children and parents jointly performing functions, especially in 'first families', with emphasis on the familial framework and on ancestors ('social self-reproduction of the leading families' (167)); βουλευτικαὶ ἀρχαί and πατρόβουλοι. D. questions the theory of a lack of candidates for city offices and a corresponding 'financial pressure on members of local elites that began in the second century (174); he prefers 'a different sort of pressure ..., that very "pervasive desire for repute and honor"', dating back into the pre-Roman period (176); the position of women in public life 'was strikingly different in the west' (186). In Ch. 6 D. discusses new functions in the cities under the Romans and the related question of possible Roman influence: λογισταί, δεκάπρωτοι/εἰκοσίπρωτοι, τιμηταί, βουλογράφοι, πολιτογράφοι; νυκτοστράτηγοι, εἰρηνάρχαι, παραφύλακες, διωγμῖται, ἔκδικοι/σύνδικοι. In Ch. 7 the evolution of municipal functions is discussed: terms of city-offices (annual; shorter; 'eternal'); iteration and accumulation of office. ([D. (225 note 42) writes that according to O.M. van Nijf, athletic success was a prerequisite for elite status; in my view Van N. only argues that athletic success was part of the road to status for some people and certainly not a prerequisite for all; nobody argues that all members of the elite were supposed to be gifted athletes, Pleket]); hierarchization of offices ('ὑπὸ–offices: ὑπαγορανόμος, ὑπεφήβαρχος, ὑπαγωνοθέτης, ὑποταμίας; titles ending in -αρχος, such as βούλαρχος, γερουσίαρχος; first- and 'ἀρχι'-offices (πρώτη ἀρχή, πρῶτος ἄρχων, ἀρχιγραμματεύς; 'ἀρχι'-offices refer to highest position among colleagues)); the power of city-offices (ἐξουσία and offices; πρυτανικὴ ἐξουσία; separation of power and office; so-called 'ἀντί'-offices like ἀντεπιστάτης, ἀντάρχων, ἀντιστράτηγος, ἀντικῆρυξ; de-

puties having the power without occupying the office' (243)). In Ch. 8 S. presents two case studies, on the μητροπόλεις Smyrna and Ephesos, respectively.

In a concluding 'Overview' (Part III; 289-328) D. reflects on the impact of Hellenistic kings and the Romans on city-government and on developments in the internal administration of Greek cities: 'Direct Roman influence on the administration of individual Greek cities ... is hard to determine' (306). On 367-394 an Index of epigraphical (and papyrological) publications used in this book. For the eponymous officials in Asia Minor see D.'s article summarized in *SEG* XLVII 2306. On the use of epigraphic material in this study and some corrections cf. C.Habicht, *New England Classical Journal* 32 (2005) 360-362.

1991. City. Inscriptions: function of public inscriptions in Greek cities. A.Bresson, in A.Bresson, A.-M.Cocula, C. Pébarthe, (edd.), *L'écriture publique du pouvoir* (Bordeaux 2005) 153-168, compares the function of inscriptions in the monarchies of the Near East and in the world of the Greek poleis and presents a panorama of the function of inscriptions in the poleis. Unlike the practice in the Oriental monarchies, in Greece public inscriptions were not only set up by political authorities but also by individuals and families; 'dans la Grèce des cités, il existait une "épigraphie privé"' (156). The texts, which originated in a political authority (laws, decrees), represented decisions of a community (*IG* XI.4.547; French translation). The Greek decrees were perceived as an expression of collective decision even by a foreign dynast, Mausolos, who stood under the influence of the Greeks: his decree concerning the Knossians (*Labraunda* III.2.40 = Tod, *GHI* II^2 55), although the decision of a dynast, uses the ἔδοξεν-formula (French translation). The Greek cities had a 'policy of communication': the publication of documents, e.g. in Crete, served to inform the citizens and provide general access to law. Inscriptions were read. The monumental character of some public inscriptions and the invocation of the gods, gave them a sacred dimension. Dedications were subject to authorisation (cf. Robert, *Collection Froehner* no. 52 LL. 27-29).

1992. City. Mythology and the city. S.Price, in C.Howgego, V.Heuchert, A.Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 121/122, briefly discusses *SEG* XXVI 426 (XXXI 308; Argos) and XXXVIII 1476 (Xanthos) in order to illustrate the way mythology was used 'to construct relationships between cities'.

1993. City. Πάροικοι. In *Citoyenneté*, 39-49, J.-M.Bertrand offers some reflections on the status of πάροικοι in cities in Asia Minor, with special reference to the position of the Πεδιεῖς near Priene (*I.Priene* 1, 3, 14, 16, and 17) and the relation between the military settlements in Magnesia, Palaimagnesia and Smyrna (*I.Magnesia am Sipylos* 1 (*OGIS* 229)). In the process he also briefly comments on passages in *OGIS* 338 (Pergamon) and *Syll.*^{3} 742 (Ephesos), testifying to the enfranchisement of πάροικοι in emergencies. For the position of πάροικοι cf. also *SEG* XXXVIII 2032 and XLVII 2357.

1994. City. Self-representation in the late-Hellenistic period. In *Citoyenneté*, 185-206, A.S.Chankowski examines the epigraphic evidence on processions and 'cérémonies d'accueil' as reflection of the self-representation of the city and of the concomitant values. He argues 1) that in the classical period (cf. *LSCG* 33 and 92) processions were just as normal a phenomenon as in the Hellenistic period (contra A.Chaniotis, who suggested that the staging of processsions was characteristic of the latter period: cf. *SEG* XLI 1771 in fine and XLV 2322), but that the composition and hierarchical structure of the procession were not directly described, presumably because they were taken for granted; 2) that it is not until the first half of the 2nd cent. B.C. that inscriptions begin to provide evidence for the above-mentioned features of processions. He refers to *Iscr. Cos* ED 82 (250-200 B.C., 'si sa datation doit être effectivement si haute' (197)), *Syll.*^{3} 589 (*LSAM* 32; Magnesia) and 695 (*LSAM* 33; ibidem) and *LSCG Suppl.* 14 (Athens). For ἀπάντησις/ὑπάντησις/ὑπαπάντησις-ceremonies C. adduces *OGIS* 332 (Pergamon) and *Syll.*^{3} 798 (Kyzikos). He concludes that the Hellenistic city stuck to the old, classical 'modèle civique' (205) and he observes a 'conservatisme des cités de la basse époque hellénistique, qui utilisent le modèle classique de la cité' (206).

1995. Death. Afterlife. In a study of a funerary relief from Tymbaki (near Gortyn on Crete; Roman Imperial period) representing five male figures in a ship, C.B.Kritzas, in *Creta romana e protobizantina* 1089-1102, collects funerary epigrams representing death as a sea journey (especially *IG* II^2 6214; *IG* XIV 1973 = *GV* 1830; *GV* 1185, 1693; G.Becatti, *Scavi di Ostia.* IV. *Mosaici e pavimenti marmorei* [Rome 1961] 243: ὧδε παυσίλυπος, i.e. λιμήν), epigams for sailors, which parallel their sea journeys with their journey to the ultimate harbor (*IG* II^2 8395; *SEG* XLVII 1820 B II; *GV* 1129; A.Salac, *BCH* 44 [1920] 356), and grave reliefs with representations of ships, which may be interpreted as allusions to the journey to the underworld (*IG* II^2 6485; 9453, 11143; *IG* XII.8.676; *I.Oropos* 653). Cf. also our lemma no. 2011.

1996. Diplomacy. Kinship. O.Curty, *AncSoc* 35 (2005) 101-117, rejects the view of S.Lücke (cf. *SEG* L 1731) that when the word συγγένεια was used to describe the relation between cities and peoples, it did not have its usual meaning of a 'blood relationship', but a broad and metaphorical meaning. A close analysis of this term (discussion of *I.Cret.* I.XXIV.1; II.XII.21; *I.Pergamon* I 156; *Syll.*^{3} 591) and an analysis of the relations of Priene with Athens and Boiotia show that συγγένεια between communities did not differ from συγγένεια between individuals.

1997. Documents. Definition. M.H.Hansen, *C&M* 52 (2001) 317-344, questions traditional definitions of the term 'document' that are largely based on the direct versus indirect transmission of a text. Based on literary, papyrological and epigraphical material (e.g. *SEG* XII 87; XXVI 72; *IG* I^3 1453) he concludes that 1) an identifiable and responsible author, 2) a defined addressee, 3) a specific message, should all be used as criteria to identify a document. In this

light, laws, decrees and accounts can all be considered documents, but ostraka (from ostrakophoriai) or bronze allotment tokens cannot.

1998. Documents. Public documents. In a bipartite treatment, P.J.Rhodes, *G&R* 48 (2001) 33-44 and 136-153, discusses the display and archiving of Greek public documents, citing an inscription or literary passage for nearly every statement. Documents requiring copies: *IG* IV^2.1.68; documents recording court decisions: *Agora* XVIII T148; display of decrees could be temporary and erasable, cf. *IG* I^3 34, 52, 68, 78, 386 and *IG* II^2 1237; for the formula 'so that whoever wishes may see' cf. *IG* I^3 60, 133, 84. Decrees inscribed in stone as well as copied in perishable materials: cf. *IG* I^3 27, 13, 155, 165; early laws from Elis: *IvO* 2, 7, 9, 11; multiple copies in stone: *IG* I^3 71, *Agora* XVI 73, *IG* II^2 125, *IG* II^2 1013.

R. denies that all decrees used 'bland language' to smooth over vehement debate, citing *IG* II^2 29. Decrees could be stored and inscribed later, cf. *IG* I^3 61, *IG* I^2 1132 [cf. *SEG* LIII 7], *IG* II^2 971. Honorary decrees inscribed at the honorand's own expense: *IG* I^3 156. On inconsistencies in dating information, R. notes that *SEG* L 45 (422/1 B.C.) gives the day of the prytany, but no decrees give that information again until *IG* II^2 105 (368 B.C.).

Decrees could be modified by amendment (*IG* I^3 110, *IG* II^2 212, *IG* II^2 1 with *IG* I^3 127); *IG* II^2 360 documents probouleumatic procedure, but the untidiness of *IG* II^2 34, 116, and 212 may suggest that these decrees underwent amendment. On the troubling differences between different copies of the same text: *IG* II^2 479 and 480, *IG* II^2 666 and 667, *IG* II^2 1013 and *Agora* XVI 332. The differences between Thucydides 5.47 and *IG* I^3 83 may suggest that Thucydides was quoting from a different stone. The Athenian standards decree (*IG* I^3 1453) orders copies for all the member states, many of which survive; two copies of the Athenian alliance with Chios (*IG* II^2 34, 35) have been found although the text orders only one copy.

For published texts considered as originals see *SEG* XXXVI 426. Texts cited from the Metroon, *IG* II^2 583, cf. also *IG* II^2 140. Destroyed stelai were sometimes replaced: *IG* II^2 6; sometimes decrees or laws ordered contradicting stelai to be destroyed: *IG* II^2 43, *SEG* XXXVI 72, *IG* II^2 116. *IG* II^2 111 attests an episode in which stelai were actually destroyed. Erasures: *IG* II^2 43, *Agora* XV 89, 110, 11, 115. Decrees ordering erasure: *IG* I^3 118, 127. Publishing a decree could bring fame: *IG* II^2 10, *SEG* XXXVII 340. Inscriptions were used by historians, e.g. Thucydides reading *IG* I^3 948. Written documents did not require widespread literacy: Themistokles ostraka in *Agora* XXV pp. 142-61. Symbola used for communication with Sidon: *IG* II^2 141.

For archives see also our lemma no. 1972.

1999. Economy. Asia Minor, Roman Imperial period. S.Mitchell, C.Katsari (edd.), *Patterns in the Economy of Roman Asia Minor* (Swansea 2005), publish the papers given at a conference in Exeter in 2002, many of which rely to a great extent on epigraphic evidence. We single out the contributions where inscriptions play a major role. **1-51**: T.Corsten examines estates in the Kibyratis (see our lemma no. 1458). **53-82:** J.Nollé deals with the protection from agricultural pests (cf. our lemma no. 1342). **83-113**: S.Mitchell studies the economic role of

olive cultivation. He argues that olives were grown in antiquity on a much larger scale and more widely than today (cf. his map on p. 90) and than L.Robert in several publications tried to show (cf. our lemma no. 1146). M. further concludes that the oil- and wine-producing regions of southern and southeastern Asia Minor benefited from the overseas trade of their produce (contra E.Gren, *Kleinasien und der Ostbalkan in der wirtschaftlichen Entwicklung der römischen Kaiserzeit* [Uppsala 1941]). **115-138**: D.Braund attempts to elucidate the connections between the southern and the northern shores of the Black Sea. He sees the southern coast not as 'the northern fringe of Asia Minor, but as a dynamic frontier of exchange' between Asia Minor and the northern coast. **139-166**: Mainly from an archaeological point of view, V.Köse studies market buildings, but he refers also to several inscriptions, especially those mentioning χρηματιστήρια ('record offices': *I.Priene* 106; *I.Selge* 17 L. 17; P.Wilski, *Karte der Milesischen Halbinsel* [Berlin 1906] 77-79 no. 3) and ἐργαστήρια ('private or public buildings with shops and workshops that could be rented': *SEG* XXXIX 1285; XLVI 1393; *I.Pergamon* I 40 (with *SEG* XXXIV 1250); L.Robert, *Documents d'Asie Mineure* (Paris 1987) 484-487 (= id., *BCH* 108 [1984] 496-499); H.W.Pleket, *Talanta* 2 [1970] 73/74). **167-186**: On the basis of a multitude of inscriptions, mainly from Lycia, and a series of speculative estimates, A.Zuiderhoek argues that the role of private munificence for public building was much smaller than is usually believed and that its impact on the economic growth of the Roman Empire was very limited. **289-304**: H.Elton examines the organization of military supply on the south coast of Asia Minor in the 3rd cent. A.D. He adduces several inscriptions: *TAM* IV.1.189 (Nikomedeia); *I.Iznik* 60 and *I.Prusias* 1, 6, 8/9, 12, 20, 48, and 50 for overland supply routes; Hagel-Tomaschitz, *Repertorium* Ayd 3, Çalç 1b, and Thr 1a (western Cilicia) for the searoute to Syria.

2000. Economy. Asia Minor, military and economy. On the basis of epigraphic and numismatic evidence, K.Stauner, *Gephyra* 2 (2005) 21-46, examines the effects the transfer of troops had on the economy of Asia Minor. He argues that the παραπομπή (e.g., *TAM* IV.1.262, 329; *I.Iznik* 60; *I.Prusias* 1, 6, 8/9, 12, 20, 48, 50; *I.Side* TEp 1; *IGR* III 407, 409), often mentioned in inscriptions, was not a liturgy that had to be fulfilled by rich citizens at their own costs, but that it designated most probably the responsibility of the highest city officials to support the army by providing food and shelter as well as to maintain the roads [cf. now also H.Schwarz, K.Stauner, *Gephyra* 4 [2007] 1-35, Corsten]. He deduces from the literary description of Bithynia in the 3rd and 4th cent. A.D. as a rich and flourishing province that the cities did not suffer from excessive burdens. The petitions to the emperor complaining about harassment by soldiers were not caused by the army on its way to the front, but by officials and units stationed in the provinces; otherwise it would make no sense for the emperor to refer the case to the governor (for these petitions see T.Hauken, *Petition and Response* [see *SEG* XLVIII 2117]). The transport of troops could in some cases rather be advantageous for the cities in that it boosted the economy. S. warns against a general explanation for all cases of economic up- or downturn.

2001. Edicts of provincial governors. P.M.Nigdelis, G.A.Souris, *op.cit.* (cf. our lemma no. 678) 119-126, compile a list of 21 known edicts (ἐπικρίματα) of provincial governors in the

eastern provinces of the Roman Empire, giving the bibliography and a brief summary of their content. **1)** *Syll.*[3] 784; *I.Ephesos* 1521 (M. Herennius Picens; Asia; 34 B.C.?); **2)** *IGR* IV 404 (Sex. Appuleius; Asia; ca. 23-21 A.D.); **3)** *SEG* XXVI 1392 (Sex. Sotidius Strabo Libuscidianus; Galatia; under Tiberius); **4)** *I.Ephesos* 17-19 (Paullus Fabio Persicus; Asia; under Claudius); **5)** *SEG* XXXIII 1177 (anonymus; Lycia; under Claudius); **6)** *OGIS* 629 (C. Licinus Mucianus; Syria; 67-69 A.D.); **7)** *MAMA* VIII 411; *A&R* 46 (Ti. Catius Asconius Sillius Italicus; Asia; 77/78 **8)** F.F.Abbott, A.C.Johnson, *Municipal Administration in the Roman Empire* (Princetom 1926) no. 65a (L. Antistius Rusticus; Galatia-Cappadocia; 92 or 93 A.D.); **9)** *I.Ephesos* 3217 a + b LL. 18-47; *SEG* XXXI 953 (A. Vicirius Martialis; Asia; 113/4 A.D.); **10)** *I.Ephesos* 3217 b LL. 18-46 (Sex. Subrius Dexter Cornelius Priscus; Asia; 121/2 A.D.); **11)** *SEG* XLIV 977 B and D (T. Aurelius Fulvus Boionius Antoninus; Asia; 134/5 A.D.); **12)** *IG* V.1.1147 (Sacerdos; Achaia; under Hadrian); **13)** *IGR* III 979; *OGIS* 584 (Ti. Claudius Iuncus; Cyprus; under Hadrian); **14)** *IGR* IV 444 (anonymus; Asia; under Hadrian); **15)** *I.Ephesos* 23 (L. Antonius Albus; Asia; ca. 146/7 A.D.); **16)** *Syll.*[3] 867; *I.Ephesos* 24 (C. Popilius Carus Pedo; Asia; ca. 162-164 A.D.); **17)** *I.Ephesos* 215 (Asia; late 2nd cent. A.D.); **18)** *Syll.*[3] 884 (M. Ulpius; Achaia; late 2nd/early 3rd cent. A.D.); **19)** *Syll.*[3] 880; *IGR* I 1500; *IGBulg* III.2.1690 (Q. Sicinnius Clarus; Thracia; ca. 201-204 A.D.); **20)** *SEG* XXXII 1149 (Q. Caecilius Secundus Servilianus; Asia; 209 A.D.); **21)** *ISEG* XIII 492 (C. Gabinius Barbarus Pompeianus; Asia; ca. 211-213 A.D.).

2002. Education. The role of athletics and παιδεία in the Imperial period. *SEG* LIV 1833. See now also O.van Nijf, 'Een "klassieke" opvoeding in het Romeinse Oosten. Sport en literatuur in het Gymnasium', *Lampas* 38 (2005) 124-140; for the argument and the texts discussed (here with Dutch translations) see *SEG* LIV.

2003. Emperor. See also our lemma no. 2075.

2004. Emperor. Estates: the administration of imperial estates. P.Eich, *Zur Metamorphose des politischen Systems in der römischen Kaiserzeit. Die Entstehung einer 'personale Bürokratie' im langen dritten Jahrhundert* (Berlin 2005) 297-308, discusses the procuratorial hierarchy in Asia Minor (provincial proc. prov. Asiae; domanial procuratores/ἐπίτροποι), adducing and discussing the following texts: *KP* III 55 (Hauken, *Petitions* [cf. *SEG* XLVIII 2117] 35-57); *SEG* XXXVII 1186 (Hauken, *op.cit.*, 217-243; ὁ τῆς Φρυγίας ἐπίτροπος), and *OGIS* 519 (Hauken, *op.cit.*, 140-161). On 333-337 E. offers some reflections on the administration of imperial quarries, especially those in Phrygian Dokimeion (for the latter cf. also our lemma no. 1407).

2005. Emperor. Statue bases. J.M.Højte, *Roman Imperial Statue Bases from Augustus to Commodus* (Aarhus 2005), offers a systematic and exhaustive study of Roman imperial statue

bases and their inscriptions in an attempt to determine 'where imperial statues were erected, when, by whom and for what reason' (15). On 19-194 H. discusses the types of monuments (life-size standing statues; equestrian statues; statues on arches and columns/pillars and in an architectural setting; materials used; cost of statues; damnatio memoriae and reuse; inscriptions in the dative, nominative or ablative), the dating of the inscriptions, the geographical distribution of the bases, pre-accessional and posthumous dedications, occasions for the erection of statues (accession; visits; decennalia and vicennalia) and the dedicators (communities; individuals; corporations; military units).

On 229-589 - the hard core of the book - H. presents a catalogue of all inscribed statue bases arranged according to emperors: bibliography, brief description of the base, date, Greek or Latin text of the dedicator(s). The catalogue includes new texts made available in *SEG* (up to vol. L [2000]) and *An.Ép.* (up to 2001). On 591-632 tabular surveys of the numbers of extant bases per emperor (subdivided according to province) and per province (subdivided according to emperor [with considerable overlap, needless to say]) and a 'comparative statistical analysis', with inter alia a survey of the total number of statue bases per emperor, per year of reign, etc. Histograms and distribution maps (633-658) illustrate the data from the preceding tabular surveys.

2006. Emperor. Titulature of Maximinus Daia and Constantinus I (308-311 A.D.) and the title filius Augustorum. A.Stefan, *AntTard* 13 (2005) 169-204, collects and analyzes the documents mentioning the titles of both Caesares and the title filius Augustorum. In an appendix on 199-204 S. lists the inscriptions recording the title Caesar and/or filius Augustorum. Among them are the following Greek ones: nos. 2 (*IGR* IV 1364; *TAM* V.1.618 b), 3 (*SEG* XLIX 1426 B), 4 (*IG* XII.6.2.610; *SEG* LI 1087), 10 (*SEG* XLVIII 913), 15 (*SEG* XXIX 1165), and 16 (*SEG* XLII 646). See also A.Stefan, 'Le titre de *filius Augustorum* de Maximin et Constantin et la théologie de la tétrarchie', in M.-F.Baslez, F.Prévot (edd.), *Prosopographie et Histoire Religieuse* (Paris 2007) 329-349.

2007. Epigrams. Homeric 'epigrams' and epigrams on stone. D.F.Elmer, *ClAnt* 24 (2005) 1-39, studies passages from Homer defined as 'epigrams' in scholia, notably two tristichs spoken by Helen on the walls of Troy ('teichoskopia'; *Il.* 3.178-180 and 200-202), in which he traces inscriptional techniques; as a parallel for the emphatic initial οὗτος of both passages he discusses the use of deictic pronouns (ὅδε/οὗτος) in epigrams, partly on stone, in dialogues (*CEG* 429; E. 10-12; text and translation) or otherwise (*CEG* 105; E. 18/19; text and translation; cf. also *CEG* 139 mentioned on 17, *CEG* 26, 167, 418 in 18 note 57, and *GV* 601 in 18 note 60); *CEG* 452 is an example of lack of deixis (20 note 69; cf. also *CEG* 19, 40, and 193, mentioned in 15 note 43). E. argues that Helen's epigrams are 'characteristic of a particular mode of inscription, the *Beischrift*, which mediates between a viewer and an object' (19), and that she 'can simply "read", or pronounce, the captions she might have applied to her figural representation' (25; Helen's tapestry depicting the θέσκελα ἔργα of Trojans and Greeks in the plain of Troy; cf. *Il.* 3.125-131); E. also launches the notion that 'Helen does not *speak*, but *writes*' (32), since, like many women in antiquity, she was 'deprived of a public voice'; he

adduces *GV* 1184 to illustrate the denial of a voice to women except in writing (E. 33; text and translation). Discussion of captions in literary descriptions of works of art. On 33-37 an Appendix collecting literary and epigraphical testimonia for the practice of weaving inscriptions or labels in pictured cloths, inter alia [᾿Α]ριάδνη and Δειόνυσος on a 3rd/4th cent. A.D. textile in the Boston Museum of Fine Arts (A.J.B.Wace, *JÖAI* 39 [1952] 117; Guarducci, *EG* I 440/441 [for a late 5th/6th cent. A.D. example see *SEG* L 1623, Tybout]) and inscribed textiles recorded in the temple inventories of Artemis Brauronia (*IG* II[2] 1514 LL. 7-9 and 40/41; 1529 L. 14).

2008. Epigrams. Kallimachos and epigrams on stone. D.Meyer, *Inszeniertes Lesevergnügen. Das inschriftliche Epigramm und seine Rezeption bei Kallimachos* (Hermes Einzelschriften 93; Stuttgart 2005), introduces her main topic with a detailed discussion of numerous 8th-3rd cent. B.C. epigrams establishing a relationship with an implied reader (25-126; both from literature and epigraphy). Subchapters of this introduction are devoted to inscribed poetry in an oral culture, the 'Appellstruktur' of the epigrams, roles assigned to the fictitious reader, the epigram on stone (or other materials) and its readers in the 5th/4th cent. B.C., 'Steinepigramm und Buchepigramm', and the Hellenistic literary epigram. The inscriptions, mostly drawn from *CEG* and *GV* and defying enumeration, are presented in toto or partly with the Greek texts and German translations; they are easily accessible through an index on 313-317. For a review see B.Acosta-Hughes, *CR* 57 (2007) 341-343.

2009. Epigrams. Nonnos and epigrams on stone. G.Agosti, 'Miscellanea epigrafica I. Note letterarie a carmi epigrafici tardoantichi', *Medioevo antico. Rivista di storia e filologia bizantina* 5 (2005) 1-30, presents a series of erudite notes on the style, meter and vocabulary of 4th-6th cent. A.D. epigrams on stone reflecting the influence of (or occasionally preceding) Nonnos and his followers, representatives of the 'stile moderno'; his philological observations result in a more correct interpretation of the poems and often shed light on their historical context. As to Nonnos, parallels are found not only in the *Dionysiaca*, but very frequently also in the *Paraphrasis Evangelii S. Ioannis*. See our lemmata nos. 715, 1107, 1602, 1624, 1702, and 1758. For Nonnos and epigrams see also our lemma no. 1745.

2010. Epigrams. Posidippus and funerary epigrams on stone. V.Garulli, 'Posidippo e l'epigrafia sepolcrale greca', in M.Di Marco, B.M. Palumbo, E.Lelli (edd.), *Posidippo e gli altri. Il poeta, il genere, il contesto culturale e letterario. Atti dell'incontro di studio, Roma, 14-15 maggio 2004* (Pisa-Roma 2005) 23-46, explores the relation between Posidippus' funerary epigrams and those on stones. The following themes are discussed: 1) terms like αἰνόμορος, ἄνωρος, ἀρτιθαλής, ἄωρος, δυσάμμορος, δύσμορος, πρόμοιρος, ὠκύμορος, on record in many funerary epigrams, are rare in those of P.; 2) the same applies to verbs like λείπω, ἁρπάζω, ἀν- and ἀφαρπάζω, conveying the idea of painful separation and of being snatched away by a merciless Μοῖρα, δαίμων, vel sim.; this theme is common in inscriptions but not in P.'s poems. P. favors the concept of the χῶρος εὐσεβέων/-βῶν, which does occur in inscriptions

(cf. 28/29 note 10 for a list of examples), but is not representative of mainstream sentiments in those texts; 3) the concept of φῶς, φέγγος, βίοτος (βίος), ἥλιος in combination with γλυκύς/γλυκερός and the verb λείπω, common in inscriptions (see 30 note 12), is not popular with P., who prefers to relate 'sweet life/light' to the χῶρος εὐσεβῶν; 4) P. shares with the writers of funerary epigrams on stone the concept of 'stop mourning, weeping' (cf. 31 note 14 for a list of epigraphical testimonia), but his motif is different; instead of referring to the 'inevitable, inexorable Fate' he prefers to emphasize the idea of a happy old age (εὐγήρως). Γλυκερὸν γῆρας admittedly also occurs in inscriptions, but is not mainstream; 5) P. shares with the stone epigrams the concepts of παῖδας παίδων (τέκνων τέκνα) (ἐπ)ιδεῖν (see 33 note 19 for epigraphical attestations), κουφὴ γαῖα (λίθος, κόνις; see note 34/35 notes 21/22) and the opposition between θάλαμος ('wedding') and tomb/death (see 35/36 note 23); 6) the image of a deceased woman holding a baby on her lap, on record in two epigrams of P., also occurs in Merkelbach-Stauber, *SGO* I 01/09/03 (*I.Kaunos* 51; *SEG* XLIV 893 C; Italian translation); *GV* 1600 (*IG* I^3 1290; *CEG* 89; ph. and translation) and 1684 (*IOSPE* I^2 519; Chersonesos); Bernand, *Inscr. métriques* 57 (*I.Varsovie* 72).

More in general G. compares Posidippean epigrams with *GV* 695 (*IGBulg* III 1024; cf. V 5453; Philippopolis; text and translation of LL. 5/6); 952 (*IG* XIV 2067; *IGUR* 1350; text and translation); 1159 (Kolophon/Notion; *SGO* I 03/05/04 [cf. the commentary ad LL. 14/15: 'Der Dichter des Epigramms hat Poseidipp ... gelesen']; *SEG* IV 573; LIII 1306; text and translation of LL. 14-17); 1509 (Paphos; text and translation of LL. 1-5); 1595 (*IG* XIV 2040; *IGUR* 1344; text and translation), 1702 (*IG* II^2 7151; text; translation); 1938 (*IG* XIV 1942; *IGUR* 1305; text and translation of LL. 1/2). G. argues that some epigrams of P. may have been composed as authentic 'Steinepigramme'.

2011. Epigrams. The voice of the dead. In his summary of E.Casey's article (see *SEG* LIV 1840), A.Chaniotis, *EBGR* (2005) [2008] no. 29, argues that the metrical words of the deceased (as opposed to the words of the passer-by in prose) in part award them heroic status; he relates it to the metrical speech of transcendental beings, e.g. the divine voice in oracles, for which see I.Petrovic, A.Petrovic, in E.Stavrionopoulou (ed.), *Ritual and Communication in the Graeco-Roman World* (Liège 2006) 151-179.

For the perception of death as a sea journey in funerary epigrams see our lemma no. 1995.

2012. Epigraphy. Antiquarians: Fulvio Orsini. G.A.Cellini, *Il contributo di Fulvio Orsini alla ricerca antiquaria* (Rome 2004; = *MAL* 18.2 [2004]), presents copious documentation on the life, encyclopedic antiquarian interests, works and collection of antiquities of Fulvio Orsini (1529-1600). He edited Latin and Greek texts, and studied coins and inscriptions. Orsini is renowned mainly for his *Imagines et elogia virorum illustrium* (1570; new editions in 1598 and 1606), where the elogia are drawn from inscriptions and literary sources presented in small 'corpora'; the imagines, often busts (Roman copies), are often reproduced, including their Greek labels identifying the celebrities represented (C. 220-437, presented in alphabetical order). On 449-468 C. offers a catalogue of Orsini's collection of (mainly Latin) inscriptions; the

Greek texts are *IG* XII.3.331 (C. 458; decree from Thera; now lost); *IG* XIV 952/953 = *IGUR* 2/3 (C. 460; ph. of 953; decrees of Akragas and Melita, respectively); *IG* XIV 966 = *IGUR* 148 (*IGR* I 41; *Syll.*^{3} 1173; C. 460-462; miracles of Asklepios). Among Orsini's gems (C. 475-482) are 11 examples with Greek inscriptions (477 s.v. Cambridge and L'Aja [no nos.]; 477 s.v. Londra, BM no. 1; 477 s.v. Napoli nos. 2/3; 480 nos. 53 and 57; 481 no. 2; 482 nos. 4/5 and 14; no inedita).

2013. Epigraphy. Antiquarians: Ludwig Ross. Cf. *SEG* LIV 1843. C.Habicht, in H.R. Goette, O.Palagia (edd.), *Ludwig Ross und Griechenland. Akten des Internationalen Kolloquiums, Athen, 2./3. Oktober 2002* (Rahden 2005) 107-112, summarizes the epigraphical work of Ludwig Ross (1806-1859) in Greece, especially in Attica, Peloponnesos, the Cyclades, and the Dodecanese (cf. *Inscriptiones Graecae Ineditae* I [Nauplion 1834]; II [Athens 1842]). H. discusses the usually excellent quality of Ross' copies of inscriptions, briefly commenting on those of the following texts: *IG* II^2 1604-1632 (published by A.Boeckh); 1926 (*Die Demen von Attika* [Halle 1846] no. 5); *PH* 382 (*Inscriptiones* -- II 175); *IG* XII.3.91 = *Syll.*^{3} 572 (*Inscriptiones* -- II 166); 724 (*Inscriptiones* -- II 277).

K.Hallof, *ibid.* 113-128, describes Ross' relationship to the Preußische Akademie der Wissenschaften in Berlin, to which Ross sent copies of inscriptions (especially *IG* II^2 1604-1632).

M.E.Marthari, *ibid.* 129-158, presents documents preserved in the archive of the Ephoreia of the Cyclades, pertaining to Ross' archaeological and epigraphic research in these islands. In several of his letters, there are references to inscriptions of Thera (146-148 no. 10), Naxos (150 no. 11), Paros (150/151 no. 11), and Tenos (156/157 no. 13; *IG* XII.5.946; *IG* XII.5.937 = *CIG* 2340). [We identify some of the texts mentioned in a letter of October 10, 1835 (150/151): *IG* XII.5.48, 110-112, 129, 176, Chaniotis]. For Ross' study of sculpture in the Cyclades see I.Trianti, *ibid.* 175-188, with reference to *IG* XII.5.912 on 186 (ph.). For Ross' research in Athens, Aigina and the Peloponnesos see our lemmata nos. 2, 77, 86, 297, and 375/376; for Thera and Kos see our lemmata nos. 914 and 918.

2013 bis. Epigraphy. Historical studies and epigraphy. D.Knoepfler, *Apports récents des inscriptions grecques à l'histoire de l'antiquité* (Paris 2005), dedicates the greatest part of his inaugural lecture at the Collège de France to a presentation of the contribution of epigraphy to the study of ancient history. After sketching the significance of the work of Louis Robert, Adolf Wilhelm, and Maurice Holleaux (32-42), he focuses on epigraphic studies in Asia Minor (42-65; reference to *SEG* XLVII 1563, 1568, 1745; LI 1832; LIII 1312; the text in our lemma no. 1452; an unpublished treaty between the Lycian League and the Termessians of Oinoanda), on the new letter of Hadrian to Naryx (*SEG* LI 641; 66-71), and on a decree of the Boiotian League (see our lemma no. 564 bis).

2014. Epigraphy. Introduction, Indices, Handbook. B.Rémy, F.Kayser, *Initiation à l'épigraphie grecque et latine* (Paris 1999); cf. the review by M.-T.Raepsaet-Charlier, *AC* 73 (2004) 488-490.

S.Aneziri, N.Giannakopoulos, P.Paschides publish the *Index du 'Bulletin Épigraphique' (1987-2001)* (Paris 2005) in three volumes: I. *Publications*; II. *Les mots grecs*; III. *Les mots français*. For a review see P.Low, *CR* 57 (2007) 230-232.

In his substantial *Manuel d'épigraphie romaine* (2 vols.; Paris 2005; 2007^2), J.-M.Lasserre also pays attention to Greek inscriptions, mostly from the eastern part of the empire. For a summary we refer the reader to M.Corbier, *An.Ép.* (2005) [2008] no. 3. For a review see M.-C.Raepsaet-Charlier, *AC* 75 (2006) 487-489. On 121, L. gives a list of Roman tribes and on 782/783 a list of Roman legions, both with their Greek equivalents; on 909/910, a list of provincial eras and on 911 a list of indictions with all their possibly corresponding years. We give a comparatio numerorum for the Greek (and occasionally Latin/Greek bilingual) inscriptions presented by L. (texts; French translations; commentaries). See also nos. 178 B (= P.Roesch, *BAA* 2 [1967/1968] 231-237; love charm on a lead tablet from Tebessa) and 373 (J.Reynolds, *PCPhS* 206 [1980] 77/78 no. 6; cf. *SEG* XXX 1244).

IG		**Lassère no.**
VII	2870	255
XII.2	184	372
XII.8	561	162
XIV	666	263
	2433	443
SEG		
II	396	77
XIII	594	491
XVII	759	472 B
XXIV	530	282
	614	234
SEG		
XXIX	1403	296
XXX	570	234
XXXI	631	234
	885	263
	1116	109
XXXII	460	253
	468	255
XXXV	1483	250
XXXIX	1711	106
XLI	516	462
XLII	983	125
XLIV	525	150
	859	176

SEG		**Lassère no.**
XLVI	2170 (12)	149
XLIX	793	282
F.Delphes		
III.1	526	462
III.3	401/402	78 (a/b)
IGBulg **V**	5409	449 (a)
I.Didyma	331	220
I.Eph.	459	373 (a)
	852	406
IGLS	1346	491
I.Fayoum		
	86	368
I.Portes	65	481
IGR		
I	10	443
	473	263
III	6	375 (a)

IGR		Lassère no.	*CIL* X		Lassère no.
IV	85	372	6569	409 (ph.)	
	1157	371			
	1741	388	*ILLRP*	455	487
Syll.[3]	710 (A/C)	462	*ILS*	478	409
				7791	263
CIJ I	374	168		8842	388
				8852	443
JIWE II	56	168		8887	462
			An.Ép.		
			1967	444	480

2015. Epigraphy. Museum collections in Cividale, Gorizia and Trieste. F.Mainardis, *Aliena Saxa. Le iscrizioni greche e latine conservate nel Friuli-Venezia Giulia ma non pertinenti ai centri antichi della regione* (Rome 2004; = *MAL* 18.1 [2004]), offers the texts of 92 (20 Greek and 72 Latin) inscriptions now in the Museo Archeologico Nazionale in Cividale, the Civici Musei di Storia ed Arte and the Castello di Miramare in Trieste, the Lapidario dei Musei provinciali in Gorizia, and in some private collections (ph.; dr. of no. 25; ample commentary; bibliography). The museum collections originated in important private collections from the 19th and 20th cent. (M. 13-20); some pieces were private gifts, others were bought. The inscriptions come from Athens and the Aegean Islands (nos. 1-7; no. 1: Athens; no. 2: Kos; nos. 3-7: unknown provenance; no. 6, assigned to Delos, is an ineditum: see our lemma no. 898), Asia Minor (nos. 8-10; no. 8: Kula; no. 9: Saittai; no. 10: unknown provenance), Egypt (no. 11: Alexandria), Magna Graecia (no. 12: Tarentum; for this ineditum see our lemma no. 1071), Dalmatia and the Danubian region (nos. 13-33; nos. 19/20 are inedita: see our lemmata nos. 656/657), Statio Atrantina (between Italia and Noricum; nos. 34/35), Rome (nos. 36-78; nos. 79-87: uncertain), Puteoli (no. 88; no. 89: uncertain); nos. 90-92 are of unknown provenance. Copious epigraphic indices (171-185) and concordances (187-194). We give a comparatio numerorum for the Greek texts. [*Inscr. It.* X.4 = P.Sticotti, *Inscriptiones Italiae, vol.* 10 - *Regio* X, *fasc.* 4: *Tergeste* (Rome 1951)]. For new readings in nos. 2/3 see our lemmata nos. 938 and 318, respectively.

IG	*Aliena Saxa*	*SEG*	*Aliena Saxa*	*CIG*	*Aliena Saxa*
II[2]		XL		6421 Add. p. 1268	36
4645	1	513	22	6845 b	10
6810	4	514	21		
X.2.1		515	23	Clairmont, *CAT*	
1021	25				
XIV		*CIG*		2.882 b	3
1417	36	925	1	2.980	7
2383	10			3.383 c	4

PH	*Aliena saxa*	*TAM* V.1	*Aliena saxa*	*IGR* IV	*Aliena saxa*
138	2	115	9	1072	2
		235	8	1379	8
Inscr. It. X.4					
2*	10			*GV*	
389	5			1614	25
394	24	*I.Alex.Imp.*			
		99	11	*ILS*	
IGUR				8791	8
986	36				

2016. Epigraphy. Scholars: Margherita Guarducci (1902-1999). *SEG* LIII 2177. See now also 'Giornata Lincea in ricordo di Margherita Guarducci (Roma, 10 aprile 2003)', *RAL* 16 (2005) 535-581, with the following four articles: M.-L.Lazzarini, 'Margherita Guarducci e Creta' (537-546); T.Ritti, 'L'*epigrafia greca* di Margherita Guarducci' (547-560); M.Simonetti, 'Margherita Guarducci tra San Pietro e Sant'Ippolito' (561-574); F.Càssola, 'Margherita Guarducci e la storia antica' (575-581).

2017. Epigraphy. Scholars: Mario Segre (1904-1944). F.Berinzani, *BA* 133/134 (2005) 3-8, gives a retrospective on Mario Segre's life and works, and summarizes his 1926 laureate thesis *Pausania come fonte storica* (2nd ed. Rome 2004). B. includes photos of *Tit.Cam.* 4e (epistyle from Kameiros) and *IG* I^3 1453 B (Koan fragment of the Athenian Standards Decree).

2018. Epigraphy. Scholars: Adolf Wilhelm. Cf. *SEG* LIV 3/3bis. Following on *Ἀττικαὶ Ἐπιγραφαί. Πρακτικὰ Συμποσίου εἰς μνήμην Adolf Wilhelm — 1864-1950* (Athens 2004), A.P.Matthaiou has edited an elegant booklet containing a little known lecture delivered by Adolf Wilhelm (in modern Greek) to the Faculty of Philosophy, University of Athens: *Εἰσαγωγικὰ περὶ ἑλληνικῶν ἐπιγραφῶν* (Athens 2005). The lecture, first published in *Δελτίον Ἀκαδημαϊκοῦ Ὁμίλου Φιλοσοφικῆς Σχολῆς Πανεπιστημίου*, Α΄, nos. 4/5 (April/May 1926) 88-101, is a vigorous conspectus of the status quo of Greek epigraphy at the time of its delivery, and offers a unique insight into the field by one of its greatest servants. The booklet also contains two obituaries for Wilhelm written by G.Klaffenbach, *Gnomon* 22 (1950) 415-418, and L.Robert, in *Actes du IIe Congrès International d'Épigraphie Grecque et Latine* (Paris 1953) 2-8, respectively. Finally, building on work first undertaken by J.Keil, L.Hallof provides a full updated list of Wilhelm's publications, with a useful table of concordances to the reprints of his original articles in the series *Kleine Schriften*.

2019. Epigraphy. Scientific methods. J.Powers, N.Dimitrova, et al. *ZPE* 152 (2005) 221-227, present the results of a scientific experiment carried out on three inscriptions: *IG* II^2 1969

from Athens and two Latin ones (*CIL* VI 12139; 35066). Application of X-ray fluorescence has the potential to reveal traces of letters on abraded surfaces. Trace elements observed in inscribed regions of the three stones may be attributable to the stonecutters' tools (e.g. iron) or to the pigments used (e.g. lead). Numerous photographs and diagrams clarify the scientific aspects of this useful article.

2020. Gems. Gem cutters' signatures. Cf. *SEG* XL 1658; XLIX 2426. E.Zwierlein-Diehl, in *Meisterwerke* 321-343, discusses gems dating from the late Archaic to the early Roman Imperial period with signatures (name in the nominative, frequently accompanied by ἐποίει/ἐπόει; name in the genitive) of the following engravers in an essay focusing on the history of scholarship from the 15th cent. to the present time (with Furtwängler's landmark studies breaking new ground for 20th cent. approaches; discussion of engravers known from literature and papyri; observations concerning the chronology of individual cutters [texts in majuscules or in transcription; no references to epigraphical publications]): Ἀγαθάγγελος, Ἀθηνάδας, Ἀθηνίων, Ἀλέξ-ανδρος (cf. *SEG* XXXVIII 772 in fine), Ἀλεξᾶς (cf. below s.v. Αὖλος and Κόϊντος), Ἀνακλῆς, Ἀπολλωνίδης, Ἀπολλώνιος (two homonymous engravers), Ἀριστοτείχης, Ἀσπάσιος, Αὖλος (son of Ἀλεξᾶς, brother of Κόϊντος; see below s.v. Κόϊντος), Βόηθος (cf. *SEG* XXXVIII 772 in fine), Γάϊος, Γναῖος, Γόργος, Δαίδαλος, Δεξάμενος (from Chios: Χῖος), Δημᾶς (ph.), Διοσκουρίδης (from Chios: Χῖος) (ph. of two examples; father of Εὐτύχης, Ἡρόφιλος and Ὕλλος; cf. below s.v.; see also *SEG* XL 1658, XLV 2253, and our lemma no. 1886 sub (1)), Ἐπιμένης, Ἐπιτύνχανος, Εὔοδος, Εὐτύχης (inter alia the famous Berlin gem signed Εὐτύχης | Διοσκουρίδου | Αἰγεαῖος ἐποίει; ph.), Ἥειος, Ἡρακλείδας, Θαμύρας (cf. *SEG* XXXIX 1787) Ἱππίας (cf. *SEG* XXXVIII 772 in fine), Ἡρόφιλος (son of Dioskourides; cf. above s.v.), Κάλλιππος, Κόϊντος (*SEG* LIII 2106; ph.; Z.-D. correctly interprets the patronymic as Ἀλεξᾶς; Ἀλέξα(νδρος), *SEG*; cf. above s.v. Αὖλος), Μηνόφιλος, Μίκων, Μύκων, Νίκανδρος, Νικίας, Ὀλύμπιος, Ὄλυμπος (cf. *SEG* XXXVIII 772 in fine), Ὀνησᾶς, Ὀνήσιμος, Πέργαμος (?), Πλάτων, Πρώταρχος, Πτολεμαῖος (cf. *SEG* XXXVIII 772 in fine), Ῥοῦφος, Σήμων (or owner?), Σκύλαξ (cf. our lemma no. 1086), Σόλων, Συρίης, Σωσίας, Σώστρατος, Τεῦκρος, Τρύφων, Ὑπερέχιος, Φαρνάκης, Φῆλιξ, Φρύγιλλος (cf. *SEG* XLII 1765), Ὕλλος (son of Dioskourides; cf. above s.v.).

2021. Gladiators: status and names. E.Bouley, in *Esclavage antique et discriminations socio-culturelles* (cf. our lemma no. 915) 197-216, collects the evidence for 'noms de combat' (ἐν ὅπλοις) used by gladiators in the Balkan and in the Danube provinces and discusses their status as slaves. She comments inter alia on the names Ἀγροῖκος, Αἴας, Ἀλέξανδρος, Ἀργοῦτος, Βίκτωρ, Εὔχρους, Καῦμα, Κωνωπᾶς, Λεοντᾶς, Νάρκισσος, Νεικηφόρος, Ὀξύπτερος, Πασίνεικος, Πινυτός, Πολυδεύκης, Πολυνείκης, Σίσυφος, Σκίρτος, Σμάραγδος, Στρόβειλος, Ὑάκινθος, Φλαμμεάτης. In an appendix, she presents tables with gladiators attested in Beroia, Pella, Edessa, Dion, Amphipolis, Philippi, Thessalonike, Dyrrhachion, Apollonia, Salona, Aenona, Thasos, Philippopolis, Augusta Traiana, Hadrianopolis, Perinthos, Plotinopolis, Tomis, Markianopolis, Dionysopolis, Teurnia, Apulum, and Ulpia Traiana, their names, specia-

lisation, origin, status, and the deities to whom dedications were made. [For new evidence for gladiators in Macedonia, see *SEG* XLVII 954 = L 635; XLIX 677; L 578-583; A.Koukouvou, *AAA* 39 (2006) 161-173 and C.P.Jones, *ZPE* 163 (2007) 45/46 (to be presented in *SEG* LVI), Sverkos]. She discusses the following Greek inscriptions (French translation) [with references mostly to Robert, *Gladiateurs*; we provide the references to corpora, Chaniotis, Sverkos].

***SEG* XL**	**Bouley**	**Dimitsas,**	**Bouley**	***IGR* I**	**Bouley**
556	10	***Ἡ Μακεδονία***		773	12
		16	2		
***SEG* XLVI**				***GV***	
901	9	***Philippi* II**		732	14
		296	15		
***SEG* LII**				***Gladiateurs***	
600 bis	6	***IGBulg* II**		16	8
		816	13	17	1
I.Beroia				20	2
387	1	***I.Tomis***		25	4
388	8	344	11	30	12
497	5				

2022. Glass vases. Workshop of Ennion. M.de Bellis, *AN* 75 (2004) 122-190, gives an overview of the typology of the glass vases produced by the workshop of Ἐννίων (catalogue). The following inscriptions appear on the workshop's products: Ἐννίων ἐποίησε (ἐποίησεν; ἐποίει); μνησθῇ ὁ ἀγοράζων (ὁ ἀγοράζνω [sic]).

2023. Gymnasion. Public burial in the Hellenistic gymnasion. In *Citoyenneté*, 207-223, E.Chiricat studies the privilege of burial in the urban gymnasion in the late-Hellenistic period, using almost exclusively epigraphic evidence. He comments on the following texts at some length: *I.Didyma* 259 (ca. 40 B.C.; C. tends to accept the evidence of this text at face value, implying that as early as the 3rd cent. B.C. burials took place in a gymnasion); evidence from Messene: see *SEG* L 420 and 433/434; *I.Knidos* 59; *Aphrodisias and Rome* 28; *I.Kyme* 19; *IGR* IV 159 (Kyzikos; see our lemma no. 1329).

2024. Historiography. 'Sacred history'. J.Dillery, *AJPh* 126 (2005) 505-526, recognizes a specific genre of local history, which he labels 'sacred history'. It is characterized by a particular interest in local cult and divine epiphanies and it served as a tool in the advocacy of local interests ('intentional history'). In addition to Atthidography (508-511), he adduces literary and epigraphic references to authors who treated ἐπιφάνειαι, dedications, and other religious matters (cf. A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988]). He refers to the honorary inscription for the historian Syriskos of

Chersonesos Taurica (*IOSPE* I^2 184; 520/521), the 'Lindian anagraphe' (see our lemma no. 906), an honorary inscription for a historian of Samos (see our lemma no. 962), the 'sacred history' of Magnesia on the Maeander (*I.Magnesia* 16; 519), the epiphany of Zeus in Panamara (*I.Stratonikeia* 10 [cf. our lemma no. 2076]; 519) [cf. A.Chaniotis, *War* -- (our lemma no. 2119) 159], and the Rhodian arbitration between Priene and Samos, in which many historians are cited (*I.Priene* 37; 521).

2025. Kings. See also our lemmata nos. 1990, 2050, 2064, 2093, and 2095/2096.

2026. Kings. Demetrios II of Macedonia. On the basis of literary sources and of *SEG* XII 311 and 314 (*ISE* II 109), Y.N.Kuz'min, *Antiquitas Aeterna* 1 (2005) 59-72 (in Russian; English summary), argues that Demetrios was Antigonos Gonatas' co-ruler from perhaps ca. 263 B.C. after his victory over Alexander II of Epirus. He was not officially called βασιλεύς during his father's lifetime, and the occurrence of this title in the (private) manumission inscription from Beroia (*SEG* XII 314) reflects only the view of the Beroians.

2027. Kingship. The title βασιλεὺς τῆς Ασίας. On the basis of literary, epigraphical, papyrological, and numismatic sources, F.Muccioli, *Simblos* 4 (2004) 105-158, examines the meaning and use of the title βασιλεὺς τῆς Ἀσίας by the kings of different dynasties (Alexander the Great, Antigonids, Seleukids, Ptolemies, Parthians, Mithradates VI). He refers in particular to the following inscriptions: *OGIS* 54, 219 (*I.Ilion* 32), 253, and 544.

2028. Law. Handbook. M.Gagarin, D.Cohen (edd.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005). We will cover this book in *SEG* LVI.

2029. Law. Imperial and gubernatorial edicts. In *Le monde romain* 66-70, J.-L.Ferrary offers bibliographical additions to R.Sherk's *RDGE*, references to new gubernatorial edicts from the Greek east and to documents issued by the imperial chancellery and found in Greek-speaking provinces.

2030. Law. International law and territorial claims. A.Chaniotis, in J.-M.Bertrand (ed.), *La violence* -- (cf. our lemma no, 1971) 455-464, studies the conditions under which violence established right of ownership in territory. The violent occupation of land or property was regarded as a legitimate form of acquisition of property, no less legitimate than inheritance, purchase or donation. When the parties to a conflict based their claims on different arguments neither the arbitrators nor the adversaries gave priority to a certain type of argument over another (e.g., inheritance over conquest), but determined a terminus a quo for the possession

(cf. *IG* IX.2.89 = Ager, *Arbitration* no. 156; *I.Cret.* III.IV.9/10 = Ager, *Arbitration* no. 158 I LL. 21/22, 56-59, 64-67 and II LL. 51-54; *Syll.*[3] 679 = Ager, *Arbitration* no. 120 II LL. 20-22; *Syll.*[3] 683 = Ager, *Arbitration* no. 159 LL. 52-55). The exact conditions of the act of violence (whether the conquest took place in a direct confrontation between the owner and the aggressor and whether the war justified) were other important factors. C. adduces and briefly discusses the following inscriptions: *SEG* XXXIX 1426 LL. 19-27 (Nagidos and Arsinoe); *SEG* XLVII 1745 (Eumenes and Tyriaion); *I.Cret.* III.IV.9 (Hierapytna and Itanos); *I.Pergamon* 245 = *OGIS* 335 = Ager, *Arbitration* no. 146 LL. 130-150 (Mytilene and Pitane); *I.Priene* 37 = Ager 1996, no. 74 I (Samos and Priene).

2031. Letters: Private letters. F.Cordano, *Acme* 58.3 (2005) 40-46, discusses the literary and epigraphic evidence for private letters in the 5th cent. B.C., discussing briefly (Italian translations) the following texts: *SEG* XXVI 845; XXXVII 838; *IGDOP* 25; *Syll.*[3] 1259. She concludes that the exchange of private letters was ■ common phenomenon in the entire Greek world in the Classical period.

2032. Linguistics. Dialect. In a discussion of genuine dialectical features in Archaic inscriptions, C.Consani, in *Dialetti e lingue letterarie* (cf. our lemma no. 1861) 71-88, briefly discusses the language of the following texts: *IG* I[3] 919 (*CEG* 432; *LSAG*[2] 76 no. 1 *SEG* XLVIII 89*; Dipylon oinochoe); *IG* XII.3.537 and 543; *IG* XII.5.2 (*I.Délos* 2; *LSAG*[2] 203 no. 2); *IGDGG* I.2 (*CEG* 454; *LSAG*[2] 239 no. 1; *SEG* XIV 604; LIII 1084*; Nestor's cup); *IGDGG* I.12 (*LSAG*[2] 240 no. 3); *LSAG*[2] 94 no. 1.

2033. Linguistics. Optative in dialectal inscriptions. C.Dobias-Lalou, *Verbum* 23 (2001) 269-280, explains that the rarity of the optative in dialectal inscriptions is due to the nature of the epigraphic evidence: the subjunctive is used in clauses with a definite future aim, while the optative appears in documents where the future aim is more abstract or in curses. Upon examination of *SEG* IX 9, 72, 192 and XVII 817, she concludes that in the dialect of Cyrene the subjunctive was the only 'mode de la virtualité'. She then accounts for instances of the optative in *CID* I 9 (cult regulation of the Labyadai) and *IG* IX.1[2].717 A, *Syll.*[3] 37/38 (Meiggs - Lewis, *GHI* 30), and O.Masson, *Les inscriptions chypriotes syllabiques* (Athens/Paris 1983) 217.29 by their speculative and abstract provisions. In *SEG* IX 3 and *IG* V.2.343, the optative for the protasis of a condition is subsumed in a participle. D.-L. contends that the koine contributed to the disappearance of the optative, which began only after the end of the 4th century B.C.

2034. Literature. Epigraphy and literature. D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 23-31, presents several examples of epigraphic contributions to the study of Greek literature: the 'pride of Halikarnassos' (*SEG* XLVIII 1330 = Merkelbach-Stauber, *SGO* I 01/12/01; 23-26), the grave epigram for the comic poet Aristion of Troizen in Athens (*SEG* LII 216;

French translation; 26-28), and the epitaph of the philosopher Asklepiades of Phleious in Eretria (see our lemma no. 979).

For the contribution of inscribed epigrams to the study of ancient literature see our lemmata nos. 2007-2010, and 2048. For epigraphy and poets see nos. 2051/2051.

2035. Magistrates. Agoranomoi. L.Migeotte, in R.W.Wallace, M.Gagarin (edd.), *Symposion 2001. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Evanston, Illinois, 5.-8. September 2001). Papers on Greek and Hellenistic Legal History* (Vienna 2005) 287-301, examines the judicial competence of the ἀγορανόμος and the development of the function which in the Hellenistic and Roman period enjoyed an increasing prestige, with special reference to the following texts: *I.Délos* 509 (*Syll.*[3] 975); *IG* IX[2].1.88 (*Syll.*[3] 546 B); *Syll.*[3] 729; *IG* V.1.1390 (*Syll.*[3] 736). The agoranomoi held a limited judicial competence and above all 'contrôles ... de type policier' (294); δικαιοσύνη was one of their main virtues. From the Hellenistic period onwards agoranomoi increasingly focused on the food-supply of their cities and developed euergetistic activities: *I.Ephesos* 1455 (*Syll.*[3] 354); *I.Erythrai* 28; *I.Ilion* 3 ((*Syll.*[3] 596); *IG* XII.5.1011 (Ios); *IG* XII.3.169 (*Syll.*[3] 946; Astypalaia); *IG* XII.5.129 (Paros); *I.Histria* 54 (*Syll.*[3] 708).

2036. Medicine. Doctors in the Hellenistic period. N.Massar, *Soigner et servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005), examines 'la valeur sociale et culturelle accordée à l'art médical', with special reference to its impact on 'la position du médecin et son mode d'insertion dans la cité et à la cour' (18). The problem of the social status of the doctor is closely related to the perception of his activities 'sur le plan social et culturel' (29). To achieve her objectives M. offers, inter alia, a close analysis of 55 honorary decrees for physicians. On 296-301 she lists those inscriptions (with bibliography). Nearly all of them are in E.Samama's corpus, summarized in *SEG* LIII 2191. We give Samama's nos. in fine.

M. assumes that most of these doctors were ἰατροὶ δημόσιοι (29; cf. also 275: 'les médecins d'un certain renom'). She deals with many aspects of the life of such physicians (also of those active at Hellenistic courts). We single out the following themes: contracts between city and doctor; salary (payment by patients for individual treatments included; doctors praised for having worked ἄνευ μισθοῦ or δωρεάν are the exception); criteria applied for nomination; qualities/virtues of doctors praised by cities; the doctor as benefactor; doctors active during wars, sieges and catastrophes like earthquakes; mobility of itinerant doctors; doctors' contributions to παιδεία through their ἀκροάσεις; their knowledge and the perception by the polis of the doctors' paideia ('... lui permet de s'intégrer aux plus hauts niveaux de la société antique' (283). [This may be true for some physicians, but certainly not for all of them: see my comment in *SEG* LIII 2191; without some basic ideas about social stratification in Greek cities, a discourse about 'social status' is bound to remain vague, Pleket]).

The following texts from Samama are discussed: nos. 6/7, 34, 56/57, 60, 67, 69, 77, 98, 103, 105/106, 108/109, 111-113, 118, 120, 123-133, 135-137, 139, 153, 156, 160/161, 163, 166, 168, 176, 180, 182, 233, and 341.

2037. Mosaics. Artemidoros and figural mosaics. M.T.Olszewski, in *La mosaïque gréco-romaine* IX, 859-880, explores Artemidoros, *Onirocr.* as an interpretative model for images on mosaics (and other media) of the later Roman Imperial period, mythological and otherwise (polysemy; interpretations varying according to circumstances and recipient; different images with a similar meaning; simple symbols as keys for more complex images). Two of the mosaics discussed bear Greek inscriptions: the Phaidra and Hippolytos panel from Sheik Zuweid (*SEG* I 584; LII 1616 and 1801*; cf. LIV 1641; Bernand, *Inscr. métriques* 122; MPI no. 69; O. 868/869; dr.) and two mosaics from Elis representing the attributes of Apollo and the Muses each identified by their name, and symbols of the twelve Labors of Herakles each marked by an alphabetical number (*SEG* XXIX 401; XXXI 353; cf. L 455; O. 875/876; ph..); in the floors from Elis the inscriptions combined with symbols are 'shorthand' for more complete imagery: a principle discussed by Artemidoros.

2038. Mosaics. Christian mosaic inscriptions in the Balkan, 6th cent. A.D. In a study devoted to bishops who acted as patrons of floor mosaics in the Balkan peninsula (6th cent. A.D.), R.E.Kolarik, in *La mosaïque gréco-romaine* IX 1255-1267, collects the relevant mosaic inscriptions (Greek texts; translations): Feissel, *Recueil* 274 (Stobi; ph.); D.Feissel, 'Inventaires en vue d'un recueil des inscriptions historiques de Byzance III. Inscriptions du Péloponnèse' (*T&MByz* 9 [1985] 267-395, on 296/297; Tegea; ph.: [Το]ῦ σεπτοῦ τούτου τεμένους ἐν ἱερεῦσειν | ἐννεακαιδέκατος Θύρσος, ὁ ὁσ(ιωτατο)ς ἡγησάμενος | ἀμφοτέρων ἔκρυψεν προσηγορίας πᾶσιν ἐσθλοῖς | καὶ μαρτυρ(ε)ῖ τὰ κτίσματα καὶ λίθου λεπταλέης || εὐσύνθετος κό(σ)μ(ος)). See also our lemmata nos. 630 and 775. K. stresses the fact that the bishops who commissioned these mosaics with elaborate imagery from the terrestrial world were motivated both by worldly ambitions and spiritual inspiration. The inscriptions, with the use of meter and quotation from ancient literature, demonstrate erudition.

2039. Onomastics. Jewish names derived from festivals. M.H.Williams, *JSJ* 36 (2005) 21-40, studies names used by Jews during the Persian, Hellenistic and Roman periods with a definite or possible festal connection, whether Jewish or not. This name category increases in late antiquity, presumably because of the enhanced festal role played by the synagogue at the time. Among W.'s sources are numerous Greek inscriptions from east and west: see 27-32 and 32-38, on the periods ca. 320 B.C.-135 A.D. and 3rd-6th cent. A.D., respectively [unfortunately, almost all names are presented in Latin transcription], with special reference to Ἑορτάσιος (also used by Greeks; adopted by Jews in the late Roman period), Νουμήνιος (common also among Greeks, but presumably adopted by Jews because the lunar calendar and the New Moon feast were characteristic of their distinct identity), Σαλπίνγιος (*JIWE* II 268 = *CIJ* 162; the liturgical asso-

cation is clear from the shofar flanking the name on either side; 3rd/4th cent. A.D.), and Shabbethai and related names (popular in Hellenistic Egypt but not in Judaea where assertion of Jewish identity was unnecessary; in *JIGRE* 96, the vocative is an undeclined transliteration from the Hebrew rather than a mason's error for Σαββαταῖε: 29 note 40; generally Sabbath-derived names are declinable; the most frequent variants are Σαββαταῖος/Σαββατίων, also spelled Σαμβαταῖος/Σαμβατίων).

2040. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LIV 1862*. 'Immer noch neue cognomina' is the title of this year's additions to the corpus of Latin cognomina by H.Solin, *Arctos* 39 (2005) 159-179; as usual, we list the new cognomina known from Greek inscriptions as well as new parallels from Greek inscriptions to cognomina already known, recording only those for which S. gives the Greek form, and noting the Latin equivalent or related names where S. adds them: Ἀμπλιανή (Amplus/-a), Βαριλλῖνος (Varillus), Βιγιλέντιος (Vigilantius), Βρενζεινο (dative; Brundisinus), Δομνιανός (Domnianus), Δόμ(ι)νος (Dom(i)nus; with remarks on the Greek names Κύριος, Κύριλλος, Κυρίων), Ἐννίων (Ennius), Ἰνγένης (contamination of Ingenuus and names in γένης?), Καισωνεῖνος (Caesoninus), Καλανδαρία (Calendarius), Κανδιδία (Κανδιδέα; Candidius), Κομιτᾶς (Κομητᾶς), Κομίτισσα, Κρισπίνιος, Λαυρίκιος (Lauricius), Λιβωνιανός (Libonianus), Λοπικῖνα (Lupicina), Μαγνοῦς (*IGLS* 1367, vocative Μαγνοῦ: either careless spelling for Magnus or female name in -οῦς), Μαυρικιανός (Mauricianus), Νεμωνιανός (Nemonianus), Νέρυλλος (Nerullus), Νουμέριος (Νεμέριος; Numerius), Ὀφελλιανός (Ofellianus), Πραιτωριανός (Praetorianus), Προκιλλιανός (Procillianus), Προκληιανός (Proculeius, Procleianus), Πουπλᾶς (Ποπλᾶς), Ῥεβοκᾶτα (Revocata), Ῥωμάνιλλα (see our lemma no. 1013 bis), Σεργίων (Sergius?), Σέρβυλλα (Servilla), Τιβέριος (Tiberius).

Αμβουστου (genitive) in *CIRB* 1278 L. 25 is not derived from the cognomen Ambustus (cf. the epichoric name Ιραμβουστου (genitive) in *CIRB* 1242 L. 18); Φάδος (*LGPN* IV 339, attested in the dative in an unpublished inscription from Byzantion) is a Latin male name (Fadus) rather than a female name Φαδώ; Σεργωνᾶς (*SEG* XLVI 1985) and Σεργώ (*IGLS* XXI 2.74) can be explained from the Syrian.

2041. Onomastics. Latin names in the Peloponnese. In *Le monde romain* 69-93, C.Hoët-Van Cauwenberghe studies the diffusion of the Latin onomastic system (duo and tria nomina) in the Peloponnese on three levels: immigrants from Italy (Italici; Ῥωμαῖοι); Roman colonies; enfranchised Greeks. Inscriptions are adduced in large numbers. [Cf. now also S.Zoumbaki, 'Choosing a new name between romanisation and persistence: the evidence of Latin personal names in the Peloponnese', in C.Grandjean (ed.), *Le Péloponnèse d'Épiminondas à Hadrien. Colloque de Tours 6-7 octobre 2005* (Paris 2008) 145-159, Pleket].

2042. Onomastics. Names derived from terms related to the sea. A.B.Tataki, *Tyche* 20 (2005) 209-215, focuses on the sea as a factor for the formation of Greek personal names. Her

presentation is roughly chronological, starting with names known from the Linear B tablets and Homer. For the later periods T. relies on *LGPN*, largely based on epigraphical evidence; we mention the names on which T. comments in this category in alphabetical order: Ἀγχίαλος, Ἀνχιάλη, Ἀκταῖος, Ἅλιος, Ἀριστοναύτης, Ἀρχεναύτης, Ἐλλιμένιος, Ἐμπορικός, Ἐμπορίς, Ἐμπορίων, Ἔμπορος, Εὐίστιος, Εὐλιμένης, Εὐλίμενος, Εὔπλοια, Εὔπλους, Εὐρύαλος, Θαλάσσιος, Θαλασσίς, Θαλασσίων, Θάλαττα, Ἱστίαρχος, Κυμάτιον, Λέμβιον, Λέμβος, Λιμέναρχος, Λιμένδας, Λιμένη, Λιμένιος, Λιμενοῦχος, Λίμην, Λιμήνιος, Ναυβωλίδας, Ναυκλαρίδας, Ναύκληρος, Ναυσικᾶ, Ναυσικλῆς, Ναυσίστρατος (very frequent: 'a reflection of Athenian sea-power and definitely an Athenian name'; 213), Ναύτης, Παράλιος, Πάραλος, Πελαγία, Πελάγιος, Πελάγις, Πλοῦς, Σωναύτης, Σωσίνεως, Φιλοναύτης, Φιλόνεως, Χαριναύτης, Ὠκύαλος. A brief discussion of Latin equivalents (inter alia Euplia, Euplous, Pelagius, Thalassa) concludes T.'s study.

2043. Onomastics. Polyonymous nomenclature in consular dating. Under this title O.Salomies, *Arctos* 39 (2005) 103-135, studies polyonymous nomenclature of consuls as attested in consular dates mainly in Latin inscriptions. There are some minor observations on Greek inscriptions, of which we note those which (may) affect readings: 1) in *I.Beroia* 68 (229 A.D.), Cassius Dio is referred to as Κλ. Κασσίῳ Δίωνι; together with a Latin diploma disclosing his praenomen (L. Cassio Dione), one could conclude that Dio's full name was L. Claudius Cassius Dio; however, S. 'cannot help thinking that the abbreviation Κλ. in the inscription from Beroea could be a mistake of sorts, and that the intended reading was Λ(ουκίῳ)' (109); 2) in *IG* V.1.1431 (Messene; 78 A.D.), the consul otherwise known as D. Novius Priscus is referred to as Δέκμῳ Ἰουνίῳ Πρείσκῳ; this must mean that he had two nomina in at least some consular lists. 'It must, however, be admitted that it would not be too hard to correct ΙΟΥΝΙΩ to ΝΟΥΙΩ' (110/111; quotation on 111 note 26); 3) in MacLean, *Konya Museum* 66 (Ikonion; 169 A.D.), the consul otherwise known as P. Coelius Apollinaris is on record as ΜΑΚΟΥ Κοι[λί]ῳ Ἀπουλλιναρίῳ, generally interpreted to mean M. Aqui(lius?) Coelius Apollinaris; 'it seems more than striking that the full name of the consul should appear only in a context such as this' (sc. an epitaph; 113); 4) in *IG* XII.3.325 (Thera; 149 A.D.), the consul's name is recorded as Λ. Σεργίῳ Σκειπίωνι Ὀρφίτῳ, 'but I am not prepared to believe that he had two praenomina' (123 note 77).

2044. Onomastics. Names composed with themis. I.Arnaoutoglou, *Epeteris tou Kentrou Ereunes* -- 39 (2005) 31-53, presents a systematic study of names composed with Θεμισ-/-θεμις against the background of Greek legal thought.

2045. Pantomimes. M.Vesterinen, *Arctos* 39 (2005) 199-206, on 200-202 studies the terminology for pantomime and pantomimes partly on the basis of inscriptions: (ἡ τραγικὴ) ὄρχησις, ὀρχηστής, ὁ τραγικῆς ἐνρύθμου κινήσεως ὑποκριτής (*F.Delphes* III.1.155 = *SEG* LIV 534 bis; *I.Magnesia* 192 = *SEG* XLVI 1469 (LIV 1197) [add *I.Ephesos* 2070/2071 = *SEG* LIV 1184;

cf. also *SEG* XXXI 1072 = LIV 1256]), παντόμιμος (*I.Priene* 113; *BCH* 5 [1881] 388 no. 6, from Delphi). Analysis of Athen. 1.20 d/e, on the distinction in pantomime dancing between a solemn and a lighter style (202-206). [The inscriptions used by V. are those discussed by L.Robert, *OMS* I 654-662; see *SEG* LIV 1864 for other relevant texts, Tybout]. See also our lemma no. 2108.

2046. Personifications. The 'circle of Aphrodite'. B.E.Borg, in E.Stafford, J.Herrin (edd.), *Personification in the Greek World. From Antiquity to Byzantium* (Aldershot 2005) 193-210 (ph.; dr.), discusses the meaning of personifications of females, often accompanying Ἀφροδίτη, represented on Attic vases and labelled by dipinti. In an appendix on 203/204 she collects 15 vases, with the following personifications (text in majuscules): Ἀνθεία, Ἀπονία, Ἁρμονία, Εὐδαιμονία, Εὐκλεία, Εὐνομία, Εὐτυχία, Ἡδύλογος, Ἵμερος (ph.), ΚΕΦΗΜΟΣ (Κέφημος?; alternative reading ΚΕΑ[-]ΜΟΣ), Κλεοπάτρα, Κλυμένη, Μακαρία, Παιδιά, Πανδαισία, Παννυχίς, Παφία, Πειθώ, Πόθος, Ὑγίεια.

2047. Personifications. Dipinti on vases showing maenads and/or satyrs. A.C. Smith, in *Personification* -- (cf. our lemma no. 2046) 211-230 (ph.), collects and comments on the following names on record on Attic vases: Γαλήνη, Εἰρήνη, Ἡδύοινος, Θαλεία, Θεωρία, Θυμηδία, Ἰάνθη, Κραιπάλη, Κωμῳδία, Μαινάς, Μεθύση, Ὀπώρα, Παιδιά, Σιληνός, Τεθύς, Τραγῳδία, Χάρις.

2048. Personifications. Iliad and Odyssey. K.Seaman, in *Personification* -- (cf. our lemma no. 2046) 173-189, discusses personifications of Iliad and Odyssey in Hellenistic and Roman art. The following are identified by inscriptions (ph. [We supply the epigraphical references]): 1) a mosaic from Pamphylian Seleukeia showing Ἰλιάς and Ὀδυσ[σεί]α accompanying Ὅμηρος (*SEG* XLVIII 1557; S. 177; ph.); 2) the Athenian epigram recording a personification of the Ἰλιάς (*SEG* XXIX 192; XXXV 154*; S. 177/178; ph.; text and translation [S. is unaware of R.Merkelbach's attractive argument (cf. *SEG* XXIX) that the epigram does not speak of Homer and his Iliad, but of the 'ante-Homeric and post-Homeric Iliad', erected together with the statue of its contemporary poet (whether the νέος Ὅμηρος C. Iulius Nikanor or not), nor of C.P.Jones' attempt to refute M.'s view (cf. *SEG* XXXV); however, the statue's self-definition as Ἰλιὰς ἡ μεθ' Ὅμηρον ἐγὼ καὶ πρόσθεν Ὁμήρ[ου or -ωι] ('I, the Iliad that was before Homer and after Homer') explicitly excludes the Homeric Iliad; consequently μέ in τῷ μὲ τεκόντι νέω[ι] ('he who created me anew', far more plausible than 'he [sc. Homer] who created me in his youth', vel sim.) cannot refer to Homer's Iliad, Tybout]); 3) the Archelaos relief (*IG* XIV 1295 + Add. on p. 698; *GIBM* 1098; S. 179 [On this relief and its inscriptions see now Z.Newby, 'Reading the allegory of the Archelaos relief', in Z.Newby, R.Leader-Newby (edd.), *Art and Inscriptions in the Ancient World* (Cambridge 2007) 156-178]).

2049. Personifications. Late antique mosaics. R.Leader-Newby, in *Personification* -- (cf. our lemma no. 2046) 231-246, tries to explain 'the late antique mosaicists' fondness for

inscriptions' (236) from the 3rd cent. A.D. onwards. She mentions personifications on the following mosaics [we supply the epigraphical references]: **1)** Syrian Antioch: Αἰών (*IGLS* 801; ph); Ἀνανέωσις (*IGLS* 771; ph.; cf. our lemma no. 1598 sub 7; cf. also *IGLS* 1016); Ἀπόλαυσις (*IGLS* 871; ph.; cf. our lemma no. 1598 sub 15); Δύναμις (*IGLS* 1016; cf. our lemma no. 1598 sub 27); Εὐανδρία (*IGLS* 1019); Κτίσις (*IGLS* 750; ph.; cf. our lemma no. 1598 sub 3; cf. also *IGLS* 1014 and 1016); Μεγαλοψυχία (*IGLS* 998; cf. our lemma no. 1598 sub 17; ph.; for this mosaic see also J.Huskinson, *art.cit.* (cf. our lemma no. 1599) 256/257, with focus on a river personification, two water receptacles and personifications of Κασταλία and Παλλάς, two of Daphne's famous springs; cf. also our lemma no. 1598 sub 17. [See now also R.Leader-Newby, 'Inscribed mosaics in the late Roman Empire: perspectives from east and west', in *Art and Inscriptions* (cf. our lemma no. 2048 in fine) 179-199, especially 194-198: 'The Megalopsychia mosaic uses an abstract personification to represent its owner's patronage of a *venatio*' (194); the 'names given to the hunters ... may have been stage names used by the *venatores*, but if so they were chosen to make illusions to mythological hunters ... not always immediately obvious' (197)]); Σωτηρία (*IGLS* 870; ph.; cf. our lemma no. 1598 sub 14); Χρόνοι (*IGLS* 801; ph.); **2)** Philippopolis in Arabia: Δικαιοσύνη, Εὐτεκνία, Φιλοσοφία (*SEG* XLVII 2086; ph.); **3)** Nea Paphos on Cyprus: Ἀνατροφή, Θεογονία, Πλάνη (*SEG* XXXVI 1263; ph.). After having considered the possibility that the convention of labeling figures might have been influenced by theatrical performances and public processions she prefers to argue that this convention 'corresponds to an increased need to display *paideia*, to inscribe it into the visual sphere' (240). Reflections on the meaning of Κτίσις ('Foundation'), to be related to honorary epithets like φιλόκτιστος and κτίστης. In the process she offers a translation of and comment on *SEG* XLIV 886 (XLV 1512; Halikarnassos).

On the personification of abstract concepts see also our lemma no. 2090.

2050. Philosopy. Epicureans. In *Ἰδίᾳ καὶ δημοσίᾳ* 259-272, R.Koch Piettre examines inscriptions recording Epicurean philosophers: **1)** being honored in public sanctuaries; **2)** as friends of Hellenistic kings (with special reference to Φιλονίδης and his sons: see *IG* II^2 1236; *IG* IX.2.90/91); **3)** as priests of urban gods (*IG* XII.7.418 = *IGR* IV 998; *TAM* II 910 = *IGR* III 733; *SEG* XLVI 1769; *I.Didyma* 285) and Roman emperors (*SEG* XXX 1627; *IGR* III 88; IV 997 + P.Hermann, *MDAI(A)* 75 [1960] 68-186).

2051. Poets. Cults of poets. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 63-98 and 127-153, collects literary, epigraphic, and archaeological evidence for cults established for Greek poets, including also evidence for posthumous honors awarded to them. In addition to the inscriptions mentioned in our lemmata nos. 292, 562-564, 890, 910, 912, 940/941, 956, 973, 1126, 1269, 1273, 1276, and 1334, he also adduces the following inscriptions in connection with poets: **1)** Ποσείδιππος Κυνίσκου Κασσανδρεύς (150 nos. T1/2): *IG* II^2 1320 LL. 14/15; 1331; *I.Délos* 2486; **2)** Ποσείδιππος of Pella (84-86 and 150 no. T1): *SEG* XLII 691 b; **3)** Pindar (78): *IG* II^2 8883 = *GV* 894; **4)** Sophocles, worshipped as Δεξίων (151 nos. T1/2; cf. 78/79): *IG* II^2 1252/1253 (partial translation).

2052. Poets. Itinerant poets in the Hellenistic period. A.Giovannini, in *Κορυφαίῳ ἀνδρί* (cf. our lemmata nos. 1093/1094) 633-640, comments on the activities (composition of religious hymns) of itinerant epic poets in the Hellenistic period. We have ca. 20 honorary decrees for such poets. They composed ὕμνοι for various deities but also fully profane works, often about the glorious past of the cities which invited them. G. suggests that these poets were capable of improvising on the spot. He adduces the following texts: *IG* IX.2.63 (Πολίτας Ὑπαταῖος); *IG* IX.^{2}1.740 and *IG* IX.2.62 (Ἀριστοδάμα Ζμυρναία); *IG* IX.544 = *Syll.*^{3} 382 (Δημοτέλης Ἄνδριος); *IG* IX.572 = *Syll.*^{3} 662 (Ἀμφικλος Χῖος); *I.Délos* 1512 = *Syll.*^{3} 721 (Διοσκουρίδης Ταρσεύς); *I.Cret.* I.xxiv.1 (Μενεκλῆς Τήϊος); *Syll.*^{3} 699 (σύνοδος τῶν ἐν Ἀθήναις ἐποποιῶν in Athens); *I.Délos* 1506 = Durrbach, *Choix* 84 (Ἀρίστων Φωκαιεύς). [We provide the references to the main corpora, not used by G. For a complete collection of the relevant material see I.E. Stephanis, *Διονυσιακοὶ Τεχνῖται. Συμβολὲς στὴν προσωπογραφία τοῦ θεάτρου καὶ τῆς μουσικῆς τῶν ἀρχαίων Ἑλλήνων* (Herakleion 1988). Based on the phrase συνταξάμενος ἐγκώμιον κατὰ τὸν ποιητὰν ὑπὲρ τῶ ἁμῶ ἔθνιος in the Knossian decree for Dioskourides (*I.Délos* 1512), G. assumes that Dioskourides composed a work 'à la manière du poète'. This phrase means, however, that Dioskourides, a γραμματικός, collected information concerning the Cretans in the Homeric poems; there is no evidence that Dioskourides' work (τὰ πεπραγματευμένα) was an epic poem (636). Similarly, G.'s assumption that the ἱστορίαι of Λέων of Samos (*IG* XII.6.285) and the ἐγκώμια of the historiographer Ἀριστόθεος of Troizen (*F.Delphes* III.3.124 = *Syll.*^{3} 702) were poems (636/637) lacks any foundation. For Aristodama see *SEG* XLIX 556 and LIV 1919, Chaniotis].

2053. Politics. The enfranchisement of Greeks in the late-Republican and early Imperial period. In *Citoyenneté* 52-75, J.-L.Ferrary offers some reflections on the following documents testifying to an initial hesitation to award civitas Romana, followed by enfranchisements under Pompey, Caesar, the triumvirate and Augustus: *SEG* LI 1427 (sc. de Asclepiade; numerous valuable privileges but no Roman citizenship); *IG* XII.2.163 and *SEG* XLII 755 (Θεοφάνης of Mytilene; enfranchised by Pompey); *I.Knidos* 33 and 58 (Θεόπομπος of Knidos and his two sons; enfranchised by Caesar; cf. *SEG* LIII 1223; LIV 897); *SEG* XLIV 938-942 ('Απολλώνιος II, son of 'Επικράτης I, and his son Epikrates II; the former was στεφανηφόρος in 58/57, the latter in 40/39 B.C.; in the Milesian list of stephanephoroi they do not have the tria nomina; F. suggests that Epikrates II may have received the tria nomina (Γ. 'Ιούλιος 'Επικράτης) as a reward for his resistance to Labienus' invasion in 40/39 B.C. from Caesar Octavianus after the pact of Brindisium between the latter and Antonius in the autumn of 40 B.C.; Ὑβρέας of Mylasa and Ζήνων of Laodikeia may have been enfranchised at the same time for the same reason); *IOSPE* I^2 691 (Γ. 'Ιούλιος Σάτυρος); *SEG* LIV 1625 (dossier of Σέλευκος of Rhosos, who received the civitas Romana from Caesar Octavianus; reflections on the relation between Roman citizenship and citizenship of a Greek polis, as evidenced, inter alia, in the iconography of Γ. 'Ιούλιος Ζωΐλος from Aphrodisias: see *SEG* XLIII 699); *SEG* IX 8 (edict III of Augustus; Kyrene).

2054. Politics. Petitions. Two articles in D.Feissel, *La pétition à Byzance* (Paris 2004), deal with Greek inscriptions: 1) T.Hauken (11-22) gives an overview of 'structure and themes in petitions to Roman emperors' and quotes in full the petition from Skaptopara (T.Hauken, *Petition and Response* [see *SEG* XLVIII 2117] 74-139 no. 5) with English translation; 2) D.Feissel (33-52) examines the 'pétitions aux empereurs et formes du rescrit dans les sources documentaires du IVe au VIe siècle' and presents a list of these texts (inscriptions and papyri).

2055. Politics. The province of Asia. S.Dmitriev, *Athenaeum* 93 (2005) 71-133, studies the extension of the province ab initio, its constituent parts and the provincialisation of the rest of Asia Minor. The Lex de Cilicia Macedoniaque provinciis, known from two fragments from Delphi and Knidos (*I.Knidos* 31), shows that Lykaonia and Cilicia were ἐπαρχεῖαι, placed under the command of the governor of Asia. Phrygia had a similar position and belonged either to Asia or Cilicia, until ca. 65 B.C. when Cilicia became a permanent province. Only the western part of Pamphylia, around Attaleia, belonged to Asia. In the south the Maeander was Asia's boundary; it is not until the first Mithridatic War that Caria joined Asia. D. holds that this explains why Caria did not participate in the Κοινὸν Ἀσίας; the latter was created before Caria's membership of Ἀσία. Finally D. denies that Ephesos was the provincial capital ab origine; before the Mithridatic War Pergamon was the capital.

2056. Politics. Rome and the cities of western Asia Minor after 133 B.C. Mainly on the basis of *SEG* LIII 1312, B.Dreyer, in A.Coşkun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74, studies the relationship between Rome and the cities of western Asia Minor, in particular Metropolis, after the end of the Attalid kingdom. In addition, he uses and quotes in part the following inscriptions: *SEG* XXXIX 1243/1244 (cf. our lemma no. 1247); L 1211/1212; *I.Pergamon* 249.

2057. Politics. Public security in Imperial Asia Minor. Cf. *SEG* LIII 2161 and 2210; LIV 1868. C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat (I^er-III^ème s. ap. J.-C.). Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), explores the urban and imperial institutions and office-holders who were responsible for peace and security in the cities and countryside of Asia Minor. After introductory chapters on the demilitarisation of the cities under the Empire, the prominent role of the Roman army, the continuing threat and nature of local brigandage, especially in the countryside (λῃστής; λῃστεία), and of criminals (κακοῦργοι), disorder and riots in cities (στάσεις), the role of the provincial governor in maintaining public order and the abuse of power both by local policemen and Roman soldiers, B. in two chapters deals with (1) the municipal office-holders (Roman colonies included) responsible for public security, and their equivalents in the Lycian Κοινόν and (2) with Roman soldiers who as στατιωνάριοι maintained security along the roads. In a long epigraphical appendix (345-421) he collects the inscriptions recording the most important officials and refers to the pages in which he discusses all these office holders: ὁ διὰ νυκτὸς στρατηγός (νυκτερινὴ

στρατηγία; νυκτοστράτηγος); εἰρηνάρχης/εἰρήναρχος; (ἀρχι)παραφύλαξ (well to be distinguished from the Hellenistic παραφυλακῖται); διωγμίτης; ὀροφύλαξ/ὁροφύλαξ (often the same since boundaries of urban territories were situated in the mountains; sometimes identical with saltuarii); μαστιγοφόρος; ἀλυτάρχης; ἀρχιφύλαξ and ὑποφύλαξ in the Lycian Κοινόν (responsible for the collection of taxes and ἡ περὶ τὴν εἰρήνην ἐπιμελεία [cf. now also H.Engelmann, *ZPE* 152 (2005) 121-124]); στατιωνάριος/βενεφικιάρος/ῥηγιονάριος.

Other office-holders responsible for public order and security but not covered in the epigraphical appendix are [between brackets we give B.'s pages]: στρατηγὸς ἐπὶ τῆς εἰρήνης (*I.Smyrna* 772; 84/85); ἄρχων ἐπὶ τῆς εὐκοσμίας (*IGR* IV 582; 85/86); (ἀρχι)δέκανος (*SEG* XXXVIII 1462 LL. 80/81; XL 1268; 89/90). Ordinary στρατηγοί did no longer exercise police-functions in the Imperial period: see 74-79 for στρατηγὸς ἐπὶ τῆς χώρας and στρατηγὸς ἐπὶ τὰ ὅπλα/τῶν ὅπλων or ἐπὶ τοὺς ὁπλίτας/τῶν ὁπλιτῶν (on record in Athens and Smyrna [B.Puech, *An.Ép.* (2005) [2008] no. 1420, points out that the function is connected with the urban arsenal, referring to C.P.Jones, *AJN* 2 (1990) 65-76]). On 300-319 brief discussion of *I.Bubon* 2 (translation) [C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains* (Athens 2008) 32-34 no. 5]; *TAM* III 106 (*IGR* III 449; Termessos); *IGR* IV 1572 (Teos); *IGR* III 481 (*ILS* 8870; Oinoanda; translation); *SEG* XLI 1390 and LI 1813 (Ovacık; territory of Termessos; translation of 1813 A II and 1390 A/B; special discussion of ληστοδιώκτης in 1813 A II LL. 10/11 and 28/29). All these texts are presented in a special appendix on 421-431. They mostly concern collaboration between the Rohman army and locally recruited forces. For detailed reviews see F.Kırbihler, *Topoi* 15.2 (2007) 659-672, and K.Stauner, *Gephyra* 4 (2007) 203-209. See also B.Pottier, *Banditisme et ordre publique dans les campagnes de l'Empire romain* (Thèse Paris X, 2004; non vidimus).

[See now also C.Brélaz, P.Ducrey (edd.), *Sécurité collective et ordre publique dans les sociétés anciennes* (Geneva 2008)].

2058. Politics. See also our lemmata nos. 1988, 1990, and 2124.

2059. Prosopography. Bienus Longus. S.Demougin, in *Le monde romain* 179-182, argues that the gentilicium of the procurator on record in *IGR* III 690 (*SEG* XLI 1339; Aperlai, Lycia), 729 (*SEG* XLI 1381; Limyra [not Lymirae or Lymira!]) and *I.Perge* 56 (*SEG* XXXIX 1388 [see now also *SEG* LIII 1627]) is Bienus, not Vienus (Greek: Οὐειῆνος). She suggests that the procurator from Lycia is the father or grandfather of Οὐιήνιος Λόνγος on record in *P.Merton* 73 L. 6. Parallels for Bienus as gentilicium and as single indigenous (Celtic?) name; the Bieni may have originated in the Aemilia in Italy.

2060. Religion. See also our lemmata nos. 1973-1975, 1979/1980, 2024, 2038/2039, 2075, and 2114.

2061. Religion. Adria: cults. B.Rossignoli, *L'Adriatica greco. I culti minori* (Rome 2004), collects the literary and epigraphic evidence for the cults of the Greek cities on both sides of the Adriatic Sea. The material is arranged according to deities. We only list those which are attested in inscriptions: Αἰνείας, Ἀντηνορίδαι, Ἀπόλλων, Ἄρτεμις, Ἀσκληπιός, Ἀφροδίτη, Γαῖα, Ἡρακλῆς, Ἶρις (Ἔρις), and Ζεὺς Ὀλύμπιος. We present a comparatio numerorum.

SEG	**Rossignoli**	*I.Apollonia*	**Rossignoli**	*I.Apollonia*	**Rossignoli**
XV 251	56 T6	1	265 T1	9	388 T2
XXX 1132	55 T1	2	72 T9	303	56 T6
		4	204 T4		
CIG		5	91 T2	*I.Epidamnos*	
1837	72 T2	7	14 T9	1	218 T10
8340	56 T5	8	218 T11	2	91 T1
8341	229 T1				

2062. Religion. Asklepios. J.Riethmüller, *Asklepios. Heiligtümer und Kulte* (2 vols.; Heidelberg 2005). We will cover this monograph in combination with M.Melfi, *Asclepio in Grecia. I santuari* (Rome 2007), in *SEG* LVI.

2063. Religion. Associations: cultic associations. V.Suys, in *Ἰδίᾳ καὶ δημοσίᾳ* 203-218, studies the relations between a great variety of cultic associations in the Hellenistic and Roman period and the poleis.

2064. Religion. Bouleuterion: cults. P.Hamon, *Topoi* 12/13 (2005) 315-332, discusses the rites and sacrifices in the βουλευτήριον: cult of gods bearing the epithet Βουλαῖος/Βουλαία. In the late Hellenistic period new cults appear: cult of Hellenistic kings (Teos; cult of Antiochos III; *SEG* XLI 1003) and of Δημοκρατία (*Syll.*[3] 694; Elaia; after 133 B.C.); banquets, connected with cults in the bouleuterion, now open to all bouleutai (previously only to small committees): see the Ἀρχίππη-inscriptions from Kyme (*SEG* XXXIII 1035-1041, especially 1039 LL. 55-62, showing that the boule occupied a privileged position [for these decrees see now R.van Bremen, *REA* 110 (2008) 357-382]) and *I.Priene* 108 LL. 322/324 (benefactors participating in the sacrifices accomplished in the bouleuterion). Simultaneously the bouleuterion as a building was renewed: a roofed-in auditorium with a court in front surrounded by stoas, separating so to speak the boule's building from the agora. Brief reflections on the Roman Imperial period: appearance of a ἱεροσύνη τοῦ συνεδρίου τῆς βουλῆς (*IG* XII.7.271) and of a cult of Βουλή itself, probably in the bouleuterion (*SEG* XXXVII 1349; Cilicia); discussion of the bouleuterion in Stratonikeia and the cults in the court attached to it (*I.Stratonikeia* 251, 266, 289, 293). For the βουλή see also our lemma no. 1988.

2065. Religion. Christianity: Byzantine seals. The evidence provided by Byzantine lead seals for the study of the cult of the saints from the 6th-12th cent. is discussed by J.Cotsonis, *Byzantion* 75 (2005) 383-497. Lead seals attest the veneration of New and Old Testament figures, martyrs, hierarchs, the Archangel Michael, military, monastic saints, and female saints.

2066. Religion. Christianity: Jesus' death and pagan concepts. Demonstrating that 'comparable ideas and practices current in the *contemporaneous* pagan *Umwelt* of the N.T.' (255) had a strong impact on the Pauline interpretation of Jesus' death as a form of vicarious dying for the sake of others, H.S.Versnel, 'Making sense of Jesus' death. The pagan contribution', in J.Frey - J.Schröter (edd.), *Deutungen des Todes Jesu in Neuen Testament* (Tübingen 2005) 213-294, on 240/241 discusses the topos of the death of Alcestis, who died for her husband; he adduces the funerary epigrams for L. Cassius Philippus, his wife Atilia Pomptilla and their familia from Karales in Sardinia (*IG* XIV 607 a-q; *GV* 2005; *CIL* X 7563-7578; *SEG* LII 942*); for the comparison between Pomptilla and Alcestis he refers to *IGBulg* I^2 222 [for this and other examples see *SEG* LII 942]; for Alcestis cf. also V.'s comments on 236 (on Euripides' *Alcestis*: 'The vicarious nature is made explicit in numerous expressions') and 282 ('The Alcestis ideology can be found all over the Greek speaking parts of the Mediterranean').

2067. Religion. Confession inscriptions. Cf. *SEG* XLIV 951; LIII 2221. C.E.Arnold, *NTS* 51 (2005) 429-449, explores the belief structure of the Galatians to whom Paul sent his letter; he examines the 'confession-inscriptions' (and some Ὅσιος καὶ Δίκαιος-dedications) for that purpose, in an attempt to show that the Galatians' religious experience, as it appears from those inscriptions, may have made the Galatian Christians susceptible to the message of Paul's opponents, who favored a more Jewish and law-oriented form of the gospel. On 431 he refers to S.Elliott, *Cutting too close for comfort: Paul's Letter to the Galatians in its Anatolian cultic context* (London 2003; non vidimus), who focuses on the cult of the Anatolian Mother Goddess (Μήτηρ Ὀρεία), but also pays attention to the divine judicial system in central Anatolia.

2068. Religion. Dionysiac thiasoi. In an article on the relationship between private Dionysiac θίασοι and public cults of the god and between θίασοι and μυστήρια, A.-F.Jaccottet, in *Ἰδίᾳ καὶ δημοσίᾳ* 191-202, briefly comments on *I.Kallatis* 47 (text; French translation; meaning of νεόβακχος).

2069. Religion. Divination: dice oracles. F.Graf, in S.I.Johnston, P.T.Struck (edd.), *Mantikē. Studies in Ancient Divination* (Leiden-Boston 2005) 51-97, discusses a number of dice oracles ('oracles that preceded the event', 51) found in various cities in southern Turkey (Pisidia; Pamphylia; Cilicia; Lycia; Phrygia). In an Appendix on 81-84 he lists seventeen texts (bibliography) and in another Appendix on 84-94 he presents 'a tentative translation of the Main Oracle Texts (I-LVI)'. All the texts are now conveniently available in J.Nollé, *Kleinasia-*

tische Losorakel. Astragal- und Alphabetchresmologien der hochkaiserzeitlichen Orakelrenaissance (München 2007) 7-221, to which G. refers on 54 ('Nollé ... has promised us a corpus'). In addition to the texts listed by G. on 81-84 N. has four new texts: one from Prostanna (52-54), two from Sagalassos (58-60) and one very complete from Adada (60-67).

In an introduction G. explores the following aspects: the shape of the dice (ἀστράγαλοι; two narrow and two broad sides with the numbers 1, 3, 4 and 6; each oracle starts with five figures, corresponding to the figures on five thrown astragaloi, followed by their sum and the name of a deity in the genitive); style and specificity of the oracles; focus on commerce/commercial travel (traders and merchants) and illness; πρᾶξις denoting 'business'; connection between dice ('accident') - trade - Hermes (cf. also Hermes Κερδέμπορος); place of the free-standing pillars carrying these oracles: in the agora or a precinct closely connected with it; there were 56 oracular texts on each pillar.

The oracles translated by G. are mainly taken from the pillars from Kremna (no. 4 in G.'s list; Nollé 68-77), Perge (no. 9 [not 8 as G. writes on 84 note 104] in G.'s list; Nollé 95-101); and, for some variations, Termessos (no. 12 in G.'s list; Nollé 77-84). For Nollé's 'Urtext' of the 56 oracles see 123-181.

2070. Religion. Divination: mantis and chresmologos. In a study largely based on literary sources, J.Dillery, in *Mantikē* -- (cf. our lemma no. 2069) 167-231, briefly discusses the following inscriptions recording a μάντις or χρησμολόγος: *IG* I³ 40 (194/195) and 1147 (201); *IG* II² 17 (*SEG* XV 84; XVI 42; 203/204); *SEG* XVI 193 (Athens; 201-203); XXIII 161 (Athens; 223); XXVIII 1245 (Xanthos; 222); XXIX 361 (Argos; 201) and XLII 1065 (Klaros; 223. [For seers and divination see now also M.A.Flower, *The seer in ancient Greece* (Berkeley 2008), and S.I. Johnston, *Ancient Greek divination* (Oxford 2008)]).

In an Appendix on 225/226 D. collects some epigraphical evidence for early written oracles: *LSAG*² 182 no. 6 (*IG* IV 760; *Syll.*³ 1159; Troizen), 228 and 230 nos. 15-17 (Dodona), 240 no. 5 (*SEG* XL 816; Cumae) and 343 no. 36 (Didyma); *SEG* XXXVI 694 (XL 611; LII 731bis; Berezan).

2071. Religion. Egyptian cults: collection of inscriptions and terminology. L.Bricault, *Recueil des inscriptions concernant les cultes isiaques* (2 vols. of text; 1 vol. of tables with ph. of 483 documents; Paris 2005) [Abbreviation: *RICIS*], collects the Greek and Latin inscriptions and coins concerning the cult of Isis, Serapis and the other Egyptian deities in Greece (mainland and islands), Macedonia, Thrace, the Black Sea region, Asia Minor, the Near East, Italy, Western Europe and North Africa (Egypt is excluded). The lemmata offer texts with app.cr., French translations and commentaries. The documents include decrees and sacred laws, dedications, manumission records from the sanctuaries of Serapis in Boiotia, Phokis and Lokris, temple inventories from Delos, lists of victors in the Sarapieia of Tanagra, epitaphs of initiates in the Egyptian mysteries (reliefs showing some connection with Isis/Serapis), aretalogies, hymns, and documents concerning cult associations of worshippers. As compared to L.Vidman's *SIRIS*, the number of texts doubled, which is partly caused by B.'s somewhat less strict

criteria for inclusion and by his full reproduction of similar texts in series, of which V. offered only one text as an example (*SIRIS*: 851; *RICIS*: 1771; *RICIS* is topographically modelled on its predecessor). There are seven inedita, of which six are in Greek: see our lemmata nos. 560 ter, 670 bis, 679 bis, 1120 bis, 1364 bis, and 1463 bis. Very complete indices (deities; cult personnel and associations; festivals, ceremonies and rites; sacrifices and realia; formulas; linguistics; toponyms, ancient and modern [regrettably an index of Greek and Latin personal names is missing]) and full Concordances conclude the second volume.

Several texts which have been published since the appearance of B.'s *Recueil* can be added. For the Greek texts see *SEG* L-LV (see Indices V s.v. Ἶσις, Ἡλιοσάραπις, Σάραπις/Σέραπις; cf. also Indices VIII s.v. Egyptian cults [B.'s concordance ends with *SEG* XLIX]). G.Petzl, *Gnomon* 80 (2008) 313, points to *I.Kaunos* 66-68, 70-72 and *Milet* VI 3.1301-1303. *BE* (2008) refers to three new dedications: 1) A.Avram, no. 371: dedication κυρίῳ θεῷ μεγάλῳ Σεράπιδι κα[ὶ] μ[υριωνύμῳ] Εἴσιδι καὶ Ἀνούβιδι καὶ [τοῖς] συννάοις ἐπηκόοις [θεοῖς] (Tomis; 150-200 A.D.; edd.pr. M.Bărbulescu, A.Câteia, *Pontica* 39 [2006] 205-218 no. 5); 2) A.Avram, no. 389: [Σ]αράπ[ιδι, Ἴσιδι, Ἀνούβιδι] θεοῖς σ[υννάοις] (Tyras; 2nd/1st cent. B.C. [ed.pr. in an inaccessible Russian publication]); 3) C.Dobias-Lalou, no. 601: Σαράπιδι, Ἴσιδι (small altar possibly from Kyrene; 2nd cent. A.D.; ed.pr. E.Fabricotti, in L.Gasperini, S.M.Marengo [edd.], *Cirene e Cirenaica nell'Antichità* [Tivoli 2007] 267-302, no. 7).

For reviews, see M.Malaise, *CE* 81 (2006) 377-380; R.Gordon, *CR* 57 (2007) 230-232; G.Petzl, *l.c.* 311-315, who on 314/315 offers a series of minor corrections in readings, restorations, translations, and interpretations. For minor corrections concerning the inscriptions from Attica cf. S.Follet, *BE* (2007) no. 230, for those from Syria, Palaestina and Arabia, cf. P.-L.Gatier, *BE* (2006) no. 437. On the inscriptions from Spain, see now H.Uroz Rodríguez, 'Sobre la temprana aparición de los cultos de Isis, Serapis y *Caelestis* en *Hispania*', *Lucentum* 23/24 (2004/2005) 165-180. See also our lemmata nos. 2072-2074.

Primarily exploiting literary and epigraphic sources, M.Malaise, *Pour une terminologie et une analyse des cultes isiaques* (Brussels 2005), discusses the following subjects: the terms Isiacus/Isiaca/Εἰσιακός, Ἰσιακοί, Εἰσισταί, vel sim. (25-31); divinities associated with Isis (Ἆπις, Βούβαστις, Νεῖλος, Νέφθυς, Νεωτέρα Ὑδρεῖος, Ὧρος; 33-78); companions of Isis (Ἄμμων, Ἀντίνοος, Βής, Ἑρμῆς, Θώτ, Σοῦχος/Sobek; 79-117); the relationship between the cult of Ἶσις in Egypt and the Graeco-Egyptian cults (Ἀθηνᾶ, Ἀφροδίτη, Διοσκοῦροι, Εὐθηνία, Νέμεσις; 119-125); the Egyptian cults in Alexandria (Ἀγαθὸς Δαίμων, Ἀλεξάνδρεια, Ἄνουβις, Ἁρποκράτης, Ἑρμάνουβις, Εὐθηνία, Ἶσις Κουροτρόφος, Λοχία, Φαρία, Νεῖλος, Ὄσιρις, Σέραπις; 127-180); associations of gods (Ἶσις and Ἀφροδίτη, Ἁρποκράτης, Ἑρμάνουβις, Ἡλιοσέραπις; 181-191); polymorphy and polysemy (193-199). Cf. our lemma no. 960 bis.

2072. Religion. Egyptian cults in Asia Minor. B.B.M.Ünlüoğlu, in A.Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des römischen Reiches. Internationales Kolloquium 5./6. September 2003 in Bergama (Türkei)* (Istanbul 2005) 95-108, studies the arrival and the spread of the Isis cult in the regions of Asia Minor on the Aegean and the Propontis coast. In passing he mentions quite a few, otherwise well-known inscriptions, which we do not

enumerate. For the cult of the Egyptian gods in Priene see also A.Hennemeyer, *ibid.* 151/152 (*I.Priene* 193 and 195).

S.A.Takács, *ibid.* 155-168, collects inscriptions testifying to the cult of Isis and Serapis in Lydia and Mysia: *RICIS* 301/0101 (*I.Hadrianeia* 135); 301/0301 (Mysia, Kyzikos?); 301/0401-0404 (Kyzikos); 301/0501 (Asar Kale); 301/0601 (Hamamlu); 301/1201-1203 and 1205 (*I.Pergamon* 336-338); 302/0101 (Elaia, probably not related to Egyptian deities); 302/ 0201-0203 (*I.Kyme* 42-44); 303/0301-0302 (*I.Magnesia am Sipylos* 15); 304/0201 and 0204 (*I.Smyrna* 725 and 765); 304/0602-0603 (*I.Eph.* 1231 and 1246); 304/0608-0609 (*I.Eph.* 1213 and 1503). T. argues that, whereas the early texts were more religious and private, the later ones (Roman Imperial period) were more political and public in tone. Isis and Serapis became connected to the Roman religious and cultic system in general and to the emperor cult in particular.

2073. Religion. Egyptian cults in Greece. In a lavishly illustrated volume, M.Bommas, *Heiligtum und Mysterium. Griechenland und seine ägyptischen Götter* (Mainz 2005), sketches the development of the worship of Egyptian gods in Greece (especially in Athens, Boiotia, Macedonia, Delos, Thera, and Eretria). Many inscriptions are mentioned and presented in photos, but none is discussed in detail. The most significant contribution of the book is the discussion of the gradual transformation of the Egyptian cults in Greece, under the influence of local practices. For a review exploiting the inscriptions, see M.Malaise, *AC* 86 (2007) 416-418.

2074. Religion. Egyptian cults: votive feet dedicated to Isis. S.A.Takács, 'Divine and Human Feet: Records of Pilgrims Honouring Isis', in *Pilgrimage* 352-369, gives the texts and translations of the following Greek inscriptions: *I.Philae* 188/189, 196, and 198 (360-367); *I.Délos* 1263 (*IG* XI.4.1263; *RICIS* 202/0186) and 2103 (*RICIS* 202/0288; dedication of a βῆμα or βήματα; 362/363); *IG* VII 3414 (*RICIS* 105/0894; Chaironeia; 363); *IG* X.2.1.89, 105, 115, and 120 (*RICIS* 113/0555, 113/0568, 113/0547, and 113/0567, respectively; Thessalonika; 364); *I.Thrac.Aeg.* 203 (*SEG* XLVIII 903; *RICIS* 114/0204; Maroneia; 365).

2075. Religion. Emperor cult: ἀσιάρχαι. Starting from the phrase τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, mentioned as Paul's friends in *Acts* 19.31, S.Witetschek, *Gephyra* 2 (2005) 59-72, points to some problems in interpreting the title as a synonym of the function of ἀρχιερεύς of the provincial Imperial cult. Given that *Acts* was possibly composed around 89/90 A.D., the mention of 'several' asiarchai is difficult to reconcile with the fact that at this time just three temples of the provincial cult existed in Asia. In addition, Luke, who W. believes to be the author of *Acts*, would never have called priests of the Imperial cult 'friends of Paul'. Without explicitly saying what he thinks the asiarchai to be, W. seems to imply that they were not highpriests of the Imperial cult. [See, however, H.Engelmann, *ZPE* 158 (2006) 183-186, on the identity of ἀρχιερεύς and Λυκιάρχαι in Lycia, Chaniotis].

2076. Religion. Epiphany. F.Graf, 'Trick or Treat? On Collective Epiphanies in Antiquity', *ICS* 29 (2004) 111-130, discusses some epigraphical evidence relevant to this subject on 118-122: the list of recent ἐπιφάνειαι of Zeus Panamaros *I.Stratonikeia* 10 (40 B.C. [cf. our lemma no. 2024]); the epiphanies of Athena during wars long past in the Lindian Chronicle *I.Lindos* 2 34 D 2-47 (*Syll.*[3] 725; *SEG* LIV 722*; 99 B.C. [On this subject cf. also the comments of A.Chaniotis: see *SEG* LIII 821 in fine]; the presence of Apollo in the successful countering of the Gaulish attack on Delphi in 279 B.C. (*Syll.*[3] 398, 278 B.C., from Kos; *I.Smyrna* 574, ca. 30 years after the event; the story is also known from later literary sources). As an example of an individual experience of epiphany, G. focuses on the encounter of Isyllos of Epidauros with Asklepios (*IG* IV[2] 1.128; *SEG* LIII 365*; later 4th cent. B.C.). Reports of recent 'collective epiphanies' do not record direct encounters with deities, but phenomena, mainly of metereological nature, interpreted as divine interventions; after a certain time, when 'no eyewitness could contradict the story' (122), epiphanies of the god in bodily form were invented; individual reports are beyond control anyway.

2077. Religion. Epithets. In *Nommer les dieux* 271-290, V.Pirenne-Delforge studies the epithet Οὐρανία; *ibid.* 427-442 N.Belayche focuses on Ὕψιστος (see also our lemma no. 2102). Both authors adduce numerous inscriptions. *Ibid.* 443-452 L.Bricault investigates a number of topographical epithets of Isis: Ταποσειρίας, ἐν Μενουθί, Φαρία, Μεμφῖτις, Νέβουτο. On 453-466, L.Foschia studies the formula Θεὸς γεννήτωρ πάντων, taking as her starting point *IG* II[2] 4223 (cf. *SEG* XLII 238; Greek text and French translation). *Ibid.* 531-542 A.Zografou examines the epithet Φωσφόρος (cf. an Athenian dedication ταῖς πωσφόροις; 531 note 1) and the relation between the φωσφόροι and the Tholos in Athens.

2078. Religion. The 'Eumeneian formula'. P.Trebilco, in J.M.G.Barclay (ed.), *Negotiating Diaspora. Jewish Strategies in the Roman Empire* (London-New York 2004) 66-88, tries to give further details about the origin of the formula ἔσται αὐτῷ πρὸς τὸν θεόν, often on record in epitaphs from 3rd/4th cent. A.D. Phrygia in general and those from Eumeneia in particular. Some texts are clearly Christian, others probably Jewish, still others probably neither of them, but the majority does not pertain to a precisely identifiable cult; as a result the origin of the formula cannot be established. Non vidimus; see M.-Y.Perrin, *An.Ép,* (2005) [2008] no. 138.

2079. Religion. Festivals. P.Stirpe, *RFIC* 130 (2002) [2005], focuses on festivals being celebrated at the same time as one of the Panhellenic festivals from the 3rd cent. B.C. to the 1st cent. A.D. She argues that this was caused by coincidence, competition (or imitation) or hostility. Discussion of the Νικηφόρια (Pergamon) and their competition with the Σωτήρια of Bithynia, the Νερώνια (organized as an isopythian festival), the Νέμεα (organized in Kleonai by Aratos), the Ὀλύμπια (organized by Sulla in 80 B.C., and by Nero in 67 A.D.), and the

Greek-styled Roman contests Καπιτώλια, Σεβαστά (in Naples) and Ἄκτια. Cf. A.Chaniotis, *EBGR* (2005) [2008] no. 150: 'S. tends to group together very heterogeneous phenomena'.

2080. Religion. Inventories. In a discussion of the cult of Artemis, S.G.Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley 2004) 215-218, focuses on the dedication of textile products by women. She adduces the inventories of the sanctuary of Artemis in Brauron (*IG* II^2 1514 LL. 7-38; translation) and of Ἄρτεμις Κιθώνη in Miletos (*SEG* XXXVIII 1210 LL. 5-23).

2081. Religion. Magic: gems. S.Michel, in S.Shaked (ed.), *Officina magica. Essays on the Practice of Magic in Antiquity* (Leiden 2005) 141-170, offers a selective overview of the results of her monograph published in 2004 (see *SEG* LIV 1847).

2082. Religion. Magic: gems. Corpus. A.Mastrocinque, *Sylloge gemmarum gnosticarum*, aims at providing a corpus of magical gems, both inscribed and anepigraphic. 'Parte I' (Rome 2003 [2004]) offers an ample selection of magic gems (439 items) first published in the 16th-18th century and inscribed for the greater part (dr. of most objects; occasionally color ph.; texts in majuscules; explanatory notes, mostly with [partial] transcriptions; bibliography). Three introductory chapters by various authors deal with the value of magical gems for the history of religion (G.Sfameni Gasparro, 11-48), aspects of magical gems (A.Mastrocinque, 49-112; discussion inter alia of functions: in magical practice, as amulet and in medicine; role of deities: Yahweh; Greek and Roman deities; Πάνθεος; Χνοῦβις; the god with a lion's head; the anguiped cock; voces magicae and formulas; Egyptian motifs; criteria for classification) and gems and astrology (M.G.Lancellotti, 113-124). The catalogue is arranged according to the subject-matter represented: Egyptian gods (141-299 nos. 1-255); gods of the Near East (301-311 nos. 256-265); subjects of Greco-Roman tradition (313-374 nos. 266-338); astrological subjects (377-399 nos. 339-372); other subjects (399-448 nos. 373-441; to the latter category belong gems with inscriptions only: 421-448 nos. 394-441).

We mention the magic names, terms and formulas for which M. offers explanations on 98-112: a survey convenient for the non-specialist's quick orientation [Cf. also *SEG* LIV 1847].

A. Theonyms of Hebrew tradition: Αβλαναθαναλβα; Αβρασαξ/Αβραξας; Αθαραυ; Ἀιά /Ἰά/Ἰαιά; Ακραμαχαμαρ(ε)ι; Ἀνόχ; Βαρχα; Ζαγουρη; Ηναμορωι Ηναμαρω Εναμορω; Θωβαρραβαυ; Ἰάω/Ἰαώ; Λαιλαμ; Μαρμαραωθ; Ορωριουθ; Ὁ ὤν; Παγουρη; ΠΙΠΙ; Σαβαώθ; Σεμεισειλαμ(ψ); Σεσενγενβαρφαραγγης; Σουμαρθα.

B. Theonyms of Egyptian tradition: Αθερνεκλησις; Αμουρη; Ἁρπον- or Ἁρπενχνοῦφι; Αρωριφρασις; βαρβαρ-; Βιου; βιβιου; Κμήφ; Μορμοροντοκομβαι; Ναβις Βιεννυθ; Νεβουτοσουαληθ; σαλβαναχαμβρη; Σισισρω; Σερφουθ μουι σρω; Τασβερβερετας; Φρῆ.

C. Anagrams: Νειχαροπληξ (= πλῆξον χάριν); Σουβρομ (= morbus).

D. Magical formulas ('logoi'):

Ζεθ αφοβετωρ θροψ με ω μιθρο ρομφαωχι ειλεος κε τη εμε ψυχη και τυς εμους τεκνυς

[= εἵλεως καὶ τῇ ἐμῇ ψυχῇ καὶ τοῖς ἐμοῖς τέκνοις].
Ιαεωβαφρενεμουνοθιλαρικριφιαευεαιφιρκιραλιθονυομενερφαβωεαι [a palindrome].
Ἰαλδαθιαὶν ξιφιδιω κνημιδιω.
Ιαρβαθ αγραμνη φιβαω χνεμεω.
Νυχεῦ Αβολβαχ ὁ Ιοαηιουευε αουαηι Βακαξιχυχ, Κερατάγας (or -άγρας).
Σαλαμαζα Βαμαιαζα Αιαναχβα Αμοραχθει.
Σημεα Καντευ Κοντευ Κεντευ Κηριδευ Δαρυνκω Λυκυνξ(υντα).
Σθομβαοληβαολσθομβαλακαμσθομβλη.
Σισισρω Σισιφερμου Χμουωρ Αβρασαξ οχλοβαζαρα ζαραχω βαριχαμμω σικηρ.
Σοροορμερφεργαρβαρμαρφριουριγξ.
χαβραχ φνεσχηρ φιχρο φνυρω φωχω βωχ.
χυχ χυβαχυχ βαχαχυχ βαχαξιχυχ βαζαβαχυχ βαδητοφωθ βαινχωωωχ.
Φορβαφορφορβα or Βορβοροφορβα (and sequences beginning with Βαρβαρ-).

'Parte II' (Rome 2007 [2008]) (ph. of all objects except of those lost; texts in majuscules), contains the magic gems in various Italian musea ('Museo Archeologico Nazionale' if not stated otherwise): Altino (11 nos. Al1-Al3), Aquileia (12-23 nos. Aq-Aq33), Bologna (Museo Civico: 24-27 nos. Bo1-Bo11), Como (Museo Civico Archeologico P.Giovio: 28/29 nos. Co1-Co3), Cortona (Museo dell'Accademia Etrusca; 30/31 nos Cor 1/2), Ferrara (Musei Civici di Arte Antica: 32/33 nos. Fe 1/2), Florence (34-78 nos. Fi1-Fi112; in the section MAN. Museo Egizio: 79/80 nos. FiE1-FiE4; in the section MAN. Gemme di Luni: 81/82 nos. Lu1-Lu3), Naples (83-98 nos. Na 1-Na32), Palermo (Museo Archeologico Provinciale A.Salinas: 99-101 nos. Pa1-Pa7), Perugia (102-118 nos. Pe1-Pe34), Ravenna (119-126 nos. Ra1-Ra26), Rome (Musei Capitolini: 127-129 nos. RoC1-RoC5; Museo Nazionale Romano: 130-145 nos. Ro1-Ro42; Museo Nazionale Etrusco di Villa Giulia: 146 no. RoVG1), Syracuse (Museo Archeologico Provinciale; 147-150 nos. Si1-Si11), Torino (Fondazioni Torino Musei, Museo Egizio: 151/152 nos. ToE1/ToE2; *ibid.*, Collezioni di Palazzo Madama: 153/154 nos. ToC1-ToC3), Trieste (Museo Civico di Storia e Arte e Orto Lapidario: 155-161 nos. Ts1-Ts28), Udine (Museo Civico: 162 no. Ud1), Venice (174-185 nos. Ve1-Ve28; Museo Civico Correr: 163-173 nos. VeC1-VeC17), Verona (186-198 nos. Vr1-Vr39). A separate chapter collects gems reported to be in musea but now missing, and gems in private collections (199-209 nos. GM1-GM20).

Many gems in this volume bear Greek inscriptions, partly unpublished; we list the inedita (omitting the examples with magical signs only) but do not present the texts: nos. Aq2; Aq32; Co3; Fi-4-Fi6, Fi 16, Fi20, Fi23, Fi37/Fi38, Fi40/Fi41, Fi45-Fi51, Fi53, Fi57, Fi68/Fi69, Fi74/Fi75, Fi77, Fi84, Fi86/Fi87, Fi98-Fi100, 105, Fi108, Fi110-Fi112; Ra10, Ra16; Ro1, Ro3, Ro8, Ro10/11, Ro14, Ro19-Ro21, Ro28-Ro31, Ro35/Ro36, Ro39/Ro40; ToC1/ToC2; Ts3, Ts14, Ts19, Ts27/Ts28; Vr3/Vr4, Vr9, Vr11/Vr12, Vr14, Vr35; GM1; GM4; GM8; GM13; GM15/GM16. The book is concluded by a series of 'Approfondamenti' by various authors, dealing with non-epigraphical subjects, inter alia an iconographical variant of the serpent (E.M. Ciampini; 213-220) and the lion with bull's head (A.Mastrocinque; 221-223).

2083. Religion. Magic: gems. Jewry and Gnosticism. In a study on Jewish and other roots of magic in Gnosticism (various Christian heresies) primarily based on literary sources, A.Mastrocinque, *From Jewish Magic to Gnosticism* (Tübingen 2005), comments on divine beings (also) known from inscribed magic gems (amulets; discussion of many examples; ph.; dr.), inter alia: **1)** Χνουβις (or Χνουμις; 61-64), also called Γιγαντορηκτα (or Γιγαντοπνικτορηκτα/Γιγαντοφοντα; 'breaker of giants'; 64-68) or Ανοχ ('I am', corresponding to the Hebrew notion '(I am) the one who is' [ὁ ὤν]); on 68-70 a discussion of the signs indicating Chnoubis (crossed triple S) and the name of the Hebrew god (crossed triple Z or related sequences); Chnoubis is also identified with Γλύκων and Ιαω (133-136; see *SEG* XLIX 2470; dr. of the gem in the Cabinet des Médailles mentioned *ibid.*); **2)** the anthropomorphic lion-headed warrior demon, accompanied by various inscriptions notably testifying to Hebrew interpretation of this Egyptian god, inter alia ἑκατοντομάχε (see *SEG* LII 1877), Ιαλδαβαωθ and Σαβαωθ (70-79; see also our lemma no. 1041); **3)** the lion-headed ouroboros, accompanied by various inscriptions, e.g. Βαινχωωωχ and Σεσενγενβαρφαρανγης (117-121; see also our lemma no. 1888); for the ouroboros see also 148-153, with a discussion inter alia of the relief representations on Horus stelai inscribed Αβρασαξ, Βροινχω and Ιαω; ph. of an example (Renaissance copy) in the Museum of Geneva, republished in H.Sternberg-El Hotabi, *Untersuchungen zur Überlieferungsgeschichte der Horusstelen* I (Wiesbaden 1999) ch. 7.6, II, 29/30); **4)** the decan of the astronomical pole (173-183); on 173-176 five amulets with inscriptions including the formula Ιαω (vel sim.) Ανοχ Τεπιαχ ὁ μέγας Μηνεύς; Tepiach is the name of one of the decans of Libra, probably a 'figura Christi' in the Zodiacal belt (see also our lemma no. 1077); Meneus is one of the names of Helios, perhaps the masculine form of Μήνη, the moon goddess, or a name of the god of darkness. M. offers the following new readings: **a)** E.Zwierlein-Diehl, *Die antiken Gemmen des Kunsthistorischen Museums in Wien* III (cf. *SEG* XLI 1767) no. 2194: Ιαω Αν|οχ Τεπιαχ | ~~XZZ~~ | ὁ μέγας Μη||νεύς; **b)** A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) no. 519, reverse L. 1: Τεπιαχ is perhaps recognizable in the sequence ΑΜΟΤΙΠΙΑΧΝΟΙ; **c)** S.Michel, *Die magischen Gemmen im Britischen Museum* (cf. *SEG* LIII 2143) no. 23: Βηλ and Τεπιαχ can be recognized in the palindromic inscription ΒΗΛΤΕΠΙΑΧΧΑΙΠΕΤΛΗΒ; for an ineditum see our lemma no. 1889). On 175-177 a discussion of Delatte - Derchain, *op.cit.* no. 460: in the exorcism, ending with the words ἐξορκίζω θεὸν Ἐναθιαω Φαβαθαλλον Βαβλαιαιαω Θαλαχ Ερου Ρωσαρ Βως Θωυθ, the name of the first decan of Scorpio Βους/Βως can be recognized; Ρωσαρ may be a variation on the name of Χοσαρ, a decan of Pisces in the tables of Grand (see our lemma no. 1077); Ερου is possibly another decan, perhaps the one of Taurus known otherwise as Ερω; on 178 note 811 brief commentary on *SEG* XLVI 2246; on 183 comment on the symbolism of the numeral six (F: digamma, also written sinistrorsum); **5)** the snake-headed Egyptianizing god Αβεραμενθω (or variant forms; 184-200, with discussions and lists of gems); the name was given to Jesus by some Gnostic groups; it is occasionally accompanied by the divine names Ριμφ and Λερθεμινω; discussion of the palindromic logic Αβεραμενθωουλερθεξαναξεθρελυοωθνεμαρεβα, also labelling a falcon-headed god; the elements Αβεραραμενθω, Ουλερθεξαναξ, Αναξεθρελυοω and Ωθνεμαρεβα correspond to the sun god's four aspects in the four sectors of the kosmos (West, South, North and East, respectively); in this context M. also discusses an Orphic text imbued with Gnosticism on a late antique alabaster cup in a Swiss private collection (197/198; ph.;

translation; H.Leisegang, in J.Campbell [ed.], *Pagan and Christian Mysteries. Papers from the Eranos Yearbooks* [New York 1955] 194-260; G.Casadio, *SMSR* 52 [1986] 315/316), and the Gnostic gem E.Zwierlein-Diehl, *Siegel und Abdruck. Antike Gemmen in Bonn* (Bonn 2003) no. 115 (198; dr.). In a section on Christian magic (211-216) M. on 214/215 reflects on magical texts (on leaves, gems and papyri) possibly showing Christian elements, centering on exorcistic formulas which could also be assigned to Gnostics, Jews or pagan exorcists.

2084. Religion. Magic: gems. Love magic. A.Mastrocinque, in T.Ganschow, M.Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 223-231, analyses *Kyranis* 1.10.50-85 (D.Kaimakis, *Die Kyraniden* [Meisenheim am Glan 1976] 64-66), which describes a diadem of Aphrodite featuring 11 or 12 different precious stones with various representations. M. finds parallels for the latter in magic gems (ph.; dr.; arranged by their stone category) and occasionally offers brief comments on their inscriptions (cited in transcriptions in Latin letters); those directly connected with love magic are inter alia Αροριφρασι(ς) (magic name of Aphrodite); Ἀφροδίτη (Κανωπῖτις, Μεμφῖτις, Σῶθις); δικαίως (often combined with Eros and Psyche or with Eros bound to a tree surmounted by a griffin with a wheel: Nemesis); νιχαροπληξ (anagram of πλῆξον χάριν), (name in vocative) χαριτῶσον (name in accusative).

2085. Religion. Montanism. V.-E.Hirschmann, *Horrenda Secta. Untersuchungen zum frühchristlichen Montanismus und seinen Verbindungen zur paganen Religion Phrygiens* (Stuttgart 2005) 126-138, discusses three Montanist inscriptions: *SEG* XV 809 (Sebaste; XLIII 1303; XLIV 1756; Tabbernee [cf. *SEG* XLVII 2323] no. 80; cf. also *SEG* XLVII 2323 in fine); *TAM* V.1.46 (Bagıs; *SEG* XLIII 103; Tabbernee no. 85); *TAM* V.3.1882 (territory of Philadelphia: Mendechora; Tabbernee no. 84). After a detailed report on the various interpretations of the term κοινωνός H. argues that the κοινωνὸς κατὰ τόπον was a high financial official in the Montanist community, who invested part of his private fortune in the acquisition of land and real estate for the benefit of that community. H. interprets the σύνοδος Μ[υλου? κ]ωμητῶν in *TAM* V.3.1882 as a sort of Montanist community; the term σύνοδος was borrowed from the pagan 'Umwelt', where it often means 'association'; τόπος is supposed to refer to 'land' owned by such associations [Petzl's translation and interpretation of 1882 is to be preferred; τῇ συνόδῳ τῇ Μυλουκωμητῶν is to be interpreted as a chronological precision: 'on Sunday, 15th of Xanthikos, during the gathering of the inhabitants of Myloukome'; κοινωνὸς ὁ κατὰ τόπον is the 'κοινωνός des Bezirkes'; in the other two inscriptions κοινωνὸς κατὰ τόπον appears without any reference to a specific community, Pleket].

2086. Religion. Montanists and Jews in Late Roman Asia Minor. On the basis of a newly published inscription from Ankyra (see our lemma no. 1398), S.Mitchell, *SCI* 24 (2005) 207-223, examines the relationship between the Montanists, one of the most important non-orthodox Christian groups, and the Jews in Late Roman Asia Minor. Drawing parallels with the Jewish foundation inscription from Aphrodisias (*SEG* XXXVI 970; LIV 1042*; *IJO* II 14), he argues that the inscription shows that 'there was a close alignment between the organisation of

the Montanist church and Jewish institutions in the fifth and early sixth centuries'; it illustrates 'the potential for positive rather than hostile interaction between the two monotheistic religions in the communities of Asia Minor' (219).

2087. Religion. Oaths: epithets in treaty oaths. After presenting an overview of the invocation of gods in treaty oaths, P.Brulé, in *Nommer les dieux* 143-173, discusses the developments and transformation of the lists of gods: the representation of a 'paysage divin' (divinities connected with the earth, the sky, the sun, and the sea) in the early oaths; the invocation of ἄλλους θεοὺς πάντας καὶ πάσας, vel sim.; the invocation of Demeter; dyads and triads of gods; the use of the definite article preceding the name of a god; the sequence of names; the introduction of Ταυροπόλος into treaty oaths under Macedonian influence; the long lists of gods in the Cretan treaty oaths (cf. our lemma no. 985). In appendices, B. presents lists of the attested treaty oaths, distinguishing between Crete (168-172) and the rest of Greece (164-167).

2088. Religion. Oracles. A.Busine, *Paroles d'Apollon. Pratiques et traditions oraculaires dans l'Antiquité tardive IIe-VIe siècles* (Leiden-Boston 2005), offers a wide-ranging study of prophetic texts ascribed to Apollo in the Greek-speaking region of the Roman Empire, with special reference to 'l'environnement culturel, politique et religieux dans lesquels on les évoquait' (2). B. deals with oracles preserved both in inscriptions and literary sources and pays special attention to the connection between those two categories of sources. We restrict ourselves to the epigraphically transmitted oracles. In an Appendix (445-454), B. lists 63 oracles known from inscriptions (provenance; brief bibliography; no texts; references to the pages on which the texts are discussed); on 509-512 Index of inscriptions. Oracles from Klaros [cf. now also F.Graf, 'The oracle and the image: returning to some oracles from Clarus', *ZPE* 160 (2007) 113-119] and Didyma take pride of place.

There is a continuing popularity of the traditional gods and, in that context, of oracles given by civic deities. It is in the course of the 4th century A.D. that the 'dieu citoyen' begins to yield to the 'dieu prophète'; the latter is increasingly compared with the prophetic qualities of the Jewish-Christian god. The ancients invoke Apollinian oracles for the ideology of anti- or pro-Christian politics.

As to Klaros and Didyma, B. discusses the following themes, adducing passages from numerous oracles, with translation. Between brackets we give B.'s pages: attribution of oracles to Klaros and Didyma (28-46); the 'production' of oracles (divine inspiration; oracular personnel: θεσπιῳδός, ἱερεύς, προφήτης, ταμίας, ὑποχρήστης; 48-52 [See also B.'s article 'The officials of oracular sanctuaries in Roman Asia Minor', *Archiv für Religionsgeschichte* 8 (2006) 275-316]); recording of oracles (χρησμογράφιον; 53/54); the clientèle (geographical provenance and social status of visitors, both individuals and delegations of cities; 54-86; for delegations see our lemma no. 1248); motives for consultation of oracles (public-civic concerns: λοιμός, organization of cults; private concerns: health, money but also theological problems; quest for the supreme god; focus on revelations; 89-126); answers of oracles (explanatory; prescriptive; 'l'expression d'un polythéisme traditionnel ancien' [167]; exhortations to focus on a new, pure pagan cult, centered

around prayer and contemplation; 127-172); oracles underlining Apollo's religious authority in various regions: erection of statues of Apollo; Apollo as 'maître de piété', also for other cities; propaganda for Apollo Klarios throughout the Empire [cf. *SEG* LIII 1587] (172-189); 'fidélisation de la clièntele' (191) in view of fierce competition in the religious 'market'; development of mysteries in oracular temples (189-195); revelations leading towards 'une théologie païenne nouvelle' (202): a supreme god, with the other pagan gods serving as subordinates and intermediaries between god and men; contacts between worshippers and the divine world (195-214); oracles and ancient oriental wisdom (214-221).

2089. Religion. Oracle and cult of Ares in Asia Minor. In *GRBS* 45 (2005) 261-283, M.Gonzales discusses the epigraphic evidence for the cult of Ares in southern Asia Minor, with special focus on two dedications to Ares found northeast of Side in Pamphylia (*I.Side* 377/378). He suggests that εἰκόνιον restored in *I.Side* 377 L. 6 should be identified as a plaque which was used to attach a medallion to a statue or statue base. He furthermore discusses an inscription from Syedra in Pamphylia which records an oracular response (L.Robert, *Documents d'Asie Mineure* [Paris 1987] 91-100 [Merkelbach-Stauber, *SGO* IV 168/169 no. 18/19/01]). G. argues that this oracular response originates not from the oracle of Apollo at Klaros (as has been suggested by Robert) but 'from the southern Anatolian oracle of Ares, perhaps located at Termessos' (280-281). According to G., the 'extraordinarily strong clustering of Ares cults in southwestern Asia Minor certainly reinforces Robert's notion of an indigenous warrior deity who had taken the name of the Greek god' (282).

2090. Religion. Personification of abstract concepts. Starting from *TAM* V.3.1539, G.Petzl, in *Nommer les dieux* 69-77, offers some reflections on a series of abstract deities: Ἀρετή, Ἀσωτία (*TAM* V.3.1895), Δικαιοσύνη, Δίκη, Εὐρωστία (*AvP* VIII.3.127), Θεῖον, Μνήμη, Μνήμη καλοῦ Καλοκαίρου (Merkelbach-Stauber, *SGO* IV 18/12/01), Ὅσιος καὶ Δίκαιος/Ὅσιον καὶ Δίκαιον (as twins or as single deity), Θεῖον Ὅσιον καὶ Δίκαιον and Θεὸς Ὅσιος καὶ Δίκαιος (*SEG* XXVIII 929). Brief discussion of *SEG* LIII 1344, XXXVIII 1310 B, 1311 A, and the related question of whether Ὅσιος/Ὅσιον and Δίκαιος/Δίκαιον were separate deities or just abstract qualities of one Θεός.

2091. Religion. Pigs in Greek rituals. Under this title K.Clinton, in R.Hägg, B.Alroth, (edd.), *Greek Sacrificial Ritual, Olympian and Chthonian. Proceedings of the Sixth International Seminar on Ancient Greek Cult, organized by the Department of Classical Archaeology and Ancient History, Göteborg University, 25-27 April 1997* (Stockholm 2005) 167-179, explores the several functions of the sacrifice of pigs, piglets, and pregnant sows in a wide range of cities and sanctuaries. In addition to the consumption of sacrificial pork, C. also discusses numerous inscriptions, providing extended quotations, commentary, and bibliography. Except for the deposition of piglets in pits at Thesmophoria festivals, he cautions against applying the term 'chthonian' indiscriminately to sacrifices of pigs. Among the many inscriptions quoted

and discussed in this paper are: *IG* II[2] 1672; *SEG* XXI 527 (*Agora* XIX L 4; Salaminioi decrees); *IG* V.1.1390 (Andania); *IG* XI.2.146 A, 199; *I.Délos* 338; *LSCG* 156 A (Kos); *SEG* XLIII 630 (Selinous); *I.Erythrai* 207 (*LSAM* 26).

2092. Religion. Priests. E.Stavrianopoulou, in C.Ambos et alii (edd.), *Die Welt der Rituale* (Darmstadt 2005) 225-232, collects inscriptions demonstrating the efforts of communities in Asia Minor to protect the rights, position, and authority of priests, and to guarantee hereditary priesthoods; she also briefly discusses the importance of priests as ritual experts for the identity of communities. S. discusses the following inscriptions (German translations): regulations concerning the sale of the priesthoods in Chalkedon (*LSAM* 3 LL. 9-16; 5 LL. 9-15); a decree concerning the priesthood of Asklepios in Pergamon (*LSAM* 13 LL. 1-6 and 26-32); and a regulation concerning the priestess Galato in Pednelissos (*LSAM* 79 LL. 6-10). For cult regulations see also our lemmata nos. 2092 and 2097.

2093. Religion. Private cult of Hellenistic kings. S.Aneziri, in *Ἰδίᾳ καὶ δημοσίᾳ* 219-233, first tries to give a definition of 'private cult': a cult (sacrifices; dedications) financed and practiced by an individual, often but not necessarily always in a private space (house); subsequently she discusses various types of documents recording private cults of rulers: **1)** *SEG* XLI 1003 II and *OGIS* 90 (*I.Prose* 16) (decrees prescribing private sacrifices in the context of otherwise civic ceremonies); **2)** small altars, with marble plaques inscribed with the name of the ruler (often Ptolemaic queens) in the genitive (cf. L.Robert, *OMS* VII 599-635; *SEG* XLVIII 1802 [see now also *SEG* LIII 1755; LIV 1531 and 1555]); **3)** ceramic oinochoai often found in tombs, with the name of the Ptolemaic king or queen in the genitive (e.g., ἀγαθῆς τύχης Ἀρσινόης φιλαδέλφου Ἴσιδος; θεῶν εὐεργετῶν); **4)** dedications. Finally A. briefly analyzes the dedicators (royal functionaries often dedicating objects to Ptolemaic rulers; agonothetai and gymnasiarchs in the gymnasia; soldiers; private citizens often encouraged by urban decrees to establish a private cult; cf. above sub 1) and the rulers worshipped by private people (often Ptolemies, often Arsinoe II and Berenike II; often in conjunction with traditional Greek and Egyptian deities).

2094. Religion. Rituals. S.G.Cole, *op.cit.* (cf. our lemma no. 2080), adduces numerous inscriptions, especially cult regulations, in a collection of studies that discuss aspects of the organisation of sacred space, ritual purity, and the cult of Artemis. See our lemmata nos. 629 and 970. For cult regulations see also our lemmata nos. 2092 and 2097.

2095. Religion. Ruler cult. C.Wikander, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 113-120, examines the evidence for the practical aspects of the early Hellenistic ruler cult (ca. 311-260 B.C.), i.e. processions, sacrifices, and contests. W. reviews the evidence provided by inscriptions concerning the cult of Lysimachos in Samothrace (*Syll.*[3] 372) and

Priene (*I.Priene* 14 = *OGIS* 11); Antigonos Monophthalmos in Skepsis (*OGIS* 6), Antigonos Monophthalmos and Demetrios Poliorketes in Athens (*IG* II^2 646, 653/654), Delos (*IG* XI.2.154 A L. 42, *IG* XI 1036), and Samos (*SEG* I 362 = *IG* XII.6.56); Demetrios Poliorketes in Euboia (*IG* XII.9.207 LL. 36-39); Stratonike in Delos (*IG* XII Suppl. 311); Seleukos I in Ilion (*I.Ilion* 31 = *OGIS* 212) and Lemnos (*IG* II^2 672); Ptolemy I in Delos (*IG* XII.7.506 = *Syll.*^{3} 390) and Miletos (*Milet* I.3.139 = Welles, *RC* 14). [For the cult of Philetairos in Kyme, see *SEG* L 1195, Chaniotis]. W. concludes that the ruler cult was modelled on already existing patterns of worship.

2096. Religion. Ruler cult: Alexander the Great. After reviewing the scholarly questions and the literary and numismatic sources, F.Ferrandini Troisi, *Epigraphica* 67 (2005) 23-34, discusses the following inscriptions which may point to the deification of Alexander the Great during lifetime: 1) *SEG* XVII 415 (Thasos; 325-300 B.C.); among the festivals recorded in L. 2, the Ἀλεξάνδρεια follow on the Δυωδεκάθεια; this can be connected with the proposal of the orator Demades in the Athenian assembly in 324 B.C. to proclaim Alexander as the 'thirteenth god' (Aelian. 5.12, who also notes that the orator was charged with a fine of 100 talents for this impiety), which apparently actually happened in Thasos or was at least 'un intenzionale preludio agli onori resi ad Alessandro' (31); on 30/31 a list of cities celebrating Ἀλεξάνδρεια; 2) *IG* XII.1.57 and 71 (c); *I.Lindos* 233 (3rd/2nd cent. B.C.): three Rhodian inscriptions recording Ἀλεξάνδρεια; the festival may have been founded in 332 B.C., when Alexander had intensive contacts with the island; 3) *I.Erythrai* 201 (*Syll.*^{3} 1014; *LSAM* 25; ca. 270 B.C.); B LL. 124/125 record the ἐπώνιον of 20 drachmai for the sale of the priesthood βασιλέως Ἀλεξάνδρου; F.T. finds it difficult to believe that such a detailed organisation of an official cult could have taken place in the short span of time between the death of the king and the erection of the inscription [ca. 50 years!]; 4) *I.Ilion* 122 (*CIG* 3615; Roman Imperial period), mentioning the φυλὴ Ἀλεξανδρίς: it cannot be excluded that Alexander was honored in Ilion already during his lifetime in view of his special relationship with the city, which he supported for many years after it had served as the first station in his Asian expedition (Arrianus 1.12), and which he transformed from a village into a city (Diodorus 18.4/5; Strabo 13.593). Cf. J.Mylonopoulos, *EBGR* (2005) [2008] no. 55: 'None of this changes the fact that none of the inscriptions mentioning the Alexandreia can be securely dated before Alexander's death'.

2097. Religion. Sacred law. E.Lupu, *Greek sacred law. A collection of New Documents* (*NGSL*) (Leiden-Boston 2005), consists of two Parts. In Part I (3-112) L. deals with the following aspects, adducing numerous inscriptions: entry into and protection of sanctuaries (Greek text and translation of *SEG* XLVIII 1037, from Delos); dedications in sanctuaries; founding, construction, repair and maintenance of sanctuaries; cult officials: priesthoods (and the mode of acquisition) and other religious officials; cult performance: sacrifices; sale of sacrificial meat and skins; participation in cults; funerary laws; purification; cult finances, foundations, associations; festivals and ceremonies and their regulations.

'Sacred Law' comprises all 'documents which set out rules and regulations concerning recur-

rent cult practice' (A.Chaniotis, *EBGR* (2005) [2008] no. 97); see also R.Parker's article 'What are sacred laws?', summarized in *EBGR ibid.* no. 115 (laws originating in the assembly and 'exegetical laws' prescribing the proper ritual actions).

In Part II L. presents 27 new sacred documents published after Sokolowski's *LSCG* (1969): sacrificial calendars and regulations; sanctuary- and cult regulations. For each inscription he gives a detailed description of the stone, bibliography (with separate sections for publications on the establishment of the text and on the contents), Greek text with elaborate app.cr., translation and detailed commentary. Inscriptions from Kos and Asia Minor are not included; on 397-404 L. presents three bibliographical checklists: one for 'significant new documents from Asia Minor' (38 texts), the second for 'new documents from Cos' (42 texts) and the third for 'some significantly expanded or improved texts of inscriptions included in Sokolowski's Corpus (12 texts). Elaborate indices conclude the book.

In a second edition (Leiden/Boston 2009), L. presents a postcript with 'some corrections and afterthoughts' (501-516). See also A.Chaniotis, *EBGR* (2005) [2008] no. 97 and P.Gauthier in *BE* (2005) no. 8 and *AC* 75 (2006) 482-484. We give a comparatio numerorum for Corpora and *SEG*. For cult regulations see also our lemmata nos. 2092 and 2094.

***IG* XII 6**	**Lupu, no.**
169/170	18/19
SEG	
XXVI	
134	2
524	12
1084	25
XXVII	
261	14
545	18
XXVIII	
103	2 [= *I.Eleusis* 85]
421	7
750	24
XXX	
380	6
1119	26

SEG	**Lupu, no.**
XXXI	
122	5
XXXII	
456	11
XXXIII	
147	1
XXXV	
113	3
XXXV	
923	20
XXXVI	
267	4
376	8
XXXVIII	
786	16
853	21

SEG	**Lupu, no.**
XXXIX	
729	17
XLI	
739	22
744	23
XLIII	
630	27
XLIV	
505	13
XLVI	
923	15
XLVII	
49	10
488	9
I.Oropos	
278/279	9/10
I.Beroia	
1	1

2097 bis. Religion. Sacrifice. Various aspects of sacrifice are treated in studies collected in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091). **Sacrifice to heroes**: R.Parker, *ibid.* 37-44, rejects the traditional distinction between 'Olympian' and 'chthonic' sacrifice, pointing out that the ancient sources only distinguish between sacrifices to gods (θύω) vs. sacrifices to heroes

(ἐναγίζω); in this context he briefly adduces the cult regulation of Selinous (*SEG* XLIII 630) and the evidence for sacrifices to heroes (occasionally followed by a feast) in the sacrificial calendars of Attica (Salaminioi: *LSCG Suppl.* 19; *SEG* XXI 527; see our lemma no. 257; Erchia: *LSCG* 18; *SEG* XXI 542; LIV 216*; Thorikos: *IG* I^3 256 bis; *SEG* XXXIII 147; see our lemma no. 58). In heroic sacrifice usually more meat was burned than in normal sacrifice (cf. ἐνάτευσις); cf. our lemmata nos. 971/972), the victims were slaughtered into the ground, the meat was consumed on the spot (prohibition of ἀποφορά), and blood was poured into pits (cf. ἐντέμνειν in *Recherches -- Thasos* I 141 = *LSCG Suppl.* 64). **Classification of sacrifice**: A.Henrichs, *ibid.* 47-58, points to the problems of modern classifications ('blood ritual' vs. 'fire ritual', 'Speiseopfer' vs.'Vernichtungsopfer', 'Olympian' vs. 'chthonian', 'marked' vs. 'unmarked', 'divine' vs. 'heroic'); he discusses the clauses concerning sacrifice in the sacred regulation of Selinous (*SEG* XLIII 630; 53-55). **Sacrifice of pregnant animals:** J.Bremmer, *ibid.* 155-163, collects the evidence for the sacrifice of pregnant animals in cult regulations and other inscriptions from Athens (*IG* I^3 250 L. 30; *IG* II^2 949 L. 7; *SEG* XXXIII 147 LL. 38 and 44; *LSCG* 18 E LL. 16-21; 20 B L. 12 and 48/49; 28 L. 16; *LSCG Suppl.* 19 L. 92), Andania (*IG* V.1.1390 = *LSCG* 65 LL. 33 and 68), Rhodes (*LSCG Suppl.* 95), Mykonos (*LSCG* 96 LL. 15-17), Kos (*LSCG* 151 B L. 3; *Iscr.Cos* ED 241 L. 3), Patmos (Merkelbach - Stauber, *SGO* I 01/21/01), Gortyn (*LSCG* 146), and Miletos (*LSAM* 41 L. 6). Stressing the symbolic character of sacrifice, he argues that such sacrifices were reserved to goddesses with 'abnormal cults' (Δημήτηρ Χλόη, Γαῖα and Ῥέα in Athens, Δημήτηρ) and to goddesses connected with the transition from youth to adulthood (Ἥρα Ἀνθεία in Miletos, Ἄρτεμις in Patmos, and Ἀθηνᾶ Σκιράς Skiras in Athens).

See also our lemmata nos. 903, 971/972, and 2091.

2098. Religion. Ἐκφορά. A.Kavoulaki, in *Ἰδίᾳ καὶ δημοσίᾳ* 129-145, adduces various inscriptions shedding light on the 'public impact of the ἐκφορά' and 'the various contexts (mainly in Athens) in which this impact is felt'. Key-words are πρόθεσις and ἐκφορά.

2099. Religion. Ἑστία: priesthoods. M.Kajava, *HSCPh* 102 (2004) 1-20, collects and studies inscriptions recording priesthoods of Ἑστία: *I.Délos* 1877 and 2605; *I.Stratonikeia* 16; the only known priestess is on record in *IG* XII Suppl. 651 (Chalkis, Euboia; perhaps a private sanctuary like that in Peiraieus known from *IG* II^2 1214 and 1229). Women qualified as Ἑστία πόλεως are known from Sparta (*IG* V.1.116, 583/584, 586, 589, 593, and 598; *SEG* XXXVI 353 and XLVIII 460; see also our lemmata nos. 474-476), Olympia (*IvO* 473) and Herakleia Pontike (*I.Heraclea Pontica* 1): it should be considered a honorary title rather than a priesthood. For *Agora* XV 260 see our lemma no. 243; *IG* II^2 5096 probably refers to the cult of Roman Vesta (early Imperial period). In *IG* XII.5.143 (Paros), Ἑστία is a heading (preceding four persons responsible for the maintenance of the public hearth) rather than a name (so *LGPN* I s.v.). See also J.Mylonopoulos, *EBGR* (2005) [2008] no. 75, who points out that a priesthood of Ἑστία Βουλαία is on record in an unpublished inscription from Aphrodisias.

2100. Religion. Ζεὺς Ἕρκειος and Κτήσιος. Cf. P.Brulé, in *Ἰδίᾳ καὶ δημοσίᾳ* 27-53, for reflections on Ζεὺς Ἕρκειος and Ζεὺς Κτήσιος. Various inscriptions are adduced.

2101. Religion. Ζεὺς Οὔριος, Ἥρως Στομιανός, and Πρίαπος. In a discussion of the nation of the Bebrykes, F.Prêteux, *REG* 118 (2005) 245-265, collects the epigraphic sources for the cult of Πρίαπος as a patron of fishermen and sailors, primarily in the Propontis (Lampsakos) and the Aegean (Lesbos, Kos, Halikarnassos). He briefly adduces the following inscriptions: *IG* XII.3.421c and 422; *IG* XIV 102; *SEG* XXVIII 840; XLIII 549; XLIV 987; *MAMA* VIII 446; *I.Lampsakos* 7; *SEC* 167. Similar functions were fulfilled by Ζεὺς Οὔριος in Bosporos and elsewhere (260-264; e.g. *IG* XIV 574; *SEG* XXXVIII 1019; *I.Kalchedon* 14) and Ἥρως Στομιανός on the Thracian coast of the Black Sea (261-263; *IGBulg* I² 474; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* (Constantinople 1914) III no. 1333; cf. our lemma no. 734). P. also comments on the personal name Βέβρυξ (250).

2102. Religion. Θεὸς Ὕψιστος. Adducing numerous inscriptions N.Belayche, *Archiv für Religionsgeschichte* 7 (2005) 34-55, studies the cult of Θεὸς Ὕψιστος, often considered a form of 'pagan monotheism', in the context of polytheism in the Roman Empire. The epithet Ὕψιστος (used for numerous deities, mostly associated with the sky or with heights) and the divine name Θεὸς Ὕψιστος serve to underline the superiority of the god concerned; the deity is at the top of the divine edifice and his/her greatness is underlined rather than the individual divine being. Attestations of Θεὸς Ὕψιστος do not necessarily imply the worship of a single god; there is no evidence that his cult shows a rupture in ritual practices. The exaltation, usually by acclamations vel sim., is part of a general trend in the Imperial period. See also our lemma no. 2077.

2103. Religion. Ἱερὰ δημοτελῆ. V.Pirenne-Delforge, in *Ἰδίᾳ καὶ δημοσίᾳ* 55-68, offers reflections, based on relevant literary passages and inscriptions, on the meaning of ἱερὰ δημοτελῆ (ἑορταὶ δημοτελεῖς; θυσίαι δημοτελεῖς; cf. also a Δημήτηρ Δημοτέλης in *LSCG* 102 [from Amorgos]) and ἱερεῖς δαμοτελεῖς in Kos [*PH* 34]).

2104. Sculptors. Sthennis of Olynthos. According to Pausanias (9.30.1) three of the statues of the Muses dedicated by the Thespians on Mt. Helikon were made by the sculptor Ὀλυμπιοσθένης. D.Knoepfler, in A.Kolde, A.Lukinovich, A.-L.Rey (edd.), *Κορυφαίῳ ἀνδρί. Mélanges offerts à André Hurst* (Geneva 2005) 657-670, shows that the reading should be corrected to Ὀλύνθιος Σθέννις (cf. Paus. 6.16.8: ἔργον ἐστιν Ὀλυνθίου Σθέννιδος). Sthennis (active in ca. 340-285 B.C.) and other members of his family are known as sculptors from a number of inscriptions (for Sthennis see *IG* II² 3829, 4902; VII 279 = *I.Oropos* 383; for his family see *SEG* XLVIII 575 and LI 1023). Sthennis completed, perhaps in cooperation

with the younger Kephisodotos, the group of the nine Muses, the construction of which had started ca. 400-380 B.C. and was interrupted because of the political situation.

2105. Senators. Eastern senators and culture. In W.Eck, M.Heil (edd.), *Senatores populi Romani. Realität und mediale Präsentation einer Führungschicht* (Stuttgart 2005) 263-270, C.P.Jones poses the question 'how far senators ... owe their social position to their possession of culture' (263), culture being defined as the subject-matter of ῥήτορες, γραμματικοί and φιλόσοφοι. Brief discussion of *SEG* XVIII 557 (Αὖλος Κλαύδιος Χάραξ); XLVII 1656 (Λικίνιος Ῥουφεῖνος); LIII 1327/1328 (Λούκιος Ἐγνάτιος Οὐίκτωρ Λολλιανός; cf. also our lemma no. 1378); *I.Pisid.Cen.* 44 (see also *SEG* L 597 on p. 189 and our lemma no. 1371 B; Μᾶρκος Οὔλπιος Τερτυλλιανὸς Ἀκύλας).

2106. Slavery. Various studies. S.Zoumbaki, in *Esclavage antique* -- (cf. our lemma no. 915) 217-231, collects evidence for the collective definition of slaves. Slaves were defined as a group in three different ways: 1) slaves who acted as a group, usually making dedications (e.g. *I.Smyrna* 543; *SEG* XL 1044; XLVII 974; *TAM* II.2.466; *GV* 651; cf. *I.Stratonikeia* 407, 450, 486-491; cf. the terms σύνδουλοι: *IG* II² 11348; *IG* X.2.1.284; *SEG* XXIV 496; πρὸς χεῖρα: *I.Smyrna* 543; φαμίλια: *SEG* XXX 1853; XLIX 1729; *IGR* IV 518 and 1377); 2) religious associations of slaves (e.g. *IG* II² 2937, 2940, 4817; cf. *IG* II² 1365/1366l; *IG* XII.1.31; see our lemma no. 635 bis); 3) slave groups defined by a place name (*SEG* XXXVI 1155: Κουβαιτηνοί; XLVIII 1604: Σωμάριος?; *IGR* IV 1377: κολλήγιον τῆς φαμιλίας... τ[ὸ] ὂν ἐν Θέρμαις Θησέως κώμης; W.H.Buckler, D.M.Robinson, *AJA* 16 [1912] 35: οἱ οἰκέται οἱ κατοικοῦντες ἐν τούτωι τῶι τόπωι; see also our lemma no. 549 bis).

A.Lozano, *ibid.* 243-257, offers a synthesis on slaves in the religious epigraphy of Asia Minor, discussing the following subjects: the (exceptional) participation of slaves in cult activities (e.g. *I.Stratonikeia* 318; *LSAM* 20 = *TAM* V.3.1539) and their release from work during festivals (e.g. *LSAM* 8 and 15); public slaves in sanctuaries (δημόσιοι, ἱεροὶ παῖδες; e.g. *Labraunda* 56 and 59; *SEG* XIV 702); ἱεροί and ἱερόδουλοι; confession inscriptions [without reference to Petzl, *Beichtinschriften*]; the concept of gods as 'rulers' of villages [see now N.Belayche in A. Vigourt et al. (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269]; θρεπτοί; and sacred manumission.

For other studies in this volume see our lemmata nos. 468 bis, 667, 698, and 915.

W.Scheidel, *AncSoc* 35 (2005) 1-17, focuses on slave prices and the cost of slave labor in the Greco-Roman world (low in classical Athens, presumably also in the Roman republic, but high in Roman Egypt and other parts of the Roman empire during the Principate; the success of slavery as a labor regime depended on the relationship between labor supply and labor demand). Greek inscriptions are adduced only occasionally: they are from Attica (auction of the slaves of the Hermokopidai; W.K.Pritchett, *art.cit.* in *SEG* XVI 13, p. 276; S. 11), Delphi (manumission inscriptions; S. 8/9), and Dura Europos ('archive' of the merchant Αὐρήλιος Νεβουχῆλος; *SEG* L 1394; S. 5).

J.Bodel, *JRA* 18 (2005) 181-195, studies the position of slave-traders in Roman society: mangones, venalicii and σωματέμποροι occasionally occur in inscriptions.

2107. Slavery. Manumission. R. Zelnick-Abramovitz, *Not Wholly Free. The Concept of Manumission and the Status of Manumitted Slaves in the Ancient World* (Leiden/Boston 2005), presents a thorough study of manumission practices in the Greek world (Classical-Imperial period) adducing numerous inscriptions, especially manumission records from Delphi, Boiotia, Thessaly, Macedonia, and the North Shore of the Black Sea, as well as epigraphic and literary evidence from Athens. The following subjects are treated primarily in the light of the epigraphic evidence: various modes of manumission (69-99), the terminology of manumission (99-126: ἀπελεύθερος, ἀπελευθερόω, ἐξελεύθερος, ἐξελευθερόω), the part played by the manumittors and their motivation (130-153), the position of manumitted slaves, their children, and θρεπτοί (154-183), the legal procedure of manumission (184-207), the purchase of freedom (207-222), the conditions of manumission and the παραμονή-clause (207-248), the προστάτης (248-262), measures for publicizing and protecting the freedom of the manumitted slave (263-272), laws on manumitted slaves (301-306), and the obligations, rights, and social position of freedmen (308-319). It is not possible to list here the numerous inscriptions adduced or discussed by Z.-A. We only mention the inscriptions of which she presents Greek text and translation: *IG* V.2.274 I (75); *IG* VII 1779 (88), 3314 (89/90), 3330 (86); *IG* IX.1.63 (84/85), 86 (88/89), 119 (89); *IG* IX.2.74 = *SEG* XXX 531 (68); *IG* IX^2.1.709a (90); *CIRB* 145 (118), 710 (119); *SGDI* 1689 (67, 87). For a review see K.Bradley, *CR* 57 (2007) 444-446. Cf. our lemma no. 597.

2108. Theater. Post-classical drama and (panto)mime. G.Tedeschi, 'Lo spettacolo in età ellenistica e tardo antica nella documentazione epigrafica e papiracea', *Papyrologica Lupiensia* 11 (2002) 87-187 (using literary sources as well), presents a broad survey of authors, works, performers and performances in post-Classical drama: tragedy and comedy (dominance of Euripides and Menander), and various forms of entertainment like mime and pantomime. In an appendix on 150-187 T. offers a 'Documentazione sulla prestazioni d'opera di artisti in Egitto', consisting entirely of papyri dating up to the 6th cent. A.D. (Italian translations; an ὁμηριστής is attested as late as the late 3rd cent. A.D. [*SB* 7336]). Numerous inscriptions are adduced and occasionally briefly discussed in the sections on pantomimes (115-129, especially 115-120; for the terminology and texts see *SEG* LIV 1864 and our lemma no. 2045; also inter alia *I.Cret.* IV 222, Gortyn; *SEG* I 529, Apamea; XXXV 1327, Amastris; *IGR* IV 1272, Thyateira) and mimes (129-147, especially 138-142; inter alia *F.Delphes* III.1.469; *IGR* I 552, Salona; *I.Cret.* IV 223, Gortyn; *IG* XIV 2342, Aquileia; *I.Eph.* 1135; *I.Smyrna* 468 [*IGR* IV 1450]; *I.Tralles* 110; *SEG* XLIII 892, Patara; *IGLS* 9407, Bostra; main terms: βιολόγος; θαυματοποιός; μοσχολόγος). For pantomimes see also our lemma no. 2045.

2109. Treaties. In a study of cheating and inconsistencies between deeds and promises in Greek public life, F.Cazzano, in L.Santi Amantini (ed.), *Dalle parole ai fatti. Relazioni interstatali e communicazione politica nel mondo antico* (Rome 2005) 3-33, collects evidence for treaty clauses preventing the violation of the treaty by means of cheating (*IG* I³ 11, 29, 37, 39/40, 53/54, 75/76, 83, 86, 89, 127; II² 111, 230, 236; IV 556; IX².1.170; XII.5.109; *SEG* XVII 19; XXII 339; XXVIII 408; XXXVI 973; XLI 322; XLIII 135; Chaniotis, *Verträge* nos. 12/13, 19, 23, 26/27, 31, 37, 59-61, 74; *I.Iasos* 2/3; *I.Smyrna* 573; *Milet* I.3.149/150; *TAM* II.3.1183; Tod, *GHI* 158; Meiggs-Lewis, *GHI* 10; *Staatsverträge* 551/552). She comments on expressions such as πιστὸς καὶ ἄδολος, δικαίως καὶ ἀδόλως, ἀδόλως καὶ ἀβλαβέως, ἁπλῶς καὶ ἀδόλως, ἀδόλως καὶ ἀπροφασίστως, οὐδὲ τέχνῃ οὐδὲ μηχανῇ, ἄνευ δόλου καὶ ἀπάτης, exploring the convergence of vocabulary of treatries and that of the literary sources as well as possible influences from the Orient.

2110. Twins. V.Dasen, *Jumeaux, jumelles dans l'antiquité grecque et romaine* (Kilchberg 2005), offers a vast panorama of the role of twins in Greek and Roman myth, cult, medicine and real life, in which the Greek epigraphical part is modest (index on 318, with about four times as many Latin as Greek inscriptions). We mention the texts directly bearing on the main subject and briefly discussed: *IG* IV².1.122 (39 and 42) (D. 206/207; 350-300 B.C.; a woman giving birth to five children - not likely to be quintuplets - and another giving birth to two children in one year); *IG* VII 579 (*GV* 137; Tanagra; the relief of this early 6th cent. B.C. monument suggests that the two deceased were twins; D. 223); *IG* XIV 205 (Akrai, 'late'; association of the Dioskouroi with Καλλιγένια [on the assumption that L.R.Farnell's restoration of L. 4 - 'recentior non ad titulum pertinens', *IG* - as Καλλιγένιαν Κά[σ]τ[ορα καὶ Πολυδεύκην] is correct]; D. 186); *IG* XIV 2521 (*GV* 377; Bordeaux; 2nd cent. A.D.?; epitaph for a mother who died in childbed together with one of her twin sons; French translation; D. 49); *GV* 569 (Pydna, 2nd cent. A.D.; two δίδυμοι sharing a grave; D. 268). Some dedications to the Dioskouroi on 171 (inter alia *SEG* XLV 302; Messene, ca. 300 B.C.; dedication to Polydeukes; dr.; French translation).

2111. Vocabulary. The formula 'personal name ὁ κατά personal name' in the early Byzantine period. D.Feissel, in *Mélanges Jean-Pierre Sodini* (= *T&MByz* 15; Paris 2005) 253-255, focuses on the preposition κατά used in early Byzantine literature and inscriptions to express a special relationship between two persons, whether by family connection or a status of dependence; the profession/title of the first person - 'personnage de référence' (254) - is always specified, that of the second person occasionally. To the epigraphic examples provided by A.Cameron, *Glotta* 56 (1978) 87-94, F. adds some others: *Corinth* 8.3.550 (cf. L.Robert, *REG* 79 [1966] 764, who recognized the formula Νικέᾳ κατὰ [--]βανον and suggested reading [Λί]βανον; F. [253 note 67] prefers [Σιλ]βανόν, more frequent in the early Byzantine period); *IG* X.2.1.804 (Feissel, *Recueil* 134; *SEG* XXVI 778; Thessalonika; F. [254 note 68] now reads in L. 3/4 κατὰ τὸν τὴν ἔνδ[οξον μνή]|μην ἀπ[ὸ ἐπ]άρχων Ạ[.....]νον (or Ạ[.....]νον) instead of ἐνδ[οξ(οτάτην) μνή]|μην ἀπ[ὸ ἐπ]άρχων [......]); *SEG* XLI 1537 and XLVIII 1867 (Resafa-

Sergioupolis); G.Zacos, A.Veglery, *Byzantine Lead Seals* I.1 (Basel 1972) 498, where Στέφανος (?) κουβικουλάριος κατὰ Ἀντίοχον does not mean 'cubicularius (at the palace of) Antiochos' but expresses Stephanos' close relationship with Antiochos, perhaps the cubicularius and sacellarius Antiochos known from a contemporary seal (Zacos, Veglery, *op.cit.* 747).

2112. Vocabulary. Formulas on coins and in inscriptions. In an attempt to understand what exactly the implication is of the fact that functionaries are mentioned on coins with formulas like ἐπιμελ(ηθέντος) and ἐπὶ + genitive ('responsibility for execution', which 'must usually have been paid for by the city'; 63) P.Weiss, in *Coinage and Identity* -- (cf. our lemma no. 1992) 63-66, discusses the formulas ἐπιμεληθέντος (or -ων), ποιησαμένου τὴν ἐπιμέλειαν, προνοησαμένου, διά or ἐπί + genitive of a functionary, vel sim., in the following inscriptions: *I.Eph.* 232/233; 236; *I.Kibyra* 11/12, 37, and 46. Cf. *SEG* XLII 1844 for W.'s study of other formulas (αἰτησαμένου; εἰσαγγείλαντος; ἀνέθηκεν) on coins and in inscriptions.

2113. Vocabulary. Pontifex and its Greek translations. F.Van Haeperen, *AC* 73 (2004) 149-163, examines the Greek translations of the Latin term pontifex (maximus) in literature (150-159) and inscriptions (159/160; texts ranging from the late 2nd cent. B.C. to the 3rd cent. A.D. are adduced on 160 notes 93-97). Pontifex maximus is rendered by ἀρχιερεὺς μέγιστος, sometimes by ἀρχιερεύς; an exception is ἱερεὺς μέγιστος in *IGR* IV 683 (Sebaste; reign of Tiberius). Pontifex (which can refer to a priest from Rome, a colonia or a municipium) is always transliterated (ποντίφεξ) except in the *Res Gestae Divi Augustae* (6.9: ἱερεύς; *IGR* III 159; *SEG* XLVIII 1507*). V.H. also discusses Greek perceptions of this priesthood apparent from literary sources, which underline the pontifex' primacy and prestige as a high priest as well as his responsibility for teaching the sacra (he is often compared to the ἱεροφάντης).

2114. Vocabulary. Βωμός in Asia Minor, Roman Imperial period. J.J.Coulton, *AS* 55 (2005) 127-157, examines the use and meaning of βωμός in inscriptions of the Imperial period from Asia Minor. He concludes that it designated (a part of) a statue base, a pedestal for a sarcophagus, ash chest or column [cf. our lemma no. 1693], or further structures other than altars, but that 'in many cases (but not all) it carried some of the symbolic value of an altar'. On 146-153, he presents lists of the attestations of the term βωμός, divided into the following categories: rectangular votive altars; round votive altars; rectangular funerary altars; round funerary altars; rectangular bomoi with akroteria as votive altars; rectangular bomoi with akroteria as funerary altars; rectangular bomoi with akroteria as statue bases; statue bases called βωμός; statue bases called βωμίς; statue bases called βάσις; statue bases called βάθρον; statue bases called βῆμα; ostothekai on, or probably on, bomoi called βωμός; large funerary platforms called, or probably called, βωμός; words related to βωμός, implying, or perhaps implying, a large funerary platform; column pedestals called βωμός, βωμόσπειρον. C. provides photographs of the following inscriptions: *I.BurdurMus* 26; *I.Iznik* 1232, 1503, 1581; *I.Laodikeia am Lykos* 114; *I.Ty-*

ana 32; J.Kubinska, *Poikila Epigraphika. Études d'archéologie classique* 9 (1997) 14 no. 4; Milner, *Survey* 6, 121.

2115. Vocabulary. Γένος (τῶν) Σεβαστῶν. On the occasion of the publication of a Latin dedication from Rome to Gens Augusta, F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 87-90, adduces some Greek parallels: οἶκος or γένος (τῶν) Σεβαστῶν (*IG* II[2] 3538; VII 2234; *SEG* XXXI 520). Cf. M.Corbier, *An.Ép.* (2005) [2008] no. 268, with further references.

2116. Vocabulary. Τέκνων ὄνησις. R.Parker, *ZPE* 152 (2005) 152-154, discusses the wish for healthy children in prayers and oaths, and, accordingly, the opposite wish in curses in its wider epigraphic and literary contexts (with references to *I.Kios* 79; *ICret.* III IV 5, 7, 8; *I.Délos* 1529; *TAM* V.2.1371). He also offers a new reading for the 4th century Eretrian law against tyranny and oligarchy (*SEG* LI 1105). See our lemma no. 978.

2117. Vocabulary. Υἱὸς τῆς πόλεως. A.Laronde, in F.Poli, G.Vottéro (edd.), *De Cyrène à Catherine. Trois mille ans de Libyennes. Études grecques et latines offertes à Catherine Dobias Lalou* (Nancy 2005) 149-159, collects the attestations, known to him, of the expression υἱὸς τῆς πόλεως in the Greek speaking part of the empire. He argues that elite-members were adopted by the city as a reward for important services rendered to the city, not because they were in need of such a procedure. The Latin equivalent is alumnus patriae. See now also F.Canali De Rossi, *Filius Publicus. Huios tês poleos e titoli affini in iscrizioni greche di età imperiale. Studi sul vocabulario dell'evergesia* 1 (Rome 2007); cf. G.Squillace, *Bryn Mawr Classical Review* 2008.04.37.

2118. War in the Hellenistic world. On the basis of epigraphic, literary, numismatic, papyrological, and archaeological evidence, A.Chaniotis, *War in the Hellenistic World* (Malden/Oxford 2005), analyzes the 'various ways in which war shaped Hellenistic society, mentality, and culture, and also the ways in which wars corresponded to contemporary social conditions and reflected the cultural peculiarities of this era' (XXI). As part of his analysis, C. discusses a selection of inscriptions and presents a collection of additional epigraphic sources in the section 'Further Reading' at the end of each chapter. The following inscriptions (or parts of them) are discussed in greater detail (most of them given in translation) under the following thematic aspects (the volume includes an index of epigraphic sources): **1) The ubiquity of war**: *IG* IV[2].1.687. **2) Citizens, generals and benefactors**: *IG* II[2] 657, 834, 844; *SEG* XXVII 1540; XXVIII 60, 891; XXXVI 397; XLVII 891; XLVIII 1104; LIV 1020; *I.Cret.* III.IV.9; *I.Erythrai* 503. **3) War and young men**: *IG* II[2] 956/957, 1006; *SEG* XXVI 98; XLIII 381; *I.Cret.* I. IX.1; *LSAM* 81; *Staatsverträge* 523. **4) War and the ideology of Hellenistic monarchy**: *SEG* XXXVII 1020; XLVII 1745; L 1195; *OGIS* 54; *RC* 30, 52; *Staatsverträge* 481. **5) Professionals of war**: *IG* II[2] 666; XII.5.1061; *SEG* XXVI 1306; XXVIII 1429;

XXXII 496; XXXV 1183; *Staatsverträge* 429, 481, 551. **6) War, masculinity and gender**: *IG* XII.7.386; *I.Cret.* II.v.19; *Milet* I.3.33-38. **7) The economics of war**: *SEG* XXIV 154; XXVI 1049; XXVIII 60; XXXVIII 1476; Chaniotis, *Verträge* nos. 11, 28, 46; *Milet* I.3.141; *OGIS* 339; *LSAM* 37; *Staatsverträge* 429. **8) War and religion**: *IG* XII.3.494; *SEG* XXVI 1800; XXXV 1476/1477; XLI 1411; XLV 479; XLVIII 588; *I.Kourion* 57; *Syll.*³ 398; *OGIS* 86, 327; Merkelbach-Stauber, *SGO* IV 19.7.1. **9) The discourse of war**: *IG* II² 687; XII.6.160; *SEG* XXIX 1130; *IOSPE* I² 32; *I.Cret.* III.iv.9; IV 176; *Aphrodisias and Rome* 2; *Syll.*³ 643; *OGIS* 219; *RC* 52, 61. **10) The aesthetics of war**: *IG* XII.7.386; *I.Cret.* I.viii.33; 16.48; *IG* II² 1209; XII Suppl. 315; *IOSPE* I² 352; Merkelbach-Stauber, *SGO* I.1.2.1; 9.5.16; *SEG* XXVIII 749. **11) The memory of war**: *IG* II² 277, 677, 1006; XII.5.444; XII Suppl. 315; *SEG* XXVI 121; XXXVI 397, 555; XXXVIII 1476; *F.Delphes* III.3.124; *IGBulg.* I² 388 bis; *I.Lindos* 2; *I.Magnesia* 17; *Milet* I.3.155; *Syll.*³ 398; A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 310 E 18 [see now B.Helly, *Chiron* 36 (2006) 171-203]. **12) How war shaped the Hellenistic world**: *I.Cret.* II.v.19; *IG* II² 505; XII.6.218; *I.Magnesia* 98.

2119. War. The military power of cities on the west and north coast of the Black Sea. In *Citoyenneté* 163-182, A.Avram examines the defense-system of the cities in the Pontic area. He studies inscriptions recording **1)** the maintenance of urban fortifications and the deployment of troops guarding them: *I.Histria* 54 (*Syll.*³ 708); *I.Callatis* 26; *I.Tomis* 2 (*Syll.*³ 731); **2)** the collaboration of the cities with generals of Mithridates VI in their struggle against the 'barbarians'; list of inscriptions on 169-171: *IOSPE* I² 349 (*SEG* LII 735); *IOSPE* I² 352 (*Syll.*³ 709); *SEG* XLVII 1125 and 1177; *IOSPE* I² 35; an unpublished decree from Olbia in honor of a στρατηγός (cf. A.Ivantchik, in A.Bresson, A.Ivantchik, J.-L.Ferrary (edd.), *Cités grecques, sociétés indigènes et empires mondiaux dans la région nord-pontique: origines et développement d'une koinè politique, économique et culturelle (VIIᵉ s. a.C. - IIIᵉ s. p.C.). Actes du colloque de Bordeaux, 14-16 novembre 2002* [Bordeaux 2007] 99-110)); *SEG* XLI 625; *IGBulg* I² 392; *IOSPE* I² 353 (*SEG* LII 730); **3)** the conflicts with Burebista and Roman republican governors: *IGBulg* I² 13 (*Syll.*³ 762); *I.Histria* 54 (*Syll.*³ 708); *IGBulg* I² 323; **4)** conflicts with pirates: *IOSPE* I² 672; *I.Kallatis* 43.

2120. Women. Public activities. In *Senatores*-- (cf. our lemma no. 2105), 169-212, M.-T.Raepsaat-Charlier examines the roles played by senatorial and equestrian women in public life in Rome, Italy and the provinces: priesthoods (urban; provincial); participation in banquets; patronage; euergetistic activities. On 191-193 and 197-201 lists of ἀρχιέρειαι (urban; provincial) in the Greek Orient mainly on record in inscriptions.

2121. Women. Public life in Asia Minor, Roman Imperial period. On the basis of mainly epigraphic evidence, R.A.Kearsley, *Ancient West & East* 4.1 (2005) 98-121, discusses the role of women in the public life of Asia Minor in the Imperial period, exploring in particu-

lar the significance of Livia as a model for imitation by the female elites in the cities of the Greek East and arguing that the impetus for women in Asia Minor 'to take on expanding civic and provincial positions is rooted in the Augustan period' (117). As part of her study, she discusses the appearance of the Greek phrases πρῶτος καὶ μόνος and πρώτη (τῶν) γυναικῶν in the epigraphic material of the early Principate (108/109). Within this context, she refers to *I.Magnesia* 158 in greater detail (see our lemma no. 1251 bis). K. furthermore outlines patterns of joint-office holding of magistracies and high priesthoods in the Greek East and points to the evidence for females as sole office-holders (114/115). She argues that 'a cautious approach to the interpretation of inscriptions recording shared office-bearers would suggest it should be assumed those named jointly were of equal status regardless of gender, unless one person is designated as pre-eminent' (115).

2122. Writing. Abecedaria. F.Ghinatti, *MEP* 9/10 (2004/2005) 11-68, collects abecedaria as evidence for the diffusion of writing in Greece, for the development of a canonical Greek alphabet and deviations from this, and for linguistic phenomena (e.g. aspiration). In his catalogue (18-64), he discusses the following abecedaria (ph.; dr.) [Our nos. are those of G.'s catalogue]: **1)** *IGDGG* I.73; **2)** *SEG* XL 1521; **3)** *SEG* XLVI 1313 bis; **4)** *IG* XII.7.43; **6.1)** A.L.Boegehold, *Hesperia* 61 (1992) 410-412; **6.2-12)** *Agora* XXI 1-11; **6.13)** W.F.Wyatt, C.N.Edmonson, *AJA* 88 (1984) 164/165 (graffiti in the Hephaisteion in Athens); **7)** Wyatt, Edmonson, *art.cit.* 135-167 (a tile of a water pipe from the Agora); **8.1-7)** M.K.Langdon, *Hesperia* Suppl. 16 (1976) 16-18 nos. 20-26 (graffiti from Hymmetos); **8.8)** D.Meritt, *Hesperia* 23 (1954) 283 no. 181; **9)** *LSAG*² 95 no. 29 (3.9); **11)** *IG* XIV 2450 (5); **12)** *LSAG*² 470 no. 6; **13)** *IG* IV 133 = *LSAG*² 117 no. 16 (3.13); **14)** C.K.Williams, P.Roussel, *Hesperia* 50 (1981) 1-15; **15)** *LSAG*² p. 440; **16)** *IGDGG* I.11 b; **17)** *SEG* XLV 695; **18)** *SEG* XLV 694; **19)** *SEG* VII 799; **20)** *SEG* XXXI 1406; **21)** *SEG* XXXIX 558; **22)** *LSAG*² 240 no. 18; **23)** *SEG* XL 1500; **24)** *IG* XIV 2420 (4) = *LSAG*² 261 no. 19 = Arena IV 76; **25)** L.Agostiniani, *Kokalos* 34/35 (1988/1989) 189 (Montagna di Marzo); **26)** A.Brugnone, *Kokalos* 39/40 (1993/1994) 488; G.Falsone, A.G.Calabis-cetta, in *Phoinikeia Grammata* (Namur 1991) 691-699 (alphabet of Mozia); **27)** P.Moreno, *RAL* 26 (1963) 201-229 (Poseidonia); **28)** C.Pagliara, *ASNP* 13 (1983) 47-49 (Salvex); **29)** *LSAG*² 471 no. 1a; **30)** *SEG* XVI 623; **31)** *LSAG*² 202 no. 66; **32)** *SEG* XXXVI 1457 (XXXVIII 1855; see our lemma no. 1860); **33)** *SEG* XXXVIII 1649. In addition to abecedaria, G. also considers alphabetical oracles (3.34), alphabetical games in tabulae Iliacae (3.35), tabulae lusoriae, and abaci (4.1; e.g. *IG* II² 2777-2781; XII.7.282; *SEG* XXXVI 505).

See also our lemmata nos. 83, 1044, and 1969.

2123. Writing. Writing in sanctuaries in the Archaic period. F.de Polignac, in *Ἰδίᾳ καὶ δημοσίᾳ* 13-25, points out that monumental dedications clearly visible in sanctuaries are rare before the late 7th cent. B.C. (table on 14) and confined to few regions and sanctuaries (Attica, north-western Peloponnese, Boiotia and central Aegaean; no monumental dedications from major sanctuaries like Delphi and Olympia); they are mainly written on bronze cauldrons (*LSAG*² 94 nos. 2/3 and 5/6) and Cycladic sculpture (*LSAG*² 303 no. 2; 471 no. 1 d). On the

contrary, graffiti on small objects or sherds are abundant, also in this early period (e.g. M.K. Langdon, *A Sanctuary of Zeus on Mount Hymettos* [Princeton 1976]; *Agora* XXI; *SEG* LIII 957 [Kommos on Crete]). Rather than explaining this contrast in terms of 'public' versus 'private', de P. suggests that the early monumental dedications, following on a stage in which oral publicity and commemoration prevailed, served the purpose of 'reconnaissance sociale' among the elite, with the inscriptions often underlining 'un lien avec le monde extérieur' (the cauldrons, for instance, mostly bear two texts in different hands: one recording the contest at which the object was won as a prize, the other commemorating its dedication in a sanctuary in another place); the graffiti, written also by members of lower social strata, may have aimed at 'reconnaissance publique mais limitée à l'immédiateté du geste d'inscription face aux participants au culte, dans un contexte de compétition sans commémoration' (all quotations on 24).

2124. Youth. Youth and politics. J.H.M.Strubbe, *Mnemosyne* 58 (2005) 88-111 (cf. also C.Laes, J.Strubbe, *Jeugd in het Romeinse rijk: jonge jaren, wilde haren?* [Leuven 2008] 148-157), studies the functions held by young people (παῖδες; ἔφηβοι; νέοι) in the Greek cities in the Roman empire. He concludes that 'youths were appointed in the first place because they were expected to contribute large sums of money' (110; cf. L.-S. 150) and did not hold 'responsible governmental offices' but nominal functions; moreover, the appointment of young adults as magistrates was an exceptional, marginal phenomenon and as a result the theory of an 'absence of adolescence' based on the assumption that youths actually did participate in municipal politics (cf. *SEG* XLI 1882) should be reconsidered.

S. suggests comparing functions like the γυμνασιαρχία, ἀγωνοθεσία and δεκαπρωτεία with munera patrimonii, which according to Ulpian (*Dig*. 50.4.8) could be held by minors under the age of 25. He discusses the following inscriptions in some detail: *IG* IV^2.1.653 (Epidauros; a 4 year old boy Κορνήλιος Πούλχερ, gymnasiarch and agoranomos during festivals); *I.Stratonikeia* 667 (11 year old gymnasiarch); *I.Iasos* 276/277 (9 to 11 year old ἐφήβαρχοι); *IGR* III 800/801 (Sillyon; dossier concerning Μηνοδώρα and her son Μεγακλῆς; contra R.van Bremen [cf. *SEG* XLIV 1144], S. argues that Menodora herself gave the money on behalf of her son, who held the demiourgia and gymnasiarchy; she was not Megakles' guardian and Megakles may not have been under age, when he held these functions); *I.Bubon* 14 (M. Αὐρήλιος Μάγας; ὑποφύλαξ and ἀρχιφύλαξ of the Lycian league, before he died 18 years old) [C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains* (Athens 2008) 54-57 nos. 24/25]; *TAM* II 765 (Arneai; δεκάπρωτος from the age of 18); *CIG* 2727/2728 (Aphrodisias; ἀργυροταμεία held πρὸ ἡλικίας); *TAM* V.2.960 (Thyateira; a παῖς as ἀγωνοθέτης); *I.Stratonikeia* 1024 and *SEG* XLII 580 A (Kalindoia; gymnasiarchs ἐν παιδί; παῖς may indicate an ephebe here); *I.Didyma* 84, 253, 343, and 372 (αἱ ἐν παισὶ λειτουργίαι; S. prefers a translation 'liturgies for παῖδες' to the interpretation of ἐν παισὶ as equivalent of ἐν παιδί; S. refers to a παίδων χορηγός and a λιτουργὸς παίδων in Didyma; he opts for a loose interpretation of παῖς: 'young person' [but one wonders whether in inscriptions the word is ever used for youngsters older than 18, Pleket]); *TAM* V.2.1203 (Apollonis; an ephebe as gymnasiarch, assisted by a ὑπογυμνασίαρχος); *TAM* II 382 (Xanthos; a βουλευτὴς παντάρχων commemorated by his συνέφηβοι; S. suggests interpreting παντάρχων as '*princeps* (of the council)' and argues that the deceased

need not necessarily have been an ephebe himself: 'συνέφηβοι may mean *former* ephebes' [italics are mine; but would one in that case not expect οἱ συνεφηβεύσαντες?; see also our lemma no. 1483 app.cr. ad LL. 9-15, Pleket]; as to the age of ephebes S. refers to S.Hin, *AncSoc* 37 (2007) 141-166: 'average age of ephebes was 16 ... or even higher' (104); cf. also L.-S. 101-109. [S.'s criticism of Kleywegt/Pleket seems unnecessary. They argued that registration as ephebe could take place at a younger age than in classical Athens and that there was no uniform age at the start; 14 may have been exceptionally early but was possible; the basic problem is how to explain the lowering of the age-limit, whether it is to 14 or 16/17. As to the composition and function of the ephebeia, Hin, S. and L.-S. argue that sons of both the elite and the urban middle class were members. In addition to the preparation of sons of the elite for their later political career the ephebeia also offered to the middle-class boys a training as common citizens who should know their place in an otherwise strict socio-political hierarchy. This is acceptable. In fact Hin and L.-S. do not refute Pleket's theory about the function of the ephebeia, as they seem to think, they just add a new element to it, Pleket]; *LBW* 1601 (Aphrodisias; gymnasiarch ἀπὸ πρώτης ἡλικίας; 'the office was really performed at a young age' (106); more in general S. argues that expressions like ἀπὸ (ἐκ) παιδὸς ἡλικίας, ἀπὸ (τῆς) πρώτης ἡλικίας do not refer to the age of childhood but to 'youths'. [S.'s suggestion to interpret most functions held by youngsters as munera patrimonii may have made sense for a Roman lawyer but in Greek cities of the Roman empire the distinction between λειτουργίαι and ἀρχαί became increasingly irrelevant; for a Greek the gymnasiarchy was both a magistracy and a liturgy, both a munus patrimonii and a munus personale and an honor at that. The fundamental question remains why youngsters were appointed in functions altogether, whether nominally or 'really'. S. offers a bundle of explanations (108): 1) increasing shortage of wealthy candidates and/or a desire to increase the prestige of the family - but surely the fathers who are supposed often to have financed the functions held by their sons could have held (or reiterated) the functions themselves, thereby increasing the family's reputation; 2) family strategy, i.e., the absence of an adult family-member/candidate; 3) furnishing a stepping stone to young sons wanting to start a political career - as to the latter S. does not seem to realize that it is more or less identical with Kleywegt's remarks about preparation for participation in public life; remarks criticized by S. in his article ab initio (88). On 110 S. adds another explanation, mentioned in this lemma initio - but once more: fathers could easily have contributed the money themselves and in fact often did so, Pleket].

C.Laes, *Epigraphica* 66 (2004) 145-184, presents the evidence for young children, under 15 year of age, holding offices, including priesthoods (senatorial; equestrian; local). L. takes a mid-way position, 'admitting the occurrence of the phenomenon for young adults (although not favoured in the legal and public discourse) but claiming a liminal age of 14/15 for office holding which was generally respected though sometimes broken' (183). Cf. also C.Laes, *Kinderen bij de Romeinen. Zes eeuwen dagelijks leven* (Leuven 2006) 149-164.

ADDENDA ET CORRIGENDA

2125. Corrections to *SEG* XLV, XLIX, LI, LIII and LIV.
***SEG* XLV 1143:** this grave stele believed to be from Paros ('made of Parian marble') was previously published as coming from Attica: see *SEG* XLI 210 (with the indication ' "Pentelic" marble').
***SEG* XLIX 1988:** see already *SEG* XLV 1906 for most of these inscriptions.
***SEG* LI Concordance:** on p. 906, remove *SEG* XXXI 920, 924 = *SEG* LI 1202-1373, and insert *SEG* XXXII 920, 924 = *SEG* LI 1202-1373.
***SEG* LII 654**: this is the same text as *SEG* XLVII 1006.
***SEG* LII 1252:** = *SEG* LI 1522.
SEG LII 1850: this is the same text as *SEG* XLVIII 1419 (now in *Milet* VI.3.1278).
***SEG* LIII 325/326**: H.Solin points out (per ep.) that these two fragments are part of the same inscription.
***SEG* LIII 567 ter:** in L. 4 read no. 567 quater instead of no. 567 ter.
***SEG* LIII 567 quater:** in fine read no. 567 ter instead of no. 567 bis.
***SEG* LIII 591**: this is the same text as *SEG* XLIX 677.
***SEG* LIII 1819:** in the second book title read Ituraeans instead of Itureans (cf. our lemma no. 1716).
***SEG* LIII 2096:** this is the same text as *SEG* XXX 608.
***SEG* LIII 2132:** we postpone the second part of this lemma, announced for *SEG* LIV and LV (cf. LIV 1920), to a later volume.
***SEG* LIV Abbreviations**, p. xx: add:

Ancient Greek Colonies	=	D.Grammenos, E.K.Petropoulos (edd.) *Ancient Greek Colonies in the Black Sea* (Oxford 2005)

***SEG* LIV Abbreviations**, p. xxx: add:

Prossenie	=	E.Culasso Gastaldi, *Le prossenie ateniesi del IV secolo a.C. Gli onorati asiatici* (Alessandria 2004)

***SEG* LIV 29**: Kosmetatou's article had already been reported in *SEG* LIII 2163.
***SEG* LIV 309:** in fine read W.Slater, *art.cit.* (cf. our lemma no. 1817) 156 instead of W.Slater, *art.cit.*, 156.
***SEG* LIV 376**: all the references to Peek, *GV*, cited by Chaniotis, *EBGR* (2004) [2007] 290 no. 156, are already in Kritzas' article.
***SEG* LIV 417**: the last sentence should be read as 'For pantomimes see our lemma no. 1864'.
***SEG* LIV 427**: read ⊢=Λ, ⊟ =aspirate; 'Included was also gold dust (possibly Περσικὸς χρυσός?)' instead of 'Included is also Περσικὸς χρυσός, possibly even gold dust'; hα ἀρτύνα τôν θυρομάτον instead of οἱ θυρόματοι as magistrates; Παλίνστροφοι instead of Παλινστροφοί; καθε̑ν instead of κάθεν; 'Ερισθαίεος instead of 'Εριθαιεος; τὼ με̑νε instead of τῶ μένε; Νηρίς instead of Νῆρις; Λαγαρία instead of Λαγάρια; Φλ(ε)ιου̑ς instead of Φλ(ε)ιούς. Note that Polykleitos the Younger was the sculptor of the chryselephantine statue; the architect was Eupolemos.

SEG **LIV 436**: read Λαγαρία instead of Λαγάρια; note that we wrongly attributed to Charneux the view of Kritzas that Λαπάρσα is related to the Lakonian epithet of the Dioskouroi, Λαπέρσαι/Λαπέρσα (dual).
SEG **LIV 511**: Instead of Tanagra, read Thespiai.
SEG **LIV 574**: read Condottieri instead of Condotieri; read Quarantatresimo instead of Quatratressimo.
SEG **LIV 607**: this inscription is *SEG* XLIX 723.
SEG **LIV 614**: this inscription is *SEG* XLIX 776; see also G.Karamitrou-Mentesidi, *AEMΘ* 14 (2000) [2002] 616.
SEG **LIV 640:** in fine read *I.Thrac.Aeg.* 185 instead of not in *I.Thrac.Aeg.*
SEG **LIV 723**: read G.Pugliese Carratelli instead of F.Pugliese Carratelli.
SEG **LIV 955 (4):** M.H.Crawford (per ep.) kindly provided full information on this inscription found in 1961 in Potentia (area of: Serra di Vaglio); sandstone block now in the Museo Provinciale of Potenza; dated 400-350 B.C. by M.Lejeune. The alphabet is Greek. 'Although the morphology and syntax are Greek, not only is the name Oscan, but the dating formula is also in form not Greek and presumably therefore Oscan'. Bibliography: M.T.Manni Piraino, *PP* 23 (1968) 451-457; M.Lejeune, *REL* 45 (1967) 210/211 (dr.); id., *REL* 63 (1985) [1987] 50-55 (ph.); G.Greco, *Serra di Vaglio. La 'Casa dei pithoi'* (Modena 1991) 46-50 (ph.).
SEG **LIV 977**: read Venusia, not Venusium
SEG **LIV 1043-1046, 1052/1053, 1067/1068:** for the abbreviation *ala2004* see no. 1018.
SEG **LIV 1049**: this text is *SEG* LIII 1195.
SEG **LIV 1145** app.cr.: read *SEG* XL 1678 instead of XL 1278.
SEG **LIV 1273:** in the app.cr. ad LL. 2 and 5 read Ꝁ = κέ.
SEG **LIV 1304:** P.Pilhofer draws our attention to the fact that he has read and published L. 1 already in his book *Die frühen Christen und ihre Welt* (Tübingen 2002) 210 with note 42 (ph.); another photograph and the text of L. 1 is to be found on pp. 75/76 at http://www.antike-exkursion.de/orontes/orontes_teil2.pdf.
SEG **LIV 1334:** in LL. 10 and 11 the sign Ɔ should be read instead of ...
SEG **LIV 1390:** Read 'Cf. *SEG* LIII 1641' instead of 'Cf. *SEG* LII 1641'.
SEG **LIV 1538**: H.Solin points out (per ep.) that metrical reasons prevent from identifying Ὀτακίλλα with Otacilia. (cf. *Arctos* 41 [2007] 100).
SEG **LIV 1595 bis:** read nos. 1806-1809 instead of nos. 1806-1819.
SEG **LIV 1677:** read no. 1638 sub (6) instead of 1638 sub (7).
SEG **LIV 1712:** read (cf. our lemma no. 1849) instead of (cf. our lemma VGym01).
SEG **LIV 1905:** read *IG* I^2 1905 instead of *IG* I^3 1905 (Dipylon oinochoe); same correction in the Concordance on p. 865.
SEG **LIV Index I.A** p. 720: read Ἀρίστυλλος instead of Ἀριστύλλος and delete the indication '(accent)'.
SEG **LIV Index I.A** p. 722: read Βωλᾶς instead of Βῶλας.
SEG **LIV Index IV.A** p. 761: read Νηρίς instead of Νῆρις
SEG **LIV Index IV.B** p. 765: read Εὐρυσθίδαι instead of Ἐρυσθίδαι
SEG **LIV Index IV.B** p. 765: read Παλίνστροφοι instead of Παλινστρόφοι
SEG **LIV Index V** p. 768: read (hάϜεθλον) instead of (hαϜέθλον)

SEG **LIV Index VII** p. 796: delete ἀναλατήρ
SEG **LIV Index VII** p. 808: read εὐξοϊδεῖον instead of εὐξοίδειον
SEG **LIV Index VII** p. 828: s.v. τριακάς, add reference to lemma no. 427.
SEG **LIV Index VIII** p. 843: s.v. 'epiphany' delete 'cf. s.v. miracle'.

I.A. NAMES OF MEN AND WOMEN

Α[--νος] 2111?
Α[...]τηνος 511
Αβ.σσο[--] 1199.13
Ἀβαιόκριτος 565
Ἄβας 1449
Αβδαλα(ς)? 1763
Ἀβδάλγης 1764(4)
Ἀβδαλμίθαβος 1764(4)
Αβδαρετας 1750?, 1764(4)
Ἀβδίσαρος 1764(4)
Αβδοιμ 1687(6-8)
Ἀβδοσιμέος 1764(4)
Αβδους 1593(3)
Ἀβειτιανός: Αὐρήλ. Ἀ. 1379
Ἀβεῖτος 1379
Ἀβιδάκαρος 1764(4)
Αβιδσαλμα 1638
Ἀβραάμ 1859
Ἀγαθάγγελος 2020
Ἀγάθαρχος 1015?, 1590(2)?
Ἀγαθέας 1049(3); 1073.1?
Ἀγαθήμερος 1653
Ἀγαθίας 503
Ἀγαθόβουλος 1883(3)
Ἀγαθοκλέα 605 app.cr.
Ἀγαθοκλείδας 605.2
Ἀγαθοκλῆς 137?; 553, 605 app.cr.; 1630
Ἄγαθος 503
Ἀγαθώ 561
Ἀγάθων 561, 605 app.cr.; 650(22); 810, 843, 915 B col.II.11; 1487.1
Ἀγαθώνυμος 1020
Ἀγαμέμνων 1570 app.cr.
Ἀγαπητός 636(1A); 1550?
Ἀγάπιος 1550?
Ἀγασικλῆς 675, 678 ter, 843
Ἀγαστός 1405 app.cr.
Ἄγγελος: Π. Ἰούνιος Ἄνγ. 1340
Ἀγέλαος 565
Ἀγέμαχος 565, 1152(17); 1536, 1630
Ἀγεμώ 531?
Ἀγέτας 565
Ἀγήμων 49
Ἀγήσανδρος 902, 905(1)
Ἀγήσαρχος 1018
Ἀγησι[--] 140?
Ἀγήσιλλα 747
Ἀγησίνικος 905(3)
Ἀγησίπολις 361
Ἀγήσιππος 1762
Ἀγία 1402
Ἀγλαοκλείδης 137?
Ἀγλαοκλῆς 137?
Ἀγλούμβροτος 1113 B.6, C.3
Ἀγλουρρόδη 909
Ἀγλώκριτος 1746, 1762
Ἀγοράναξ 810, 880(7); 1535, 1630, 1746, 1762
Ἄγριος 565, 1132(4); 1770(6)
Ἀγρίππας 1713(4)
Ἀγροῖκος 2021
Ἀγχιάλη 2042 (Ἀνχ.)
Ἀγχίαλος 2042
Ἄγων 1804?
Αδαρετας? 1750
Ἀδείμαντος 1452.78
Ἄδραστος 1105, 1131.6; 1409 app.cr.
Ἀζίζος 1761(5)
Ἀθανίας 553
Ἄθανις 1018?
Ἀθανόδοτος 810, 1152(22); 1536, 1630, 1746 bis
Αθαρος 1764
Ἀθηνα[--] 583
Ἀθηναγόρης 773
Ἀθηνάδας 2020
Ἀθήναιος 359, 745.40; 861, 1262 A.9; 1269, 1371 B app.cr.; 1781-1805 (intr.); 1799; Οὔλπιος Ἀ. 1371 B
Ἀθηνῆς 743
Ἀθήνιος 861
Ἀθήνιππος 867

Ἄθηνις 743
Ἀθηνίων 2020
Ἀθηνογένης 628(2); 1694.4
Ἀθηνόδωρος 861, 1262 B app.cr.
Ἀθηνοκλῆς 1145 A.24
Ἀθώνυμος 1020
Αἴας 2021
Αἰθέριος 1616?
Αἴθων 656, 883(3)
Αἰκιάδας 565
Αἰλία; cf. s.v. Γῆ, Δόμνιλλα, Ὀλυμπιάς
Αἴλιος 729; Μ. Αἴλ. Αὐρήλ. -- 1827.3; cf. s.v. Ἀριστείδης, Ἀσκληπιόδοτος, Ζωΐλος, Κότυς, Νικηφόρος, Νικομηδιανὸς, Νώνιος, Φλαβιανός
Αἰμιλία; cf. s.v. Πραξινείκη
Αἰμιλιανός 1612?
Αἰμίλιος 1740; cf. s.v. Ζώσιμος, Λέπιδος
Αἰνέας 1152(9/10); 1535(20)
Αἰνείας 703(2); 1104.4
Αἰνησίδαμος 1630, 1746 bis
Αἰνήτωρ 810, 1152(19); 1746 bis
Αἶνος 1233
Ἀριστόβουλος 745.47
Ἀριστοκλῆς 879(7)
Αἰσχίνης 810, 843
Αἰσχρίων 801.1
Αἰσχριώνδας 553
Αἰσχυλίς 1265
Αἰσχύλος 565, 1127
Αἴχμων 1502.2, 6
Ἀκα[--] 801.9
Ἀκάκιος 1217, 1564, 1915 D
Ἀκάμας 221.6
Ἀκέστωρ 745.30
Ἄκκιος; cf. s.v. Ὀπτᾶτος
Ἄκορνος 883(5)
Ἀκούλιος; cf. s.v. Ἀπουλλινάριος
Ἀκοῦτος 745.50
Ἄκριτος 1472.6/7; 1473.6
Ἀκταῖος 2042
Ἀκυίλας: Λικίνν. Ἀ. Σαβεῖνος 1321
Ἀκύλας: Μ. Οὔλπ. Τερτυλλιανὸς Ἀ. 1371 B; 2105
Ἀκυλεῖνος 249
Ἀλ[--] 882(34)
Ἀλαφάλας 1764(4)
Ἄλαφεος 1734
Ἀλεξαμενός 565
Ἀλεξάνδρα 1649 bis
Ἀλέξανδρος 565, 743, 765, 856, 860/861, 915 A col.II.6; 1057, 1139, 1262 A.2/3; 1270, 1384 A app.cr.; 1411?; 1419 B app.cr.; 1481, 1554, 1567?, 1569?, 1594(3), 1636/1637, 1672?, 1698 D.1; 1709, 1816.1; 1875, 1882(1); 1935 app.cr.; 2020/2021; Γ. Κάσσ. Ἀ. 1655; Γν. Τερέντ. Λουκειλιανὸς Ἀ. 689.3/4; Μ. Αὐρήλ. Ἀ. 1384 B; Μ. Αὐρήλ. Ἀττικὸς Ἀ. 1411 app.cr.; Τ. Αὐρήλ. Ἀ. 1105
Ἀλεξᾶς 2020
Ἀλέξιππος 565
Ἀλεσσιανός 1627(2)?
Ἀλίνη 1770(12)
Ἄλιος 2042
Ἀλκέτας 607, 883(5)
Ἀλκίμαχος 113, 958
Ἄλκιμος 837, 1445, 1502.7; Στ. Αἴ. Νεικομηδιανὸς (Ἄ.) 1376 A app.cr., B.14
Ἀλκιόνη 607
Ἀλκισθένης 1535(30)?
Ἀλκίτας 607
Ἀλουλόθη 1764(4)
Ἀλφάλλας 1764(4)
Ἄλφιος 1764(4)
Ἀμάθησος 1764(4)
Ἀματία: Λουκ. Ἀ. Προσδοκία 1285
Ἀμάτοκος 737 app.cr.
Ἀμβιας 1399
Αμβουστου (gen.) 2040
Ἀμεινοκλῆς 362
Ἀμέριμνος 1052
Ἀμμία 1290

Ἀμμιανός 915 B col.II.2
Ἀμμιάς 915 B col.II.3; 1305.6
Ἄμμιον 1306
Ἀμμιώ 673
Ἀμμόνιος 1594(13)
Ἀμμώνιος 565, 650(2)
AMN[--]ΡΟΣ? 1024
Ἀμπλιανή 2040
Ἀμρίλι(ο)ς 1764(4)
Ἀμυ. 882(26)
Ἀμύνανδρος 565, 745.8
Ἀμυνέας 565
Ἀμύντας 692, 1145 A.33; 1536, 1701
Ἄμφικλος 2052
Ἀναγνώστης 1956?
Ἀνακλῆς 2020
Ἀναξαγόρας: Αὐρήλ. Ἀ. Σατορνεῖλος 1255
Ἀναξίβουλος 1536
Ἀναξικράτης 1480
Ἀναξίλας 1132(7)
Ἀναξίπολις 151
Ἀνάξιππος 745.15
Ἀνάσσων 1780
Ἀναστάσιος 636(1D); 1929
Ἀνγουλᾶς 841.9
Ἀνδρέας 1286, 1593(5)
Ἀνδρίας 1526
Ἀνδροκλῆς 100
Ἀνδρόμαχος 131, 928 B.31
Ἀνδρόνεικος 1536
Ἀνδρόνικος 262.1; 645, 1412, 1427.8; 1536, 1900(67)
Ἀνδροσθένης 1403
Ἄνδρων 1054, 1145 A.13, 20; 1882(6)
Ἄνθειος 942
Ἀνθεστήριος 857 app.cr.
Ἀνθράκιον 1199.12
Ἀνίνιος 681 app.cr.
Ἄννα 380
Ανναιος 1749 app.cr.
Αννεος 1749 app.cr.
Αννηος 1749 app.cr.
Ἀννιανός 1741?
Αννιας 1749?
Ἄννιον? 1566
Αννιος 1749 app.cr.
Ἀντ[--] 189, 221.6
Ἀντᾶς 1515
Ἀντέρως: Αὐρήλ. Ἀ. 580
Ἀντίανδρος 1267
Ἀντιγένεις 553
Ἀντιγένης 565
Ἀντιγόνα 703(2)
Ἀντιγόνη 1787?
Ἀντίγονος 607, 608.9/10; 1126, 1152(14)
Ἀντιγράφιος 1141
Ἀντίδωρος 1481
Ἀντιλέων 565
Ἀντίλοχος 1535(12)?
Ἀντίμαχος 642(2); 810, 1630, 1786?; 1882(11)
Ἀντιοχίς 1292
Ἀντίοχος 537, 574.69; 1144 A-D; 1600, 2111; (M.?) Αὐρήλ. Ἀ. Κομμοδιανός 1383 B
Ἀντίπατρος 642(1); 810, 1270, 1535, 1762
Ἀντιφάνης 318 app.cr.?
Ἀντιφιλόχη 1039 bis(3)
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Asconius; cf. s.v. Italicus
Atilia: A. Pomptilla 2066
Aufidius; cf. s.v. Severianus
Aulus: A. Flaccus 1767; A. Plator. Nepos 726; A. Vicir. Martialis 2001(9)
Aurelius; cf. s.v. Antoninus

Barbarus: C. Gabin. B. Pompeianus 2001(21)
Berenicianus: B. Alexander 1248
Bienus: B. Longus 2059
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Caius: C. Gabin. Barbarus Pompeianus 2001(21); C. Iul. Teres 729; C. Licin. Mucianus 2001(6); C. Licin. Pollio 726; C. Popil. Carus Pedo 2001(16); G. Sabuc. Maior Caecilianus 1386 B app.cr.; G. Sabuc. Perpetuus 1386 B app.cr.
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Catius; cf. s.v. Italicus
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Clarus: Q. Sicinn. C. 2001(19)
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Cnaeus: Cn. Arr. Cornel. Proculus 1482 app.cr.; Cn. Minuc. Faustinus 726
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Gabinius; cf. s.v. Pompeianus
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Italicus: Ti. Cat. Ascon. Sill. I. 2001(7); Aulus Plator. Nepos Apon. I. Manilianus Caius Licin. Pollio 726
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Lamia: L. Aelianus 1248
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Licinus: C. L. Mucianus 2001(6)
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Longus: Bienus L. 2059; L. Marc. Celer M. Calpurn. L. 1458
Lucius: L. Antist. Rusticus 2001(8); L. Anton. Albus 2001(15); L. Cass. Philippus 2066; L. Claud. Cass. Dio 2043(1)?; L. Fab. Cilo 1385 B app.cr.; L. Marc. Celer M. Calpurn. Longus 1458; L. Rosc. Fabatus 1452.3 app.cr.
Lupercus: Q. Valer. L. Iul. Frontinus 1370 B app.cr.
Lupicina 2040

Magira 1056 app.cr.
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Maior: G. Sabuc. M. Caecilianus 1386 B app.cr.
Manilianus: Aulus Plator. Nepos Apon. Italicus M. Caius Licin. Pollio 726
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Marcus: M. Claud. Demetrius 1371 H app.cr.; M. Herenn. Picens 2001(1); M. Ulp. 2001(18); L. Marc. Celer M. Calpurn. Longus 1458
Martialis: A. Vicir. M. 2001(9)
Mauricianus 2040
Maximus: T. Statil. M. Severus Hadrianus 726
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Mucianus: C. Licin. M. 2001(6)
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Nemonianus 2040
Nepos: Aulus Plator. N. Apon. Italicus Manilianus Caius Licin. Pollio 726
Nerullus 2040
Novius; cf. s.v. Priscus
Numerius 2040

Ofellianus 2040

Paullus: P. Fab. Persicus 2001(4)
Pedo: C. Popil. Carus P. 2001(16)
Perinthias 1063 app.cr.
Perpetuus: G. Sabuc. P. 1386 B app.cr.
Persicus: P. Fab. P. 2001(4)
Philippus: L. Cass. Ph. 2066
Picens: M. Herenn. P. 2001(1)
Platorius; cf. s.v. Nepos
Polemo: Cl. P. 1458
Pollio: Aulus Plator. Nepos Apon. Italicus Manilianus Caius Licin. P. 726

Pompeianus: C. Gabin. Barbarus P. 2001(21)
Pomptilla: Atilia P. 2066
Pontianus: Pontius P. 1384 B app.cr.
Pontius; cf. s.v. Pontianus
Popilius; cf. s.v. Pedo
Praetorianus 2040
Priscus: Q. Cornel. P. 1482 app.cr.; 1483 app.cr.; D. Nov. P. 2043(2); Sex. Subr. Dexter Cornel. P. 2001(10)
Procillianus 2040
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Proculus: Cn. Arr. Cornel. P. 1482 app.cr.
Publius: P. Coel. Apollinaris 2043(3); P. Iuvent. Celsus Titus Aufid. Hoen. Severianus 726; P. Sulpic. Quirin. 1723 app.cr.

Quintus: Q. Caecil. Secundus Servilianus 2001(20); Q. Cornel. Priscus 1482 app.cr.; 1483 app.cr.; Q. Marc. Turbo 796.4; Q. Sicinn. Clarus 2001(19); Q. Tine. Sacerdos 1371 B app.cr.; Q. Valer. Lupercus Iul. Frontinus 1370 B app.cr.
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Sabucius; cf. s.v. Maior, Perpetuus
Sacerdos 2001(12); Q. Tine. S. 1371 B app.cr.
Secundus: Q. Caecil. S. Servilianus 2001(20)
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Servilianus: Q. Caecil. Secundus S. 2001(20)
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Severus: T. Statil. Maximus S. Hadrianus 726
Sextus: Sex. Appule. 2001(2); Sex. Sotid. Strabo Libuscidianus 2001(3); Sex. Subr. Dexter Cornel. Priscus 2001(10)
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Squilla; cf. s.v. Gallicanus
Statilius; cf. s.v. Maximus
Strabo: Sex. Sotid. S. Libuscidianus 2001(3)
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Antiochos IV, king of Kommagene: βασιλεὺς Ἀντίοχος 1539
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Arbinas, Lykian dynast: Ἀρβίνας 1500
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Artemisia, satrap of Caria: Ἀρτεμισία 1251 bis app.cr.

Berenike II, wife of Ptolemy III; see s.v. Ptolemy III
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Kotys, king of the Odrysoi: βασιλεὺς Θρᾳκῶν Κότυς 730
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Ptolemy VI Philometor, king of Egypt: βασιλεὺς Πτολεμαῖος 425.5; βασιλεὺς Πτολεμαῖος θεὸς Φιλομήτωρ 1847.7/8?; βασιλεὺς Πτολεμαῖος θεὸς Φιλομήτωρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας θεῶν ἐπιφανῶν 1847.1-3?
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III. ROMAN EMPERORS AND THEIR FAMILIES

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171	193
211	141
212	21, 1998
213	17
218	18, 151, 724
219	152, 163
220	153
222	18, 893
224	154
226	18, 21
230	18, 2109
232/233	158/159
234	157
236	2109
243	160, 200
244	18, 209
254	138
257	155
264	213
266	139
268	241
269	219
270	220
271	140
275	142
276	200
277	2118
283	161, 261
293	192
294	143
296	144
300	155
302	145
303	137
306	209
311	146
312	206
313	147
314-316	148
323	149
328	164
334	18, 172
336 B	236
337	30
344	160
345 + add. p. 659	20, 166
346	20, 167, 196
347	20, 168
348	20, 189
349 + add. p. 659	170
350	23
351	6, 20, 166, 171, 173
353	175
356 + add p. 660	179
359	187
360	1998
363	210
367	191
368	160
372	23
372 + add. p. 660	20, 196
375	197
380	23
383 b	23
392-396	23
398 a-b	23
399/400	23
408	177
409	207
414 b	215
414 c	214
416 b	194
421	201
423	234
424	221
427	222
429	20, 202
430	212
431	223
432	224
434	188
435	198
438	23

IG II^2	*SEG* LV	*IG* II^2	*SEG* LV	*IG* II^2	*SEG* LV
439	225	798	17	1186	39 (III)
444	226	800	180	1187/1188	39 (II)
446	227	802	43	1191	39 (II/III)
448	23, 211	834	43, 2118	1192	39 (IV)
450	218	835	43	1197/1198	39 (III)
452	176	844	591, 2118	1199	39 (I)
457	1972 (4)	854	724	1200	39 (III)
479/480	1998	949	39 (I), 254,	1201	39 (II)
488	155		2097 bis	1202	39 (III)
505	43, 2118	956/967	2118	1203	251
515	219	960	1327	1204	39 (IV)
539	203	971	1998	1203	39 (I), 40
543	156	1001	43	1205	39 (III)
544	228	1006	2118	1207/1208	39 (I)
545	23, 43	1008	2118	1209	39 (II), 2118
548	236	1011	17	1210	39 (II)
549	209	1013	291, 1998	1214	39 (IV), 2099
551	20, 195	1023	245	1215	39 (III)
583	1998	1028	17, 724	1220	39 (I)
601	216	1035	248 bis	1229	2099
624	20, 166, 171,	1039	24	1232	257
	173	1043	24, 244	1236	2050 (2)
644	238-240	1069	247/248	1237	1998
645	239	1072	2	1252/1253	2051 (4)
645-647	238	1076	30	1260	257
646	2095	1086	248/248 bis	1261	31
653/654	2095	1092	30	1262	241
657	2118	1097	249	1280	39 (II)
659	31 I	1099	250	1290	31
660	43, 229	1100	1, 248 app.cr.,	1313	39 (II)
661	17		473	1320	2051 (1)
666	1998, 2118	1119	248/248 bis	1322	1968 (3)
667	1998	1126	545	1326	292
672	17, 2095	1132	1973	1327	1975
674	6	1135 + add.	985	1330	295
677	2118	1136	242 bis	1331	2051 (1)
682	43, 209	1146	35, 309	1335	724
687	2118	1156	39 (II)	1339	29
710	661	1173	39 (I)	1343	29
735	17	1174	1972 (3)	1346	29
744	43	1177	612	1351	29
768	43	1178	39 (I, III), 253	1356	38
772	17	1179	39 (I)	1358	34
781	17	1183	38, 261, 1979	1362	498
791	43	1184/1185	39 (IV)	1365/1366	2106

IG II²	*SEG* LV	*IG* II²	*SEG* LV	*IG* II²	*SEG* LV
1368	29, 259, 1975	2892	248	4217	1, 381
1369	29, 1975	2934	6	4222	1
1425	724	2937	2106	4223	2077
1514-1530	260	2940	2106	4256	294
1514	2007, 2080	2943	8	4257	47
1529	2007	2947	724	4318	31
1534	31 (d)	2948	292	4363	298
1579	257	2963	29	4371	7, 31 (d)
1604-1632	2, 2013	3042	1	4372	298
1609	946	3056	1	4380	298
1622	200	3083	1	4423	307
1623	261, 946	3163	1	4429	7
1627	261, 946	3173	293	4503	7
1628/1629	261	3175	1	4506	7
1631	261, 946	3182	46	4511	299
1646	44	3206	257	4545	31 (d)
1672	257, 261, 2091	3251	1	4571	300
1713	238	3270	2	4583	31
1723	248	3286	824	4585	31
1945	263	3311-3314	46	4596	31
1961	724	3321/3322	46	4611	300
1962	2013	3440/3441	8	4613	300
1963	24	3444	1539	4630	181
1966	264	3451	1	4639	298
2044	265	3459	257	4645	2015
2332	43	3504-3506	291	4671	301
2334	43	3538	35, 309, 2115	4675	303
2350	780 ter	3546	291	4683	1867
2361	29, 265	3597	1	4688	301
2492	266, 1979	3669	381	4692	30
2495	266	3678	30	4758	33
2498	1979	3738	30	4771	30, 31 (d)
2499	1869	3777	294	4817	2106
2617-2619	267	3781	295	4895	47
2634-2638	3	3782	47	4902	2104
2635	274 bis	3785-3789	248	4921 a	304
2637	276	3827	548	4960/4961	306
2639	31 (b)	3828	47	4986	300
2670	40	3829	2104	4991	303
2747/2748	3	3939	291	4994	31 (d)
2750	3, 286	3969	297	5035	46
2777-2781	2122	3990	1368 app.cr.	5058	35, 309
2798	31	4071	35, 309	5059	30
2820	298	4193	30	5071	1869
2878	291	4215	1371 B app.cr.	5096	2099

IG II^2	*SEG* LV
5098	31 (d)
5103	31 (d)
5129-5131	31 (d)
5149	31
5185	1, 31 (a), 46
5206	1
6214	1995
6419	1
6485	1995
6720	43
6791	6
6810	2015
7151	2010
7425	317
7721	43
7726	43
7866/7867	43
7878	43
7889	200
8231/8232	8
8358	8
8395	1995
8581	43
8628	724
8793	724
8883	2051 (3)
8934	8
8938	8
9286-9293	724
9287	777 bis
9453	1995
9725	40
9756	8
9975	43
10219-10222	8
10229	320
10362	946
10453-10455	720
10826	381
10949	8
11118	315
11143	1995
11329	6
11348	2106
11678	321
12023 a	315
12553	40
12562	40
12609	8
12794	6
13030	80
13184	305
13200	40
13353	1981
13355	1981
13359	1981
13363	1981
13470	1981
13481	1981
13506	1981
13510	1981
13543	1981

IG III	*SEG* LV
1882	8
3496	8
3519	40
3545-3547	8

IG III App.	*SEG* LV
24	325
102/103	325

IG IV	*SEG* LV
121	720
133	2122
190	377
203	403
292	1988
294	1988
490	382, 406
556	2109
591	1978
623/624	408
651	375
683-691	612
684	1328
727	627
752	418, 425
757	425, 612
758	415
759	419
760	2070
764	1213 app.cr.
768	1869∂
787	415
791	415, 420
793	419
835	415, 421
836	415
839	417
1551	376
1571	419

IG IV^2.1	*SEG* LV
68	1998
71	418
72	424
76/77	418, 425
88	1328
94	724
95	626
98	498
102/103	959
109	498
121-124	427
121	422
122	422, 2110
128	428, 2076
131	426
297	1869
305	429
306 C	513
393	498
400	498
406	423
428	423
457	423
466	423, 429
475	423
478	423
483	423

IG IV².1	*SEG* LV
497/498	423
515	423
560	423
570/571	423
576	423
653	2124
683	423
687	2118
794	376
796	376
955	422

IG V.1	*SEG* LV
1	464
20 A	472
21	473, 935
116	474, 2099
170	498
209	498
249	465
497	465
583	475, 2099
584	2099
586	2099
589	465, 476, 2099
593	2099
598	2099
608	465
822	1879
962	470
1108	432
1110	433
1147	2001 (12)
1208	468 bis, 1428
1256	495
1349	543
1374-1377	530
1384	528
1390	497/498, 933 app.cr., 2035, 2091, 2097 bis
1398	505
1431	519, 530, 2043 (2)
1442	530
1447	508
1451	508
1455	508, 516
1458	530
1470	520, 530
1471	520
1472	520, 530
1532	498
1552	527
1576	478/479

IG V.2	*SEG* LV
6	498
6 A	498
274 I	2107
295	536
343	2033
357	498
362-366	541
419	542
450	537
469 (5)	539
469 (6)	538
559	531
2874	324
3055	555
3073	498
3078	498
3098	555
3250	558
3314	2107
3330	2107
3414	2074
4127	553
4131	605 app.cr.
4135/4136	555
4138	553
4141/4142	553
4147/4148	553
4153/4154	555
4253	17

IG VII	*SEG* LV
88	1
235	498
295	661
430	298
522	238
579	2110
1675	555
1779	2107
1785	563
2234	2115
2383	551
2407/2408	564 bis
2419	967
2427	556
2708	553
2713	553
2715/2716	553
2733	552
2870	2014

IG IX.1	*SEG* LV
12	580
63	2107
86	2107
87	587
97/98	586
101	586
119	2107
129	587
873	591
938	1213 app.cr.

IG IX².1	*SEG* LV
6	591
9	597
17	605 app.cr.
17 A	591
31 A	591
31 G	591
82 c	597
88	2035
96 a	597
169	591
170	2109
175	1973
185	591
189/190	591

IG IX^2.1	*SEG* LV
193	591
247	942
298	596
419	595
583	591
624-640	591
654	591
665	724
709 a	2107
717	588
717 A	2033
719	591
740	2052
1750	626

IG IX^4.1	*SEG* LV
844	635
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IG IX.2	*SEG* LV
9	608 app.cr.
11	608 app.cr.
27/28	597
34	608 app.cr.
62/63	2052
66 b	608 app.cr.
69	608 app.cr.
74	2107
89	1984, 2030
90/91	2050 (2)
103	954
105-289	1979
206 IIb	608 app.cr.
257	608 app.cr.
219	608 app.cr.
458	597
517	605 app.cr., 1233 app.cr.
528	605 app.cr., 607
531	606
538	608 app.cr.
549/550	606
562	605 app.cr.
715	1233 app.cr.
851	597

IG IX.2	*SEG* LV
866	597
943 + add.	605 app.cr.
1109	498
1229	598
1285/1286	598
1290	597
1296	597

IG X.2.1	*SEG* LV
passim	662
2	666
3	666, 713
43	715
54/55	714
58	713
89	2074
105	2074
107-109	713
115	2074
120	2074
142	719
146	824
183-185	719
188/189	664
222	714
284	2106
516	1359 app.cr.
564	824
786	1981
804	2111
824	1974
1021	2015
1028	666

IG X.2.2	*SEG* LV
9	665, 685 app.cr.
18	665
18 A	667
48	665
63	665
65	665
68	665
70	665
74	665
135-137	665

IG X.2.2	*SEG* LV
164	665
171	665
173	665
188	685 app.cr.
191	665
195	665
208	665
218	665
230	665
233	665, 667, 685 app.cr.
250	665
252	665
276	665
278/279	665
281	665
300	665
309	665
319-320	665
322	664
323-328	665
331	665
333	665
336	665
348/349	665
360-363	665
378/379	632
410	636

IG XI.2	*SEG* LV
146 A	2091
154	2095
161 B	893
162 B	893
164 A	893
189	893
199 B	893
202	893
203 B	893
224 B	1251 app.cr.

IG XI.4	*SEG* LV
115	946
544	2052
547	1991

IG XI.4	*SEG* LV
572	2052
691	780 ter
705	724
760	946
811	1129 app.cr.
840	946
1036	2095
1056	837
1061	1973
1102/1103	661
1263	2074
1299	1975

IG XII.1	*SEG* LV
31	2106
49/50	1967 bis
57	2096 (2)
71 quater	2096 (2)
383	597
386	724
836	666
910	1974

IG XII.2	*SEG* LV
15	1989
35	910, 1452 app.cr.
43	910 ter
96	910 bis
125	824
163	2053
184	2014
260	1833 app.cr.
489	978
499	498
510	1452 app.cr.
527	1989

IG XII.3	*SEG* LV
87	931 app.cr.
91	2013
169	2035
173	1452 app.cr.
194	1213 app.cr.
248	1968 (3)

IG XII.2	*SEG* LV
325	2043 (4)
330	912
331	913, 2012
343-349	915
421 c	1315, 2101
422	2101
494	2118
537	2032
542/543	911
563-566	911
724	2013
1190	723 app.cr.
1241	916
1259	968

IG XII.3 Suppl.	*SEG* LV
1624	914

IG XII.4.1	*SEG* LV
133	922
140	923
152	924
153	922
156	498
169	498
299	925
306	926
307	928
309	927
311	930

IG XII.5	*SEG* LV
2	2032
15	940
53	952
108	498
109	1971, 2109
112/113	893
129	2035
143	942, 2099
261	666
299	941
304	723 app.cr.
307	941

IG XII.5	*SEG* LV
310	723 app.cr., 943
444	2118
445	941
471	946
481	944-946
482	944, 946
483	947
486	945
491	948
499	946
542	724
544	1979
611	946
653	946, 953, 1989
654	498
658	954
715-717	1989
823/824	955
872	1199 app.cr., 1968 (4)
912	1975, 2013
937	2013
946	2013
1011	2035
1061	2118
1075	952

IG XII.6	*SEG* LV
2	961 bis
6	837
12	1275 app.cr.
42	963
46	720
56	2095
150	963
160	2118
169/170	2097
218	2118
238/239	963
255	1979
285	962, 2052
351	1110
596	593 app.cr.
610	2006
1197	1246

IG XII.6	*SEG* LV
1198/1199	1267 bis
1200	899
1201	1267 bis
1202	1323 bis

IG XII.7	*SEG* LV
5	964
25	964
40	964
43	2122
53-60	964
58	965
61	965
62	964
66-70	964
82/83	964
101/102	964
151	964
182	964
189	964
191	964
215	964
237	1979
271	2064
281	964
282	2122
288	964
318	964
386	2118
389	608 app.cr.
411	964
413/414	964
418	2050 (2)
441	964
447	964
449	964
455	964
477	964
485	964
506	967, 2095
509	968
515	1979

IG XII.8	*SEG* LV
4	41
134	724
155/156	724
161	724
170/171	724
170 d	933
171 b	933
215	724
220	724
267	724
561	724, 2014
676	1995
p. 40 A 166.1/2	724

IG XII.9	*SEG* LV
90	498
157	1477 app.cr.
199	661
207	2095
218	724
234	1251 app.cr., 1428
235	1251 app.cr.
245	983
906	1974
1187	661
1273/1274	45

IG XII Suppl.	*SEG* LV
3	605 app.cr., 910 bis
12	910 ter
114	1989
168	1979
229	945
236	1979
311	2095
315	2118
331	964
353	972
414	971
533	1979
651	2099
p. 111	945/946

IG XII Suppl.	*SEG* LV
p. 208	910 ter
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IG XIV	*SEG* LV
1	1029 bis
7	1029
54	1030
102	2101
112	1030
139	1030
174	1030
205	2110
239	1004
240	1015
243-245	1014
247	1014
250	1014
359	1006, 1054
405	1013 (1)
422	1013, 1015
432	1015
574	2101
600	1594 (2)
605	1038
607 a-q	2066
608	1039
612	1055
613/614	1054
617	1013
637	1049 (5)
644	1048
645	1049 (1)
666	2014
746	1513
882	1045
952/953	2012
956	1974
966	2012
1102	1061
1293	724
1295 + add. p. 698	2048 (3)
1302	1050

IG XIV	*SEG* LV
1517	1066
1897	1064
1942	2010
1973	1995
2040	2010
2067	2010
2290	1040 app.cr.
2293	1040 app.cr.
2342	723 app.cr., 2108
2413 (17)	1005
2417 (1)	1335, 1386 B app.cr.
2417 (2)	1381
2410 (11a)	951
2420 (1)	1969
2420 (4)	2122
2450 (5)	2122
2516	1974
2521	2110
2433	2014
2549	1088

SEG I	*SEG* LV
52	31 (e)
70	412
96	549 bis
248	429
362	2095
529	2108
567	1770 (10)
570	1770 (11)
582	1770 (9)
584	2037

SEG II	*SEG* LV
7	39 (III)
73	1477 app.cr.
369	2014
430	665
431	665
545	1968 (3)
568/569	1968 (1)
580	1989
721	1477 app.cr.

SEG II	*SEG* LV
845	322 app.cr.
850	1973

SEG III	*SEG* LV
122	43
226	249
363	553
496	720
563	724
594	829
1866	736, 816

SEG IV	*SEG* LV
1	1029 bis
37-39	1018
49	1013, 1015
58	1015
73	1073
171	904 bis
402-408	1328
490	1983
573	2010
601	1989

SEG VI	*SEG* LV
109	1315, 1404

SEG VII	*SEG* LV
2	1591
39	1589
133	1646 app.cr.
139	1644
141/142	1644
144	1644
156	1644
196	1594 (7)
279	2104
297/298	1655 app.cr.
300	1655 app.cr.
305	1683 app.cr.
799	2122
895/896	1752

SEG VIII	*SEG* LV
21	1686

SEG VII	*SEG* LV
146	1741 app.cr.
170	1721
243	1704
335	1764
339-343	1761
423	1780
428	1780
481	1829
484	1770 (2)
497	1770 (3)
658	1827
768	1770 (1)
770-772	1770 (1)
799	1770 (10)

SEG IX	*SEG* LV
3	1861, 2033
4	248 bis
8	2053
9	2033
72	2033
101	824
192	2033

SEG X	*SEG* LV
27	31
105	56

SEG XI	*SEG* LV
343	408
385 b	414
813 a	476
861 b/c	479
926-928	498
956	547
972	528
984	498
993-995	499
1002	524
1010	525
1012	526
1112	550
1142	542
1163	531
1180 a	546

SEG XI	*SEG* LV
1205	547
1206	576
1209	547
1211	547
1212 a	547
1214	547
1227	546
1232	546

SEG XII	*SEG* LV
87	18, 1997
100	957
311	677, 2026
314	677, 2026
354	724
373	666
376	724
385	498
470/471	1118
1112	1323

SEG XIII	*SEG* LV
31	37
258	468 bis
404	664/665
408/409	724
412	724
424	1980
492	2001 (21)
521	498
534	1390
586	1973
594	2014
601	1835

SEG XIV	*SEG* LV
12 D 209	66
12 D 210	67
241	8
339	527
341	525
342	527
546	952
553	1233 app.cr.
565	941
593	1005
604	2032
702	2106
819	1643
1417	2015
2383	2015

SEG XV	*SEG* LV
84	2070
104	17
155	39 (III)
210	1869
244	547
246	547
251	2061
252	547
260	549 bis
332	553
517	941
519	946
564	961
591	1005
619	1068
661	1106/1107, 1745
809	2085
815	1983
856	1780
867	1835

SEG XVI	*SEG* LV
13	2106
28	553
37	101
42	2070
51	150
52	17, 160
193	2070
225	1984
228	8
263	294
404	665
413-415	724
490	1539
541	1005
571-574	1018
623	2122
794	1847 app.cr.

SEG XVII	*SEG* LV
19	2109
78	47
206	546
312	639 app.cr.
319	664
320	724
381 D I	1539
392	11
415	2096 (1)
488	1079 (16)
524	1293-1298
584	1866
759	2014
817	2033

SEG XVIII	*SEG* LV
13	18, 172
245	591
557	2105
570	1503 app.cr.
578	1534
599	1654 app.cr., 1655 app.cr., 1674 app.cr.
631 a/b	1816
644 (a/b)	1780

SEG XIX	*SEG* LV
204	226
426	629 (6)
438	665
451-454	724
687	724
884	1595

SEG XX	*SEG* LV
76 (a-c)	1872 app.cr.
77 (b)	1872 app.cr.
92 (d)	1872 app.cr.
302	1526

SEG XX	*SEG* LV
376	1636
453	1733-1742
453 (h)	1741 app.cr.
473	1741 app.cr.
504/505	1780
546	1843 (2)
786	1369
787	677

SEG XXI	*SEG* LV
289	180
323	236
464	28
469	28, 242
469 C	31 (a)
527	34, 257, 2091, 2097 bis
530	258
542	34, 38, 2097 bis
793	47
1093	87
1620	1882 (16)

SEG XXII	*SEG* LV
116	39 (IV)
117	39 (I), 254
336	547
339	2109
410	551
506	958
508	959

SEG XXIII	*SEG* LV
57	179
121	313
137	314
156-160	314
161	314, 2070
189	409 bis, 626
205	507
207	507
208	498, 506, 510, 530
215-217	506, 530
215	517

SEG XXIII	*SEG* LV
216	518
219-222	506
253	546/547
263	549 bis
463	598
477	635
489	655

SEG XXIV	*SEG* LV
94	151
109	195
151	39 (IV)
154	2118
192	263
284	528
303/304	547
309	547
312-314	547
318	547
382	724
448/449	628 (1)
450	628 (3)
451	628 (2)
454 (a)	629
491	665
495	665
496	2106
524	666
530	2014
558 a	704
574	720
612	689
614	2014
627-647	724
633	746 bis
655	724
902	859
1095	792
1175-1185	1780

SEG XXV	*SEG* LV
112	1972
118	1984
155	39 (III)
239	166

SEG XXIV	*SEG* LV
246	309
275	8
343	392
628	942
711	632
717	724

SEG XXVI	*SEG* LV
72	18, 134, 1997
76	189
77	202
98	17, 2118
121	247, 2118
134	2097
234	300
267	301
426	1992
449	422
461	471
524	2097
624	574
672	604
778	2111
821/822	724
845	2031
982	656 app.cr.
1049	2118
1084	2097
1112-1116	1018
1115	1019
1123	1013, 1015
1125-1135	1039 bis
1139	612 app.cr.
1216	1084 app.cr.
1227	1984
1306	2118
1392	2001 (3)
1633	1593, 1594 (3)
1641	1645 (2), 1647
1646	1656/1657
1703	1769
1717	1772
1800	2118

SEG XXVII	*SEG* LV
60	17
115	17
205	605 app.cr.
245	666
249	683
260	677
261	677 bis, 2097
306	715
323	724
335-337	724
340-346	724
350	724
504	911
515	939
545	2097
631	990, 1972 (2)
656	1020 app.cr.
911	1644
938	1473 app.cr.
942	1501
966	1882 (6)
1001	1921
1210	1039 bis
1540	2118

SEG XXVIII	*SEG* LV
37 (4)	101
60	2118
103	39 (IV), 261, 2097
203-206	3
205	273
206	274
421	2097
214	1539
408	2109
558	724
587	724
749	2118
750	2097
827 bis	1079 (2, 18)
840	1315, 2101
891	2118
929	2090
953	1988
968	1334
1072-1076	1399
1075	1402
1245	2070
1315 (1-3)	1539
1405	1703
1429	2118
1496	1845
1516	1845
1568	1048
1587	1963

SEG XXIX	*SEG* LV
116	17
155	3
159	286
167	263
188	181
192	248, 2048 (2)
215	315
300	380
309	380
310	389
332	392
340	391
361	2070
390	477
395	530
401	2037
515-519	598
529/530	605 app.cr.
542	598
564	598
566-568	598
571-573	598
571	935
582	679
596	598
648	598
794	724
1007	1833 app.cr.
1130	2118
1165	2006
1191	1299 app.cr.
1369-1372	1399
1403	2014
1592	1636

SEG XXX	*SEG* LV
61	261
325	325
380	2097
385	418
409	1833 app.cr.
439	553
531	2107
569	666
570	2014
585	708
597	777 bis
608	2125
660/661	724
686-695	724
697-700	724
746	911
785	724
801 b/c	807
801 e/f	807
1071	958
1073	956
1117-1123	1007
1119	2097
1120	1007
1132	2061
1149	1040 app.cr.
1175	959
1244	2014
1286	1148
1358	1272
1360	1319
1605	1526
1627	2050 (3)
1746	1213 app.cr.
1801	1092 app.cr.
1835	2106

SEG XXXI	*SEG* LV
26	63
74	151
108	247

SEG XXXI	*SEG* LV
122	29, 2097
267 (1)	1882 (3)
267 (4)	331
277	63
288	389
308	1992
353	2037
356 A/B	545
358	548 bis, 1971
520	2115
576	608 app.cr.
580	606
593-595	650 (23-25)
596	650 (31)
597	650 (29)
598	650 (27)
599-601	650 (36-38)
602/603	650 (44/45)
604	651
605/606	655 (7/8)
607	659 (3)
608/609	659 (5/6)
613	649
631	2014
634	1371 B app.cr.
712	826
885	2014
920	2125
924	1891 app.cr., 2125
926	824
953	2001 (9)
966	1882 (1)
976	750 app.cr.
985	730, 1972 (1)
998	1288 app.cr.
1002	1975
1036	1299 app.cr.
1072	2045
1081-1086	1399
1088-1096	1399
1106	1417
1116	824, 2014
1127	1112
1130	1418
1301	1467
1316	1483 app.cr., 1502 app.cr.
1400	1703
1406	2122
1548	1830 app.cr.
1585	1008 (2)
1604	1882 (1)
1605-1607	1882 (6)
1609	1882 (14)

SEG XXXII	*SEG* LV
50	17
76	152
79	164
86	205
91	191
110	17
147	39 (IV)
158	197
233	3, 272
236	3
242	254
371	410
456	2097
460	2014
468	2014
496	2118
503	562
628/629	642
636	665
655	665
675	724
687	805/807
828	941
859	980
871	987, 994
872	988
918 B	1012
920	2125
924	2125
928-930	1016
1086	1079 (9)
1149	2001 (20)
1154	1256
1206	724
1224	1299 app.cr.
1234	1299 app.cr.
1237	1300
1467	1636
1572	1780
1663	724
1691	1882 (12)

SEG XXXIII	*SEG* LV
10	56
57 bis	80
83	203
101	199
134	985
147	34, 58, 2097/2097 bis
169	266
196	299
199	1
284	149
328	547, 576
329	548 bis
535/536	724
564-566	724
582	803
599	1063
638	985
679	1972 (3, 6)
680	946
855	1108
946	1154
957	1167 app.cr.
1035-1041	548, 1988, 2064
1039	1989
1089-1093	1336
1177	2001 (5)
1188	824
1270	1715

SEG XXXIV	*SEG* LV
95	31 (e)
103	39 (III)
170	272

SEG XXXIV	*SEG* LV
171	3, 281
261	152/153, 191
321 c	529
349 a	646 app.cr.
355	564 bis
398	587
460	429
558	1984
678	664/665
685	1477 app.cr.
698	724
708-710	724
713	724
735	803
980	1013 (2)
1022	1053
1122	1245
1205	1308 app.cr.
1250	1999
1306	1967
1542	1279, 1765
1561	1812 app.cr.
1593	1765
1723	420

SEG XXXV	*SEG* LV
12	63
63	162
67	165
71	20, 168/169
74	180
75	190
76	230
83	237
84	238
113	256, 2097
144	302
154	2048 (2)
156	297
239	164, 167, 175, 179/180, 191, 197, 210
329	189
354	550
369	550

SEG XXXV	*SEG* LV
389	544
399	388
458	959
564	598
636	610
681	650 (47)
682	650 (32)
684	650 (33)
685	650 (28)
687	650 (39)
686	650 (30)
688	650 (42)
689	650 (41)
690	650 (40)
691	650 (34)
692	650 (43)
693	650 (48)
740	724
744	694
750	667
765	724
770	724
823	724, 1452 app.cr.
833	773
923	2097
999	1007
1014	1013
1021	1018
1051	1068
1071	1079 (5)
1143	1272
1169-1173	1293-1298
1169	1293 app.cr.
1183	2118
1327	2108
1407/1408	1447-1449
1410-1411	1447-1449
1476/1477	2118
1483	2014
1601	1780
1613	1843, 1851 app.cr.
1681	1830 app.cr.
1682	1829

SEG XXXV	*SEG* LV
1820	531

SEG XXXVI	*SEG* LV
24	253/254
39	66
72	1998
145	134
149	20, 171
156	187
164	17
165	238
167	238
267	308, 2097
321	402
331	405
353	2099
376	2097
389	550
397	2118
426	1998
505	2122
555	2118
617	667
626	661
635	665
640	665
642	715
694	832, 2070
758	936
765	955
815 bis	987/988
855-858	1018
927	1062
954	1079 (10)
970	1398 app.cr., 2086
973	2109
1263	2049 (3)
1263 bis	1546 app.cr.
1274	1589
1399-1401	1765
1456	1601
1457	1860, 2116, 2122
1601	700 app.cr.

SEG XXXVII	*SEG* LV
39	270
70	139, 192
81	197
93	985
103	40
105	38
157	321
214-220	325
230	187
332	529
340	1998
345	537
353	544
497	612
503	598, 618
504	598
515	597
555	665
589	720
611/612	724
661	857 app.cr.
674	826
698	985
753	988
768/769	1018
837	1082 (2)
838	1079 (1), 2031
961-980	1248
970	724
1020	1283, 2118
1186	2004
1231	1500
1319	1636
1349	2064
1445	1595
1458	1643
1533	1961 app.cr.
1537	715
1641-1648	1765

SEG XXXVIII	*SEG* LV
13	1972 (2)
68	235
113	242
120	246
121	250
303	410
333	321
369	547
451	1981
457	628 (4)
518/519	634
546	635 bis
572	649 bis
599	1063
632	667
663	665
674	724
675	665
679-686	665
712	665
716	665
717/718	720
722	724
731/732	724
734	724
772	2020
786	2097
850	946
853	2097
961/962	1018
975	1013
1019	2101
1036	1079 (7)
1048	1100
1107	1138 app.cr.
1170	1967
1210	2080
1283-1294	1399
1310 B	2090
1311 A	2090
1450	1483 app.cr.
1462	1452 app.cr., 2057
1476	1992, 2118
1536	1843 (3)
1544	1582
1578/1579	1644
1644	1746
1649	2122
1677	1765
1680	1780
1693-1695	1765
1855	1860, 2116, 2122
1889	246, 1864
1917	1869
1926	1625
1927	1807 (2)
1976	724
2010	1048
2032	1993

SEG XXXIX	*SEG* LV
10	238
69	192
78	167, 179, 204
89	166/167
91	178, 189, 202
99	201
101	238
114	238
148	39 (I), 255
170	1979
203	263, 266
210	37
235	307
236	300
261	316
324	133, 166, 181, 191, 193, 206
358	430, 824
370	321, 464
383	508
384	530
388	520, 530
388 bis	530
398	544
402	712
456	824
558	2122
605	666

SEG XXXIX	*SEG* LV
606	1213 app.cr.
647	724
666	724
729	2097
745 A	905 (4)
746 a	905 (2)
759	903
826	724
878	955
939	980
987	1018
988	1030
992-994	1014
1003	1012
1019	1018/1019
1020	1018, 1463 bis
1021	1018/1019
1064	724
1088	1079 (8)
1089	1921
1096	1098
1176 E	1153
1180	1452 app.cr.
1198	946
1206	1245
1242	1248
1243	1247, 1452 app.cr., 1989, 2056
1244	1247, 2056
1285	1999
1339	672 app.cr.
1342	1377
1388	1450, 2059
1426	2030
1577	1593
1617	1634
1675	1765, 1827 app.cr.
1692	1780
1700	1765, 1818 app.cr., 1823
1711	1771 (4), 2014
1753 bis	1379
1760-1762	1921

SEG XXXIX	*SEG* LV
1787	2020
1805	1546 app.cr.
1851	1477 app.cr.
***SEG* XL**	***SEG* LV**
19	61
70	155
124	77
174	3, 270
175	286
307	646 app.cr.
357-359	494
362	499, 501
367	508
492/493	1981
513-515	650 (11-13), 2015
516	655 (9)
539	696
542	678 bis
563	978
567	724
581	724
587	803
605	824
611	832, 2070
629	849
777 a/b	988
816	2070
901	1072
1001	1983
1035	1287 app.cr.
1044	2106
1088	1299 app.cr.
1124	1325 B
1126	1331
1129	1328
1172	177, 210
1278	2125
1384	1590 (1)
1434-1440	1634
1500	2122
1505	1706 (5)
1521	2122
1567 (7)	1829

SEG XL	*SEG* XLV
1658	2020
1763	1636
***SEG* XLI**	***SEG* LV**
16 (d)	92
71	255, 300
76	39 (III)
122	74, 267/268
134	183
152	295
155	313
182	31 (b)
210	2125
217	294
239	111
250	301
266	382
301	430
322	2109
323	506
328	1683 app.cr.
329	519
347	47
353	508
546	649 bis
516	2014
598/599	724
625	2119 (2)
725	45
739	2097
744	2097
773	1019
886	1073
987	1247
1003	1133, 1251 app.cr., 1283, 1989, 2064, 2093
1076	1279
1147-1157	1399
1159-1166	1399
1210	1418
1339	1455, 2059
1364-1365	1452 app.cr.
1381	1463, 2059

SEG XLI	*SEG* LV
1390	2057
1407	1978
1411	2118
1412	1980
1422	951
1498	1980
1500	1980
1537	2111
1634	742
1750	382
1767	2083 4(a)
1771	1994
1788 (3)	1872 app.cr.
1831	1048
1843	87
1864	1882 (16)
1880	250
1882	2124

SEG XLII	*SEG* LV
1	50
5	51
94	229
97	229
104	259
111	309
116	39 (I-II)
208	313
238	2077
248	210
295	429
316	476
395 C	546
501/502	598
579	694
580 A	2124
583	674 app.cr.
625	780 ter
642	741
646	2006
691 b	2051 (2)
708/709	832
755	2053
774	955
785	970

SEG XLII	*SEG* LV
812	988
820 (3)	1015
850	1266 app.cr.
853	1013
893 bis	1087 bis app.cr.
899	1047
973	1079 (5)
983	2014
990	1891 app.cr.
1019	1129 app.cr.
1065	2070
1096	1807 (2)
1107	1329
1164-1179	1399
1181-1184	1399
1385-1407	1634
1423-1429	1708-1710
1500	1765
1516-1545	1765
1545	1776
1565	1827
1568	1765
1576	1765
1577	1835
1600	1765
1675 A/B	1865
1751	472
1764 A/B	1865
1765	2020
1796	1987
1801	299
1839	1807 (2)
1844	2112

SEG XLIII	*SEG* LV
24	249/250
26	39 (I)
103	2085
135	2109
163	498
205	560 bis
300	611
317	628 (4)
348	639
349	655 (4)

SEG XLIII	*SEG* LV
350	659 (2)
381	677 bis, 2118
400	683
475	820
483	773
486	724, 772
489	720
510	872
519	896
549	2101
550	920, 929
604	987
629	1018
630	1116, 2091, 2097/2097 bis
644	933
646	1047
660	1975
686	1088
699	2053
721	1116
766	1153
797	1980
892	2108
893 C	1974
900	1053
911	1393, 1393
963	1463 bis
1096	1760
1121	1765
1133	1841
1176/1177	1765
1200	1890
1215	259
1228	1594 (6)
1232	1983
1294	181, 300
1303	2085

SEG XLIV	*SEG* LV
12	62
175	259
216	34
244-246	3
248/249	3

SEG XLIV	*SEG* LV
251	3, 253
293	380
425	573
443	612
505	2097
525	2014
570-573	724
575	724
577	724
590-601	724
602	677 bis
603/604	724
607/608	724
611	724
612	724, 1981
678	893
685/686	849
752	1009
760	1369-1388
778	1016
781	1071
810	1381, 1383 app.cr.
810 app.cr.	1335
851 bis (2)	1081
867	1110
886	2049 (3)
893	2010
935	1254
938-942	2053
939-941	1018
951	2067
963	1866
977 B, D	2001 (11)
987	1315, 2101
990	1988
1008	1375
1011 A	1371 A app.cr.
1011 A/B	1372
1144	2124
1218 app.cr.	1502 app.cr.
1219	1452 app.cr.
1312	1636
1316	1593
1338	1921
1340	1732 app.cr.
1412	1760
1450	1765
1584-1676	1605-1620
1577	1807 (2)
1636	1551 app.cr.
1736	953
1737	1068, 1096, 1631
1756	2085
2340	528

SEG XLV	*SEG* LV
61	158/159
66	213
69	209
71	212
77	194
78	190
122	255
220	209
231	133, 166, 181, 191, 193, 206
232	259
287	474
302	2110
329	523
469	573
479	2118
694/695	2122
703	655 (5)
709 b	951
766	661
780	705
839	724
867	724
881-883	724
956	951, 1322 app.cr.
985	840
1000	854
1028 (17)	884
1038	896
1108	911
1118	916
1143	2125
1210	136
1244	988
1330	1000
1429 (1)	1047
1442	1057
1452	1050
1456	1013
1495	1079 (14)
1500	1100
1502	1102
1508	1111
1512	2049 (3)
1702-1707	1399
1818	1730
1825	1503 app.cr.
1827	1500
1828	1502 app.cr.
1878	1590 (2)
1891	1921
1894	1604
1904	1636
1906	2125
1914	1627
2025	1760
2127-2147	1822
2198	1888
2203	1921
2232	724
2253	2020
2261	724
2261	519
2278	1138 app.cr.
2295	1987
2298	1987
2299	410
2299 on p. 676	1015
2303	724
2305	474
2322	1994

SEG XLVI	*SEG* LV
2	234
52	63

SEG XLVI	*SEG* LV	*SEG* XLVI	*SEG* LV	*SEG* XLVII	*SEG* LV
87	93	1592	1605 app.cr.	2	182
95	92	1627-1639	1399	27	255
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Agora I	*SEG* LV
3738	44
4514	163

Agora XII	*SEG* LV
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Agora XV	*SEG* LV
9	28
42	312 app.cr.
45	39 (II)
89	1998
110/111	1998
115	17, 1998
251	238
260	243, 2099
293	291

Agora XVI	*SEG* LV
1	51
52	17
69	182
72	162
73	1998
75	172
76	165
79	168/169, 724
81	204
82	208
92	190
94	215
95	196
100	23
104	23
135	230
165	239
213	17
217	17
310	17
332	1998
337	248/248 bis

Agora XVIII	*SEG* LV
T148	1998

Agora XIX	*SEG* LV
H1	73
H30/H31	74, 267
H7	1980
L3	41
L4	2091
L4a/b	34, 257
L10	266
24	44

Agora XXI	*SEG* LV
1-11	2122
F 131-F132	111 app.cr.
F 139	111 app.cr.
F 154	111 app.cr.
Ha 1	106
Ha 12	106

Agora XXV	*SEG* LV
1065	93
1140	100
p. 142-161	1998

I.Eleusis	*SEG* LV
13	50
85	2097

Petrakos, *Δῆμος Ῥαμνοῦντος*	*SEG* LV
2-4	39 (II)
6	39 (III)
7	39 (II)
9	39 (II)
14-18	39 (II)
28	39 (II/III)
31	39 (III)
39	39 (II)
54	39 (II)
59	39 (II)
73	39 (II)
159	297
181	1972 (2)

Clairmont, *CAT*	***SEG* LV**
1.820	314
1.864	558
2.156	80
2.882 b	318, 2015
2.949	314
2.980	2015
3.319	315
3.383c	2015
3.451a	315
3.846	315
4.850	315
Suppl. 33, PE 48	320

***Corinth* 8.1**	***SEG* LV**
14	391
71	383
135	388
260	384
522	1981
530	1981
534	1981
542	1981
551	1981
556	1981
561	1981
566	1981
640	1981

***Corinth* 8.2**	***SEG* LV**
2/3	386
14	386
122	386
124/125	386
132	386

***Corinth* 8.3**	***SEG* LV**
41	383
176	386
226	381
264	381
269	381
272	382
304	380

***Corinth* 8.3**	***SEG* LV**
314	386
316-318	386
321	386
323	386
327	386
332	386
513	384
522	389
550	388 bis, 2111

IPArk	***SEG* LV**
3	498
9	1972 (4)
20	498
32	498
34	498

IvO	***SEG* LV**
2	1972, 1998
7	1998
9	1998
11	1998
22	547
24	547
61/62	548
64	546
66	548
171	545
186	905 (2)
198-204	548
207	548
240/241	546
242	548
249	546/547
258	546
259	548 bis
315	548
317/318	548
319	548
326	548
328	548
330	548
335	548
396-400	548
403/404	548

IvO	***SEG* LV**
406-415	548
419	548
421	548
423	548
425	548
427	548
446	546
453	548
473	2099
476	546
610	546
653	546
657	1981
717	546
934	548

I.Oropos	***SEG* LV**
110	608 app.cr.
217	608 app.cr.
278/279	2097
290	205, 564 bis
300	197
308	1503 app.cr.
341	298
383	2104
389	553
529	559, 607, 608 app.cr.
653	1995

I.Thesp.	***SEG* LV**
313	562
1246	564

***CID* I**	***SEG* LV**
1-3	566
7	572
8	566
9	566, 2033
9 bis	566
13	572

***CID* II**	***SEG* LV**
22/23	572

***CID* II**	***SEG* LV**
p. 312	1972 (3)

***CID* III**	***SEG* LV**
1/2	28

***CID* IV**	***SEG* LV**
2	573
117	28

***F.Delphes* III.1**	***SEG* LV**
129	576
155	2045
318	591
463	1324 B
469	2108
497	724
526	2014

***F.Delphes* III.2**	***SEG* LV**
13	28
32/33	28
48/49	28
68	1973
137/138	28
213	1984
226	553

***F.Delphes* III.3**	***SEG* LV**
124	2052, 2118
218 B	1973
383	902
401/402	2014

***F.Delphes* III.4**	***SEG* LV**
124	569
183	569
187	569
191	576
355	575
456	576
460	569

***F.Delphes* III.5**	***SEG* LV**
19 A	959
31	959

***F.Delphes* V.3**	***SEG* LV**
269	569

Gonnoi	***SEG* LV**
93	666
112	598
157/158	598
167	598
191	598
204	598

I.Apollonia	***SEG* LV**
1/2	2061
4/5	2061
8	1008
7-9	2061
303	2061

I.Bouthrôtos	***SEG* LV**
182	634
186	635

I.Epidamnos	***SEG* LV**
1/2	2061
527	632

EAM	***SEG* LV**
passim	662
87	661
108	664
174	682

Dimitsas, Ἡ Μακεδονία	***SEG* LV**
16	2021
286	1308 app.cr.
357/358	632

Feissel, *Recueil*	***SEG* LV**
36	1981
67	1981
89	715
94	718
134	2111
215	1879

I.Beroia	***SEG* LV**
passim	662
1	666, 677 bis/678, 2097
3	667, 677
4	686
7	678
30-32	667
45	667, 677
46	667
49	698
53	667
68	664, 2043 (1)
102 A	664
387/388	2021
497	2021
499	719

I.Leukopetra	***SEG* LV**
25	698
37	698
53	698
57	698
78	698
p. 222/223	1371 app.cr.

***Philippi* II**	***SEG* LV**
2	664
226	664
240	729
296	2021
326	708
430	681 app.cr.
540	674
607	700
725	681 app.cr.

I.Thrac.Aeg.	*SEG* LV
passim	724
E1-E83	730
E84-E104	778
E107-E167	777
E168-383	743
E168	1452 app.cr.
E185	744, 2125
E203	2074
E212	745
E213	746
E389-391	746 bis
E400	780 bis
E401-432	780
E433-457	779
E458-477	774

IGBulg. I^2	*SEG* LV
13	784 bis, 2119 (3)
14	785
15 bis-16	785
24 bis	785
46-48	784 bis/785
50-51 bis	785
57/58	785
63 bis	785
64-68	785
70 bis	785
104	724
106 bis	785
111	785
131	785
144 bis	785
150	784 bis/785
162	785
167	785
178 bis	872
186	784 bis
186 ter	785
188	785
204	785
222	2066
224	785
231	785
250	784 bis

IGBulg. I^2	*SEG* LV
254	785
281	815
295	785
305	859
306 bis	729
317	785
322	785
323	2119 (3)
333 bis	747
342	747
343 sexies	785
346	785
348	785
355 bis	747
356	785
369/370	785
388	741
388 bis	2118
392	2119 (2)
395	785
400 I	785
474	2101

IGBulg. II	*SEG* LV
695	814
709	824
777	787
816	2021
867 bis	820
868/869	820
909	755 app.cr.

IGBulg III	*SEG* LV
882	729
915	729
1024	2010
1040	766
1046/1047	756
1144	758 app.cr.
1170	729, 758 app.cr.
1174	758 app.cr.
1183	729
1187	856
1447	764
1449	761 app.cr.

IGBulg III	*SEG* LV
1454	758 app.cr., 767 app.cr.
1517	761 app.cr.
1537	761 app.cr.
1559	729
1570	824
1590	824
1635	773
1690	2001 (19)
1741 bis	824
1873	758 app.cr.
1874	1869

IGBulg. IV	*SEG* LV
1972	729
2057	748 (2)
2270	755 app.cr.

IGBulg. V	*SEG* LV
2352	729
5011	785
5072	785
5136	741
5328	824
5385	820
5408	760 app.cr.
5409	2014
5416 bis	729
5453	2010
5468	758 app.cr., 759
5483	729
5485	729
5557 ter	724, 772
5591	761 app.cr.
5703	748 (3)
5773	748 (2)
5776	748 (1)

I.Perinthos	*SEG* LV
20	1374 B app.cr.
49	1655 app.cr.
248/249	750 app.cr.

I.Histriae	*SEG* LV
8	777 bis

I.Histriae	*SEG* LV
12	792
15	792
54	789, 793, 2035, 2119 (1, 3)
55-57	785
66-69	785
75	796
97	794
100	785
101	803
106	805
113	789
114	789, 859
119	789
143	785
144/145	789
146	785
169/170	789
173	789
178/179	785
181	785
191	785
193	785
198	785
203/204	785
207	785
223	785
234	724, 780 bis
259	798
268	785
275	785
291	785
339	785
373	785
380	789

I.Kallatis	*SEG* LV
26	2119 (1)
31/32	785
40	612
43	2119 (4)
44	785, 1974
45	785
47	2069
48	612
73 B	785
75	785
99/100	785
104	785
109	785
111-113	785
117/118	785
120/121	785
174	785
222	785

I.Tomis	*SEG* LV
2	2119 (1)
25	785
52	785
57-59	785
60	780 ter
61	785
71/72	785
77	785
79	785
82 B	785
95-97	785
102/103	785
116	785
123	785
180	785
188	785
190	786
204	785
244/245	785
249	785
273	785
298/299	785
344	824, 2021
366	785
369	785
443	785
465	785

IOSPE I^2	*SEG* LV
32	829, 855 app.cr., 2118
35	855, 2119 (2)
77/78	826, 849 bis
80	862 app.cr.
85	862 app.cr.
91	862 app.cr.
92/93	856
94	862 app.cr.
95	856
129	856
134	856
148	856
168	826, 849 bis
180	855 app.cr.
184	2024
192	855 app.cr.
201	855 app.cr., 857 app.cr.
223	742
270	829
349	2119 (2)
352	829, 2118, 2119 (2)
353	2119 (2)
402	839
519	2010
670/671	849 bis, 826
672	826, 849 bis, 2119 (4)
691	839, 2053

IOSPE II	*SEG* LV
41	862 app.cr.
75	826
358	862 app.cr.

IOSPE IV	*SEG* LV
431	862 app.cr.

CIRB	*SEG* LV
6	862 app.cr.
6 a	864
7	865
27	826
36 A	862
39/40	862 app.cr.
53/54	862
58	862

CIRB	*SEG* LV
65	835
76-105	861
104	1974
119	866
137	861
145	2107
147	835
710	2107
884	835
951	856
967	1974
984	862
985/986	871
1016	835
1034	835
1048/1049	862
1053	862
1059	835
1119	862
1122	862
1134	845 app.cr.
1213	862 app.cr.
1237	862
1238	878
1241	878
1242	2040
1245	878
1263	1974
1278	878, 2040
1281	1974
1282	878, 1974
1283	1974
1285/1286	1974
1287	846 app.cr.
1288	1974

IGDOP	*SEG* LV
25	2031
44	829
58	789
73	789
77	789
93	794

I.Olbia	*SEG* LV
27	826
35-38	855 app.cr.
75	855 app.cr.

I.Délos	*SEG* LV
2	2032
66-68	893
71	893
73	893
80	893
87/88	893
95	893
97/98	893, 1979
100	893, 1979
104	1979
104.12	893
104.82	893
104.101	893
110-113	892
115-116	892
118-122	892
119-121	893
124	892
124 be	892
125/126	892
128	892
132-134	892
133 be	892
161 B	893
199 B	893
203 B	893
219 B	893
287 B	893
290-469	1979
298 A	894
313 a	894
319 a/b	893
320 B	894
338	2091
380	893
385	893
399 A	889
421	893
439	893
442	893

I.Délos	*SEG* LV
442 A	889
443	889
443 B	890
461	893
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509	2035
1263	2074
1439	893
1441	893
1450	893
1497 bis	17
1497-1509	42
1506	2052
1507	17
1512	2052
1513	795 app.cr.
1522	29
1526	896/897
1529	2116
1536	896/897
1560	978
1647-1649	238
1683	887
1686-1688	887
1688	896
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1717	887
1722	887, 896
1735/1736	887
1877	2099
2075	238
2103	2074
2165-2172	887
2486	2051(1)
2605	2099
2612	887
2628	899

***EAD* XXX**	*SEG* LV
495	898 app.cr.

Suppl.Epigr. Rhod.	*SEG* LV
1	907, 920
16	905

Suppl.Epigr. Rhod.	*SEG* LV
18/19	905
22	905

I.Lindos	*SEG* LV
1	905
2	906, 1969, 2118
11	704
34 D	2076
90	1125 app.cr.
98 b	1125 app.cr.
106a	905 (4)
157	905 (1)
164	905 (1)
199	905 (2)
203 c	905 (2)
233	2096 (2)
245	905 (5)
641	1974

PH	*SEG* LV
10	926
27	934
34	2103
61	919 (5), 924
138	938, 2015
325 bis/325ter	918
348/349	918
351	918
356	918
361-366	918
367	926/927
371/372	918
382	918, 2013
388	918
391	918
401	919 (1)
409-411	918
416	918
418/419	918

Iscr.Cos	*SEG* LV
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ED 3 A	931 app.cr.
ED 5	919 (4)
ED 16	928, 931 app.cr.
ED 43	473, 935
ED 62	931 bis
ED 82	1994
ED 91	931 app.cr.
ED 111	931 app.cr.
ED 144	931 app.cr.
ED 145	917, 928, 931 app.cr.
ED 177	923
ED 180	917, 933 app.cr.
ED 182	927
ED 215	933 app.cr., 934 bis
ED 224 a-c	930
ED 236	931 app.cr.
ED 241	2097 bis
EV 2	919 (3)
EV 18	1315
EV 18 A	933
149/150	1980
177	925

Maiuri, NS	*SEG* LV
15	905
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Tit.Cal.	*SEG* LV
74	931 app.cr.
79	917
117	933
137 B	919 (6)
XII	924
XIII/XIV	923
XXIII	666
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Tit.Cam.	*SEG* LV
44	905 (2)
110	1972 (3, 6)
153	903

Samothrace	*SEG* LV
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22	724
62	933

I.Cret. I	*SEG* LV
V.9	988
V.20	988
V.22	988
V.25	988
VII.5	988
VIII.33	2118
VIII.39	988
IX.1	2118
XVI.48	2118
XVII.8	987
XVII.21	987
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XVIII.13	988
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XVIII.56	988
XXII.12	988
XXIV.1	1996
XXIV.24	988
XXVII.1	905 (1)
XXXIV.1	2052

I.Cret. II	*SEG* LV
V.19	2118
V.35	988
V.37	988
X.7	998 bis
X.10	998 bis
X.13	998 bis
XII.21	905 (1), 1996
XVI.3	905 (1)

I.Cret. II	*SEG* LV
XVI.13	988
XXV.3	987
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I.Cret. III	*SEG* LV
II.2	1000
III.3	838 app.cr.
III.7	987/988
III.25	988
IV.5	2116
IV.7/8	978, 2116
IV.9	2030, 2118
IV.10	2030
IV.20	988
IV.38	995

I.Cret. IV	*SEG* LV
1-159	988 bis
4	989
9	989/990
13	989
14	988 bis
20	989
41	838 app.cr., 988 bis, 990
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72	838 app.cr., 986, 988 bis -990
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79-81	990
121	986
176	2118
201	988
222/223	2108
224	988
250	984, 988
251	984, 987/988
254	988
266	987

I.Cret. IV	*SEG* LV
267	987/988
278	988
292	991
293	987/988
294	988
300	988
304	988
323	992
398	988
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444	987

IGDS	*SEG* LV
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27	1019 (9)
29	1019 (1), 1020 app.cr.
30	1019 (5)
31	1019 (2)
32	1019 (7)
33	1019 (4)
35	1019 (6)
36	1019 (8), 1022 app.cr.
37	1019 (3)
40	1025 app.cr.
86	1029 bis
93	576
134 B	959
159	1008 (2)
162	1008 (1)
173 note 19	1008 (3)
187	1015
204-212	1007
207	1007

IGDS II	*SEG* LV
26	1018
27	1018/1019
28/29	1018
31-38	1018
31	1021 app.cr.
32	1020
33	1021
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IGDGG I	*SEG* LV
2	2032
11 b	2122
12	2032
40	1055
41	1013
73	2122
pp. 12-15	1969

IGDGG II	*SEG* LV
53	1073 app.cr.
98	1073

Arena I²	*SEG* LV
59-71	1018
59-61	1019 (1-3)
62	1019 (5)
63	1018
64	1019 (6)
65	1021 app.cr.
66	1019 (7)
67	1019 (4)
69	1019 (8), 1022 app.cr.
70 bis	1019 (9)
71	1019 (10)

Arena III	*SEG* LV
59	1013
72	1013

Arena IV	*SEG* LV
63	1073 app.cr.
76	2122

Arena V	*SEG* LV
62	1029 bis
66	576
69	576

I.Catania	*SEG* LV
179	1082 (4)

I.Lipari	*SEG* LV
2	1013

I.Messina	*SEG* LV
10	1013 (1)
12	1013 (1)
15	1013 (1)
20	1013 bis
29	1013 (1)
33/34	1013 (1)
46/47	1013 (1)
60	1013

I.Napoli	*SEG* LV
50	1513

I.Porto	*SEG* LV
16	1060

I.Reggio Calabria	*SEG* LV
1	1055
8	1013
35	1056
60	1057

I.Velia	*SEG* LV
7	1073 bis
10	1073 bis
34	1049 (7)
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IGUR	*SEG* LV
2/3	2012
26	780 ter
111	1062
148	2012
160	1975
239	1060
240	1061
242	1060
246	1053, 1974
717	1036 app.cr.
833	1064
986	2015
1181	1066
1305	2010
1344	2010
1350	2010

ICUR	*SEG* LV
7170	1030
16156	1067
27221	1065

IGF	*SEG* LV
131	1974

TAM I	*SEG* LV
44	1500

TAM II	*SEG* LV
158-160	1452 app.cr.
175	1493
188-190	1482 app.cr.
261	1502 app.cr.
264/265	1502 app.cr.
278	824
311	1482 app.cr.
319	1502 app.cr.
338	1488 app.cr.
349	1483 app.cr.
382	1483 app.cr., 2124
427	1482 app.cr.
438	1288 app.cr.
466	2106
550	1452 app.cr.
575	1502 app.cr.
585	1503 app.cr.
640	1974
672	1482 app.cr.
742	1483 app.cr.
765	2124
771	1469 app.cr.
794	1456
847/848	1490 app.cr.
870	1490 app.cr.
896	1452 app.cr.
905	1492
910	2050
967	1488 app.cr.
1005	1488 app.cr.
1019	1488 app.cr.
1026	1488 app.cr.
1032	1488 app.cr.

TAM II	*SEG* LV
1038	1196 app.cr.
1044	1488 app.cr.
1062	1488 app.cr.
1068	1468 app.cr.
1150	1488 app.cr.
1156	1488 app.cr.
1183	2109
1185	1476 app.cr.
1203	1467
1204	1483 app.cr.
1206/1207	1472 app.cr.
1220	1467

TAM III	*SEG* LV
106	2057
288	1196 app.cr.
375	1359 app.cr.

TAM IV.1	*SEG* LV
20	1365 bis
37	1389
43	1389
53/54	1365
174	1357 app.cr.
189	1999
262	2000
329	2000

TAM V.1	*SEG* LV
7	1287 app.cr.
25/26	1289 app.cr.
46	2085
91	1311 app.cr.
115	2015
122	1286 app.cr.
213	1878 app.cr.
218	1308 app.cr.
235	2015
289	1308 app.cr.
618 b	2006
651	1878 app.cr.
789	1878 app.cr.

TAM V.2	*SEG* LV
833	1878 app.cr.

TAM V.2	*SEG* LV
849	1878 app.cr.
913	824
935	824
929	1878 app.cr.
960	2124
975	1146
1000	1878 app.cr.
1128	1878 app.cr.
1199	1304 app.cr.
1203	2124
1371	978, 2116

TAM V.3	*SEG* LV
1473	1382 app.cr.
1539	723 app.cr., 1975, 2090, 2106
1540	1440 app.cr.
1702	1293
1703	1294
1704	1295
1705	1296
1706	1297
1712	1298
1882	2085
1895	2090

MAMA I	*SEG* LV
306	1427 app.cr.

MAMA III	*SEG* LV
408	1514 app.cr.
577	1514 app.cr.

MAMA V	*SEG* LV
185	1359 app.cr..

MAMA VI	*SEG* LV
74/75	1408 app.cr.
87	1112
162	1147
274	1359 app.cr.

MAMA VII	*SEG* LV
58	1308 app.cr.
330	1308 app.cr.
351	1308 app.cr.

MAMA VIII	*SEG* LV
58	1308 app.cr.
175	824
330	1308 app.cr.
351	1308 app.cr.
410	1102
411	2001 (7)
413	1102
430	1108
446	2101
484	1428
486	553

MAMA IX	*SEG* LV
178 P1	1407

MAMA X	*SEG* LV
89	1359 app.cr.
178	1980
437	1974
p. 61-66	1419 app.cr.

IGR I	*SEG* LV
10	2014
41	2012
469	1013
511	1039
524	1381
533	1098 bis
536	1095
552	2108
773	2021
782	1655 app.cr.
796	1374 B app.cr.
810	1869
907	862 app.cr.
951	1099 ter
1107	824, 840
1179	1817
1183	1825
1254	1835
1256	1835

IGR I	*SEG* LV
1258	1835
1260	1835
1387	1062
1500	2001 (19)

IGR III	*SEG* LV
4	780 ter
6	2014
7/8	1389
41	840
60	1374 II app.cr.
84	1370 app.cr.
159	2113
223-234	1399
407	2000
409	2000
449	2057
471	1327
474	1371 B app.cr., 1483 app.cr.
481	1280 app.cr., 2057
488	1482 app.cr.
690	1455, 2059
729	1463, 2059
767	1494
773	724, 1471 app.cr.
800/801	2124
828-831	724
867	1484
935	1526
979	2001 (13)
1033	1644
1045	1644
1050-1053	1644
1432-1434	824
1492	724
1538/1539	1644

IGR IV	*SEG* LV
33	910
85	2014
88	2050 (3)
136	1325 B, 1326

IGR IV	*SEG* LV
149	1326
152	1327
159	1329, 2023
404	2001 (2)
444	2001 (14)
514	1512 app.cr.
518	2106
538	1419 app.cr.
571	1407
582	2057
683	2113
914	1683 app.cr.
940	1539
945/946	1539
949	1539
954	1539
998	2050 (3)
1072	938, 2015
1157	2014
1182	1827
1272	2108
1364	2006
1377	2106
1379	2015
1450	2108
1519	1056 app.cr.
1527	1053 A app.cr.
1558	724
1572	2057
1587	1439
1741	2014

I.Alexandreia Troas	*SEG* LV
62	1980

I.Amyzon	*SEG* LV
26	1972 (1)

Aphrodisias and Rome	*SEG* LV
1	1101
2	1503 app.cr., 2118
5	1103
7/8	1101
15	1108
28	2023
43	1102
51	1108

ALA	*SEG* LV
37	1106/1107
38	1107
73/74	1107
100	1107
155	1107

I.Arykanda	*SEG* LV
25	1980
34-36	1502 app.cr.
54	1484 B app.cr.
147	1456

I.BurdurMus	*SEG* LV
26	2114
327	1440

I.Didyma	*SEG* LV
40	1968 (1)
66-69	1980
75/76	1980
84	498, 2124
148	1326
199	1988
218	1148
227c	1148
235	1148
237	1148
243	1148
245	1148
253	2124
258	1148
269	1148
276	1148
278	1148
280/281	1148
285	2050 (3)
287	1148
293	1148
307-388	1148
330	1148
331	1148, 2014
343	2124
361	498
372	2124
403	1148
415	498
479	1989
480	1972 (4)
492	1980

I.Ephesos	*SEG* LV
2	1213 app.cr.
4	1972 (3)
8	1979
13	1191 app.cr.
17-19	2001 (4)
17	1979
23	2001 (15)
24	2001 (16)
24 B	1210 app.cr.
27	1979
134	1503 app.cr.
203	1539
215	2001 (17)
232/233	2112
236	2112
411	1245
459	2014
514 b	1245
555	1155
560	1231 app.cr.
599	1155, 1204
620	824
659 B	1153
660 B	1153
680	824
688	1245
701-703	1245
713	1706 (8)
716	1153, 1245
719	1152 ter

I.Ephesos	*SEG* LV
720	1245
852	1152 ter, 2014
921	1179 app.cr.
987/988	1245
1005/1006	1245
1008	1245
1010	1199 app.cr., 1245
1040	1186 app.cr.
1049	1199 app.cr.
1078	1173 app.cr.
1135	2108
1161-1169	1152 ter
1213	2072
1231	2072
1246	2072
1304	1210 app.cr.
1321	1209 app.cr.
1386	1152 ter
1420	1153 bis
1455	2035
1503	2072
1521	2001 (1)
1525	1968 (1)
1543	824
2065	1152 ter
2070/2071	2045
2213	1654 app.cr.
2246 A	1153
2254	1210 app.cr.
2304	1152 ter
3011	1179 app.cr.
3016	1179 app.cr.
3018	1179 app.cr.
3023	1245
3047	381
3057	381
3062	381
3068	1152 ter
3071	1146, 1183 app.cr.
3214	1131 app.cr.
3217 a-b	2001 (9/10)
3239	1152 ter
3255	1304 app.cr.

I.Ephesos	*SEG* LV
3437 A	750 app.cr.
4101 a/b	1152 ter
4114	381
4119/4120	1153

I.Erythrai	*SEG* LV
1	1972 (6)
8	1099 I
28	2035
111	1440 app.cr.
112	1989
114	1989
126	732 app.cr.
201	2096 (3)
207	2091
235	1980
503	2118

I.Hadrianoi	*SEG* LV
135	2072

I.Heraclea Pontica	*SEG* LV
1	2099
70	1980

I.Iasos	*SEG* LV
1	1320
2/3	1114, 2109
25	1320
30-34	1115
32	1320
37-39	1115
41/42	1115
44-50	1115
53-57	1115
59-64	1115
69-71	1115
84	1320
88	1428
232	1980
235/236	1980
249	1131 app.cr., 1481 app.cr.
269	1432 app.cr.

I.Iasos	*SEG* LV
276/277	2124
612	1110

I.Ilion	*SEG* LV
1	498, 1320
3	2035
10	1979
25	1318 bis, 1320
31	2095
32	1320, 2027
33	1319
84	1320
106	1327
122	2096 (4)

I.Iznik	*SEG* LV
58	824, 840
59	1371 app.cr.
60	1999/2000
87	1357 app.cr.
117	1357 app.cr.
1034	1340 app.cr.
1035	1342
1061-1067	1337-1339
1082	1357 app.cr.
1129	1339 app.cr.
1231	1345 app.cr.
1232	2114
1242	1346 app.cr.
1250	1346 app.cr.
1261	1346 app.cr.
1281	1361 app.cr.
1336	1336
1340	1346 app.cr.
1344	1336
1450	1361 app.cr.
1466	1361 app.cr.
1486	1361 app.cr.
1503	1339 app.cr., 2114
1578	1346 app.cr.
1581	2114
1582	1361 app.cr.
II. p. 39-44	1349 app.cr., 1381

I.Kalchedon	*SEG* LV
10	1972 (6)
14	2101
68	1368 app.cr.

I.Kaunos	*SEG* LV
46-48	1118
51	2010
66-68	2071
70-72	2071

I.Kibyra	*SEG* LV
1	1452 app.cr.
2	1101
11/12	2112
21	1460 app.cr.
37	2112
41	1683 app.cr.
46	2112
48	1439
254	1412 app.cr.

I.Kios	*SEG* LV
79	978, 2116
113	1346 app.cr.

I.Knidos	*SEG* LV
31	2055
33	1121, 1452 app.cr., 2053
36	1122 app.cr.
58	2053
59	2023
83-85	1122 app.cr.
94	1124 app.cr.
147/148	1048
185	1124 app.cr.
221	1120
301	1126

McLean, Konya Museum	*SEG* LV
59	1510 app.cr.
66	2043 (3)
179-183	1505
180	1507
181	1508
182	1506
183	1509
220	1510 app.cr.
222	1504

I.Kyme	*SEG* LV
12	1989
17	1313
19	2023
37	1314
42-44	2072

I.Kyzikos	*SEG* LV
146	1315
248	1462 app.cr.
297	1869
407	1462 app.cr.

I.Labraunda	*SEG* LV
23	1693 app.cr.
40	1099 I
56	2106
59	2106

I.Lampsakos	*SEG* LV
1	1989
7	1315, 2101
9	1318 app.cr.

I.Laodikeia am Lykos	*SEG* LV
5	1275 app.cr.
17	1425
38	1967
42	1602
53	1426
63	1112
114	2114

I.Magnesia	*SEG* LV
7	608 app.cr.
11	724
16	1252, 2024
17	1252, 2118
20	1252
32	628 (1)
46	1252
53	1989
54	1973
57	1989
61	1252
89	1973
97	1284, 1989
98	498, 1989, 2118
100	108
101	1275 app.cr.
116	1266 app.cr.
158	1251 ter, 2121
179	1146
192	2045
236	1980

I.Magnesia am Sipylos	*SEG* LV
1	1993
15	2072

I.Manisa	*SEG* LV
230	1293-1298
433	1293-1298
457	1293-1298
464	1293-1298
481	1293-1298

Milet I.3	*SEG* LV
31/31 a/b	1264
33-38	2118
33	1972 (3)
37	1972 (4)
79	1270
82	724
122	1267 app.cr.
124	955
133	1264
138	1972 (4)
139	1251 app.cr., 1972 (4), 2095

Milet I.3	*SEG* LV
141	1972 (4), 2118
145	1989
147	1989
148	902
149/150	2109
155	2118
178	1264
442	1264

Milet I.6	*SEG* LV
187	1264

Milet I.7	*SEG* LV
265	1148

Milet VI.1	*SEG* LV
139	608 app.cr.
213/214	1268
275/276	1980
279/280	1980

Milet VI.2	*SEG* LV
733	612 app.cr.
734	1465

Milet VI.3	*SEG* LV
1278	2125
1301-1303	2071

I.Miletoupolis	*SEG* LV
1	1331 bis

I.Mylasa	*SEG* LV
1-3	957
102	1131 app.cr.
137	1428
207/207B	1131 app.cr.
210	1131 app.cr.
253	1968 (3)
255	1968 (3)
314	1980
501	1131 app.cr.
605	498
814	1968 (1/2)

I.Mylasa	*SEG* LV
902	1275 app.cr.
961	1452 app.cr.

I.Parion	*SEG* LV
27	1463 bis

I.Pergamon	*SEG* LV
40	1999
156	1996
163	1973
189	1333
204	1334
219	1333
226	1333
232	1333
236	1481 app.cr.
241/242	1333
245	2030
249	2056
336-338	2072
371	1333
381	1333
404	1333
408	1333
412	1333
416/417	1333
426	1333
430	1333
436	1333

I.Perge	*SEG* LV
56	1450, 2059
86	1450 bis
89-100	1450 bis
315	1472 app.cr.
331	1967

I.Pessinous	*SEG* LV
passim	1399
76	1400
132	1402
141	1400
143	1403

I.Pisid.Cen.	*SEG* LV
44	2105
110	1440 app.cr.
116	1440 app.cr.
127	1472 app.cr.

I.Priene	*SEG* LV
1	1272, 1993
3	1993
4	1989
6	1989
7	1129 app.cr.
10	724
11	1979
14	1993, 2095
16	1993
17	1428, 1993
18	1989
20	1979
25	1275 app.cr.
37	902, 2024, 2030
40	902
41	902, 1275 app.cr.
44	1979
47	1428
52	1275
57	1989
59	1275 app.cr.
66	1275 app.cr.
71	1428
83	1989
105	1983
106	1999
108	1274, 1979, 1988, 2064
109	1988
111	1273/1274, 1276
112	1274, 1988
113	1273/1274, 1276, 1428, 1988, 2045
114	1274

I.Priene	*SEG* LV
117	1273/1274, 1276
123	1274
129	1274
156	1272
164-168	1980
184	1980
190/191	1980
193	1980, 2072
195	1273, 2072
197	1980
290	1270
313 no. 489	1233 app.cr.

I.Prusa	*SEG* LV
1001	1989
1066	1346 app.cr.

I.Prusias	*SEG* LV
1	1999/200
6	1999/2000
8	1999/2000
9	1374 B app.cr., 1999/2000
12	1999/2000
20	1999/2000
48	1999/2000
50	1999/2000
107 ▪	1346 app.cr.

I.Rhod. Per.	*SEG* LV
4	1980
251	904 bis
601	666

I.Sardis	*SEG* LV
1	1979
75	1053 A app.cr.
79	1056 app.cr.
119	1293 app.cr.

I.Selge	*SEG* LV
17	1999

I.Sestos	*SEG* LV
1	1428
53	824

I.Side	*SEG* LV
18	1980
55	1513
375	1451
377/378	2089
Tep 1	2000

I.Sinope	*SEG* LV
22	1463 bis
117	1974

I.Smyrna	*SEG* LV
128	1270
191	1131 app.cr.
199	1288 app.cr.
295-297	1282
468	2108
543	2106
573	1989, 2109
574	2076
578/579	1989
581	1989
604	1280
678	1281
697	1282
725	2072
733	1475 app.cr.
765	2072
772	2057
844 a	1282, 1974
844 b	1282
901	1279

I.Strato-nikeia	*SEG* LV
4	666
10	2024, 2076
16	2099
47	1980
203	1146
205	1146
218	1146
220 a	1133
251	2064
266	2064
289	2064
293	2064
310/311	1146
318	2106
407	2106
450	2106
486-491	2106
504	1135 app.cr.
508	724
678	1146
813	1134 app.cr.
849	1980
1024	2124
1046	1146
1104	1135 app.cr.
1105	1980
1109	1134 app.cr.
1124	1145 app.cr.
1262	1396 app.cr.
1381	1136-1144

I.Sultan Dağı I	*SEG* LV
47	1980
393	1428

I.Tralleis (und Nysa) I	*SEG* LV
110	2108
195	1502 app.cr.

I.Tyana	*SEG* LV
32	2114
135	1980

Strubbe, ***Arai Epitymbioi***	*SEG* LV
101-107	1357 app.cr.

Petzl, *Beicht-inschriften*	*SEG* LV
55	1309 app.cr.

RECAM II	*SEG* LV
74 A	1399
122-125	1399
289	824
387	1308 app.cr.

IdC	*SEG* LV
8	1514 app.cr.
p. 219/220	841

I.Kition	*SEG* LV
2014	1528

I.Kourion	*SEG* LV
38	1847 app.cr.
57	2118

IGLS I-VII	*SEG* LV
36	1544
46	1539
174	1640
224	1625
718	1513
750	1598 (3), 2049 (1)
751	1598 (4)
751 III (D)	1599
758	1597 (1)
769 A	1597 (3)
769 B	1597 (3), 1598 (5)
770/771	1598 (6/7)
771	2049 (1)
776	1598 (8)
786	1598 (9)
798	1598 (10)
801	2049 (1)
809	1598 (11)
832	1602
851	1597 (4), 1598 (12)

IGLS I-VII	*SEG* LV
852	1739 app.cr.
852 B	1597 (4), 1598 (13)
852 C-E	1597 (4)
857	1597 (2)
870/871	1598 (14/15), 2049 (1)
873	1598 (16)
874/875	1598 (1/2)
944	1601
988	1698
998	1598 (17), 2049 (1)
1000-1003 A	1598 (18-21)
1002	1599
1010/1011	1598 (22/23)
1013	1598 (24)
1014	1597 (5), 1598 (25), 2049 (1)
1015	1598 (26
1016	1598 (27), 2049 (1)
1019	2049 (1)
1022	1598 (28)
1026/1027	1597 (6/7), 1598 (29/30)
1120	1598 (31)
1122 B	1598 (32), 1599
1122 D/E	1599
1122 G	1599
1123 A	1598 (33)
1123 B	1598 (33), 1599
1123 D	1598 (33), 1599
1261	1641
1265	1656/1657
1346	2014
1356	824
1598	1624
1599	1107, 1624
1600	1624
1675	1621

IGLS I-VII	*SEG* LV
1677	1621
1691-1694	1621
1705	1621
2659	1763 app.cr.
2886	1593, 1594 (3)
2930	1594 (5)
2989	1594 (4)
4009	1646 app.cr.
9119	715
9407	2108

IGLS XVI	*SEG* LV
360	1750 app.cr.

IGLS XXI.2	*SEG* LV
74	2040
142	1760
153 (20)	1764

IGLS XXI.4	*SEG* LV
105/106	1764
107-114	1761

I.Estremo Oriente	*SEG* LV
4	862
32	1584
96	1644
103	1589
107	1589
153	1643
191	1591
261	1643
412/413	1644
416-418	1590

Jens.d.E.	*SEG* LV
509	1589
513	1589
605-607	1590
702	1643
803	1643

I.Gerasa	*SEG* LV
185	1752

I.Gerasa	*SEG* LV
285-287	1752

SB	*SEG* LV
26	1829
411	1843 (1)
418	1780
458	1771 (2)
462	1780
668	1780
675	1780
720	1771 (2)
1405-1413	1780
1449	1819
1553	1780
1638-1652	1780
1654-1663	1780
1676/1677	1780
1679	1780
1681	1780
1683-1686	1780
1724	1780
2063-2064	1780
2066	1780
2102	1780
2104-2110	1780
2114	1780
2119	1780
2126/2127	1780
2655-2658	1780
3990	1770 (1)
3999-4003	1780
4229	1770 (5)
4245	1826
4527	1830 app.cr.
4564	1780
4983	1780
4985/4986	1780
5707/5708	1780
5755/5756	1820 (1/2)
5765	1770 (13)
5829	1770 (3)
5988	1780
6172	1771 (1)
6178	1770 (2)
6234	1771 (6)

SB	*SEG* LV
6647	1770 (11)
6653	1771 (6)
6659	1770 (9)
6706	1770 (10)
6829	1851
6845	1823
7336	2108
7473	1827
7780	1780
8233	1770 (10)
8317	1838 app.cr.
8320-8324	1835
8325	1838 app.cr.
8394	1841
8766/8767	1780
8811	1826
8858	1816
8904	1825
8912	1827 app.cr.
10042 A/B	1780
10688/10689	1780
11979	1843 (3)
13316	1829
15005	1771 (4)

Bernand, *Inscr. métriques*	*SEG* LV
1	1769 (4)
5-7	1770 (1)
10	1769 (4)
12	1769 (1)
15/16	1769 (4)
19	1769 (1)
22	1769 (1)
30	1771 (7)
32/33	1769 (1), 1771 (7)
35	1770 (1)
45	1769 (1)
47	1771 (7)
57	2010
102	1854
122	2037

Lefebvre, Recueil	*SEG* LV
222	1806
224	1806
551	1810
789-791	1765
793-797	1765
808	1765

I.Alex.Ptol.	*SEG* LV
40	1772

I.Alex.Imp.	*SEG* LV
99	2015

I.Fayoum	*SEG* LV
35	1820 (1)
55	1820 (2)
85	1812 app.cr.
86	2014
131	1819

I.Col. Memnon	*SEG* LV
481	1778
500	1778
580	1778

I.Pan	*SEG* LV
20	1814 app.cr.
21/22	1835
38	1835
41/42	1835
78 a/b	1826
82	1839

I.Philae	*SEG* LV
8	1840 app.cr.
127	1840
188/189	2074
196	2074
198	2074

I.Portes	*SEG* LV
4 ter	1279
16	1060

I.Portes	*SEG* LV
61	1826
65	2014
67	1772, 1825
71	1812 app.cr.
86	1817
88	1827
89	1827 app.cr.

I.Prose	*SEG* LV
8-10	1816
16	2093
59	1772, 1825

I.Syringes	*SEG* LV
p. 589	1809 app.cr.

IThSy	*SEG* LV
37	1816
93	1823
164	1814 app.cr.
195	1827 app.cr.
303	1841

JIGRE	*SEG* LV
8	1771 (2)
30	1769 (2)
31	1770 (2)
33	1770 (11), 1771 (7)
34	1771 (5)
36	1769 (2)
37	1770 (9)
38	1771 (5)
39	1770 (13)
41	1971 (2)
46	1771 (3)
52	1769 (2)
56	1771 (3)
65	1771 (5)
70	1771 (3)
76	1771 (5)
78	1771 (1)
85	1771 (7)
86	1771 (6)
96	1769 (2), 1771 (3), 2039
99	1771 (7)
101	1771 (5)
104	1771 (3)
106	1771 (7)
110	1771 (5)
113	1771 (6)
114	1771 (3)
132	1769 (2)

*Syll.*³	*SEG* LV
24	971
34/35	576
37/38	2033
46	1979
47	547
141	639
147	261
167	1099 quater
169/170	1099 quater
206	22
211	862 app.cr.
241	959
283	958
354	2035
359	417
372	2095
382	2052
390	967, 2095
398	2076, 2118
422	498
460	1973
529/530	548
546 B	2035
568	1503 app.cr.
572	2013
575	661
577	1989
589	1994
590	921
591	1981
596	2035
620	955
622 B	591
633	1971
635	498
643	2118
656	724
662	2052
674	1984
679	2030
683	2030
692	1984
694	1452 app.cr., 2064
695	1994
699	2052
702	2052
705	1984
708	793, 2035, 2119 (1,3)
709	829, 2119 (1)
710 (A/C)	2014
715	1055
721	2052
725	906, 2076
729	2035
731	2119 (1)
735/736	498
736	933 app.cr., 2035
742	1503 app.cr., 1993
762	2119 (3)
784	2001 (1)
798	1994
799 II	1325 B
813	1979
844	548
867	2001 (16)
880	2001 (19)
884	2001 (18)
898	1974
946	2035
953 A	917
963	1968 (4)
975	2035
985	1975
987	959

*Syll.*³	*SEG* LV
991	683
1012	498
1014	2096 (3)
1023	1972 (4)
1097	1869
1106	917
1109	1975
1159	2070
1160	629 (5)
1163	629 (12)
1170	422
1173	2012
1247	536
1259	2031

OGIS	*SEG* LV
6	2095
11	2095
50/51	1973
54	2027, 2118
56	1816
86	1270, 2118
90	2093
130	1841
212	2095
213	1989
219	2027, 2118
221	1319
229	1993
253	1589, 2027
315	1399
327	2118
329	666
332	1994
335	2030
339	2118
402	1539
405/406	1539
414	8
427	8
442	1147
458	1983
483	1300
502	1407
519	2004

OGIS	*SEG* LV
537	1399
540/541	1399
544	2027
548	824
552-554	1502 app.cr.
565	1482 app.cr.
566	1502 app.cr.
584	2001 (13)
629	2001 (6)
632/633	1644
638	1644
640/641	1644
666	1812 app.cr.
674	1825
677	1814 app.cr.
708	1827 app.cr.
709	1279
717	872

GIBM	*SEG* LV
894	1983
927	1324 A
1048	1601
1098	2048
1491	543

I.Louvre	*SEG* LV
1	1816
4	1772
41	1780

I.Varsovie	*SEG* LV
31-37	1593
39	1593
72	2010
75	1771 (4)

*CIJ*²	*SEG* LV
162	2039
270	1974
662-664	1085
675	1095
676	1098 bis
694	1721, 1974
712/713	[illegible]

*CIJ*²	*SEG* LV
715-715 (a-i)	8
718/718 a	380
719	412 bis
720	536
721	543
721a	495
721b	496
721c	505
739	1974
797	1399
866/867	1752
1404	1721
1452	1771 (2)
1488	1771 (6)
1502	1771 (1)
1508	1770 (2)
1510	1770 (11)
1516	1771 (6)
1530 A	1770 (13)

IJO II	*SEG* LV
14	2086
14 [illegible]	1089 app.cr.
42	1974

ISE	*SEG* LV
33	1972 (4)
35	1984
42	1984
51	528
55	586
62	553
68/69	553
71	553
84/85	553
89	553
107	553
109	677, 2026
131	792
135	1452 app.cr.
166	1103
169	1100

JIWE I	*SEG* LV
189	1089 app.cr.

JIWE II	*SEG* LV
56	2014
268	2039
539	1089 app.cr.
542	1974
576	1974

*LSAG*²	*SEG* LV
p. 76 no. 1	2032
p. 77	101
p. 85 no. 10	980
p. 94 no. 1	2032
p. 94 nos. 2/3	2123
p. 94 nos. 5/6	2123
p. 95 no. 29	2122
p. 117 no. 16	2122
p. 177 nos. 28 a-c	1018
p. 182 no. 6	2070
p. 199 no. 16 a	1021 app.cr.
p. 202 no. 66	2122
p. 203	502
p. 203 no. 2	2032
204-206 no. 7	500
p. 206 no. 11	502
p. 214 no. 2	1323
p. 230 no. 2	2122
p. 230 no. 13	629 (3)
p. 230 no. 17	629 (2)
p. 239 no. 1	2032
p. 240 no. 3	2032
p. 240 no. 18	1969, 2122 (22)
p. 241 no. 20	1969
p. 245	547
p. 248	547
p. 248 no. 11	1013
p. 261 no. 19	2122
p. 275 no. 3	1029 bis
p. 275 no. 6	576
p. 275 no. 8	576
p. 288 no. 5	1079 (5)
p. 303 no. 2	2123
p. 304 no. 23	2122
p. 305 no. 40	947
p. 434 A	980
p. 434 B(ii)	980
440	2122
p. 464 no. A	1079 (4)
p. 470 no. 6	2122
p. 471 no. 1a	2122
p. 471 no. 1d	2123

LSAM	*SEG* LV
3	2092
8	2106
13	2092
15	2106
16	1323
20	723 app.cr., 1975, 2106
25	2096 (3)
26	2091
32/34	1994
36	1277
37	2118
41	2097 bis
56	1113
79	2092
81	2118
85	1980

LSCG	*SEG* LV
18	34, 2097 bis
20	258
20 B	2097 bis
28	2097 bis
33	172, 1994
47	1869
65	498, 2097 bis
72	973
85	904 bis
92	1994
96	971, 2097 bis
102	2103
118	959
146	2097 bis
151 B	2097 bis
154	931 app.cr.
154 A	1323
156 A	2091
166	933 app.cr., 934
169 A	919 (1)
173	1972 (4)
177	1521 bis

LSCG Suppl.	*SEG* LV
14	242, 1994
18/19	2097 bis
20	258
38	572
43	498
63	971
64	2097 bis
94	903
95	2097 bis
120	612

Wessel, IGCVO	*SEG* LV
238	1030
316	1014
324	1030
329	1030
409	1082 (1)
456-458	1030

Wessel, IGCVO	*SEG* LV
511	1030
544	1030
557	1030
709	1014
724	1082 (4)
816	1030
943	1030
1016-1018	1030
1327	1014
1459	1014

CEG	*SEG* LV
19	2007
26	2007
40	2007
89	2010
105	2007
139	2007
167	2007
177	1500
193	2007
271	69
326	1969
380	576
403	1969
418	2007
429	2007
432	2032
439	93
449	577
452	2007
454	2032
561	314
601	2007
662	651
674	941
727/728	724
888	553
1184	2007

GV	*SEG* LV
137	2110
296	1399
377	2110
444	724
481	1593
581	1981
618	408, 412
643	1770 (11)
651	2106
688	1770 (10)
695	2010
704	1601
732	672
749	596
764	1758
850	1770 (13)
857	1360 app.cr.
894	2051 (3)
952	2010
1129	1995
1138	1770 (1)
1150-1152	1770 (1)
1153	1770 (3)
1159	2010
1185	1995
1238	1770 (2)
1240	1770 (9)
1247	1770 (1)
1308	1770 (4)
1312	1770 (12)
1313	1854
1451	909 bis
1509	2010
1572	612
1595	2010
1600	2010
1603	553
1614	2015
1680	1770 (10)
1684	2010
1693	1995
1702	2010
1767	564
1791	408
1830	1995
1871	943
1887	1770 (5)
1938	2010
1983	1360 app.cr.
2000	1702
2005	2066

Kaibel, *EG*	*SEG* LV
431	1601
841	1869
860	956
932	1656/1657

Merkelbach-Stauber, *SGO* I	*SEG* LV
01/01/03	1126
01/02/01	2118
01/09/03	2010
01/12/01	2034
01/21/01	2097 bis
02/09/03	1107
02/09/13	1107
02/09/15	1107
02/09/24	1106/1107, 1745
02/09/31	1107
02/09/97	1107
03/05/02	1758
03/05/04	2010
06/02/18	1334

Merkelbach-Stauber, *SGO* II	*SEG* LV
08/01/40	553
09/01/03	978
09/05/16	2118
10/02/28	1393

Markelbach-Stauber, *SGO* III	*SEG* LV
15/03/01/15 /03/02	1399
15/03/03-15/03/05	1399
15/03/06	1399

Merkelbach-Stauber, *SGO* III	*SEG* LV
15/03/99	1399

Merkelbach-Stauber, *SGO* IV	*SEG* LV
18/04/01	1458
18/12/01	2090
18/12/07	1470 app.cr.
18/19/01	2089
19/07/01	2118
20/03/03	1602
20/03/05	1601
20/05/05-20/05/07	1624
20/08/01	1593
20/13/03	1593, 1594 (3)
20/29/01	1644
21/07/02	1702
21/09/02	1704
21/12/01	1706 (4)
22/05/02	1107
22/05/06	1107
22/35/02	715
22/42/05	715
22/71/02	1758
22/91/01	1590

Tod, *GHI*	*SEG* LV
54	1991
161 A	1099 quater
162 B	1099 quater
158	2109
166	141
193	170
199	179

Meiggs-Lewis, *GHI/GHI*[2]	*SEG* LV
3	941
10	2109
20	547
28	576
30	2033
33	13
67 bis	471
72	60

Rhodes-Osborne, *GHI*	*SEG* LV
21	136
22	261
63	38
69	142
72	158
79	19
81	172
94	173
98	179

RC	*SEG* LV
3	1428
10-13	1319
14	2095
18-20	1319
30	2118
52	2118
55-61	1399
61	2118

Staatsverträge	*SEG* LV
111	1971
146	588
260	1099 app.cr.
308	1971
429	2118
451	639
481	2118
482	838 app.cr.
523	2118
545	924
551	2109, 2118
552	2109

IAG	*SEG* LV
41	1656/1657
67	1513
79	1061
84	1056 app.cr.
85	1656/1657

CIL I[2]	*SEG* LV
1696	1049 (1)
2226	1039

CIL II	*SEG* LV
p. 1025 XII (IV)	1084 app.cr.

CIL III	*SEG* LV
348	1407
359	1
495	508
549	1
651	664
3076	650 (25)
7445	786
10599	1098 bis
12415	814
12418	815
12422	764
14184 (9)	824
14416	785
p. 801	415

CIL III Suppl. 1	*SEG* LV
6771	1399
7266	423
7363-7365	632

CIL IV	*SEG* LV
12	1052 (3)
1665	1052 (2)
4839	1052 (2)
4861	1052 (2)
9246	1052 (2)

CIL IV Suppl.	*SEG* LV
6370	988

CIL V	*SEG* LV
7870	1967 bis
7914	1967 bis

CIL VI	*SEG* LV
422	1062
451	752
1507	819
2074	752
9214	1506 app.cr.
12139	2019
30922	837
17655	1063
35066	2019
36802	1062

CIL VIII	*SEG* LV
10474	1866

CIL IX	*SEG* LV
328	1623 app.cr.

CIL X	*SEG* LV
3812	1045
6569	2014
7563-7578	2066

CIL XI	*SEG* LV
5992	862 app.cr.

CIL XII	*SEG* LV
1859/1860	1370 app.cr.
3170	820

CIL XIII	*SEG* LV
1807	1374 B app.cr.
10611	1095

ILS	*SEG* LV
478	2014
1330	1374 B app.cr.
1465	785
1477	1407
1529	1390 app.cr.
1874	1039
2182	681 app.cr.
3737	1045
4292	1062
6375	1452 app.cr.
7791	2014
8791	2015
8842	2014
8850	840
8852	2014
8869	1644
8870	2057
8887	2014